

Daniel's 70 Weeks, the Jubilee, and Pentecost

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Last Things

By Bob Vincent

Bible Text: Isaiah 61:1-8; Luke 4:16-21
Preached on: Sunday, June 5, 2022

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Our overall topic is “Last Things,” but we’re currently in a subtopic about Daniel’s 70 Weeks. Most people don’t understand the prophecy of Daniel’s 70 weeks which are found at the very end of Daniel 9, and they don’t understand it because they don’t read the Bible in its context.

If you want to understand Daniel’s prophecy of the 70 weeks, you have to go back to Jeremiah because you remember how we read last week and the weeks before how Daniel was studying the Bible and he saw in the writings of the prophet Jeremiah that Israel was going to be in Babylonian captivity for 70 years, and Daniel realized from Jeremiah the reason for that (2 Chronicles 36:15-21).

If you’ll turn to the right for just a moment to Jeremiah 25, you’ll see clearly the issue and there on page 1,214 we see these words here and we see, excuse me, across the page on verse 11, Jeremiah 25:11, page 1,215,

“This whole country will become a desolate wasteland, and these nations will serve the king of Babylon seventy years.” And then as we turn a page over further, we discover it’s repeated and this is the deal, that it was due to their failure. If we look at Jeremiah 29:10, page 1,221,

“This is what the LORD says: ‘When seventy years are completed for Babylon, I will come to you and fulfill my gracious promise to bring you back to this place.’” And this is the reason, the reason for this is that the land would enjoy its sabbaths.

Now what does that mean? Turn with me, if you would, to Leviticus 25 because Leviticus 25 is the key to understanding Daniel’s prophecy of the 70 weeks. Wow, so Leviticus 25 and let’s look there and we will see something. In Leviticus 25 and beginning at verse 8 we have these words, Leviticus 25:8, page 195,

“Count off seven sabbaths of years—seven times seven years—so that the seven sabbaths of years amount to a period of forty-nine years.” And then he says this, verse 9,

“Then have the trumpet sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the trumpet throughout your land.”

Verse 10, does anyone know what object in America’s history has Leviticus 25 and verse 10 on it? Anybody ever heard of the Liberty Bell? Who said it? Oh, okay, and let’s read it. He says,

“Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan. The fiftieth year shall be a jubilee for you; do not sow and do not reap what grows of itself or harvest the untended vines. For it is a jubilee and is to be holy for you; eat only what is taken directly from the fields,” that is, gleaning not harvesting, and “everyone is to return to his own property.”

Let’s think about what this is for a moment. What is this? This is the Jubilee. It’s the 50th year. Now why, why, why, did Israel go into captivity all those years? And this is why. Look at Daniel 9 quickly and that’s page 1,387,

“In the first year of Darius, son of Xerxes (a Mede by descent), who was made ruler over the Babylonian kingdom—in the first year of his reign, I, Daniel, understood from the Scriptures, according to the word of the LORD given to Jeremiah the prophet, that the desolation of Jerusalem would last seventy years.”

And the point is it’s because Israel failed to observe the Jubilee. You say, “Well, the Jubilee, that must be really something.” You know, under the law of God, the Torah of God, a believer could be sold into slavery, but he had to be set free after six years so there was no perpetual slavery in Israel for those who were part of the nation. And guess what happened?

After seven times seven years, it was the Jubilee and you had to get out of your house and get off your land and go back to the land that had belonged to your ancestors, and that might be bad if you were an investor.

You know, wonder what George Soros would do. Wonder what the Rockefeller family would do. What would they do? Do you know what they’d have to do? They’d have to give up that property because what about the poorest person in Texarkana?

The poorest person in Texarkana whose father gambled away all the family wealth and they lost the farm—do you know what the poorest person in Texarkana got to do? He got to go back to the family farm and seize it and have it again.

In other words, under God's law there was no such thing as perpetual poverty because everybody got a fresh start in the year of Jubilee. That's why the year of Jubilee is called the year of liberty, it's the year of freedom. That's why the Liberty Bell says on the tenth day of the month, it says, to proclaim liberty throughout the land to all its inhabitants, Leviticus 25:10.

But you see, Israel didn't observe it. Why didn't they observe it? You want to move off the property? You want to go back to your ancestral land if you were rich? Do you want to be like Naboth? Naboth had ancestral property. Naboth had a beautiful vineyard that had belonged to his ancestors and King Ahab was a man that didn't believe in God's law, he believed that the king is the law, that's what his wife Jezebel said to him.

“Are you not the king?” You see, that's always been the way. There was a Scottish preacher who wrote a book entitled *Lex Rex*. What does that mean in Latin? It means the law is king, not the king, and people didn't like that.

Samuel Rutherford, he was one of the commissioners of Scotland that met at the Westminster Assembly. The law is king, but Ahab believed the king is king, “What I say is right. What I decree is right. I can do this if I want to because I'm President. I'm going to make an Executive Order.”

If you look at the Constitution of the United States, it's very obvious that those who drew it up didn't trust people. Do you realize that? The people that designed the Constitution of the United States knew that there's a little larceny in your heart and mine, that there's a little bit of thievery in all of us, there's a desire to take what's yours and keep what's mine and that's why they put it with checks and balances.

So, the most important part of our federal government is not the President, not the court but the legislative branch. That's where the power is. But what happened? They gave up long ago because those brown bags full of cash, at least that's what used to happen in Baton Rouge, sure make a man vote a certain way.

The point is that King Ahab goes home. When Naboth refused to sell his inheritance from his ancestors, this beautiful vineyard because King Ahab wanted it, he goes home and he gets in bed and, “I don't know why I can't have what I want!” And Jezebel—boy! Was she slick! She knew how to

manipulate a man and she said, “Are you not the king?” She said, “Cheer up, I’ll get it for you.” And do you know what she did? She hired some crooked fellows to lie, and they stoned Naboth and stole his vineyard (1 Kings 21:1-16).

You see, the land was God’s land, and it was never to be given away permanently or sold permanently because God wanted every individual to be free after six years of slavery, and God wanted every family to be restored to financial prosperity, at least the ability to be prosperous in the year of Jubilee.

And the year of Jubilee is what’s important. Did Israel keep it? No. Did Judah keep it? No. And therefore they were in captivity. The land kept its sabbaths while Israel was in Babylonian captivity (2 Chronicles 36:15-21).

Now you’ve got to understand this, this revelation is the core of what Daniel’s 70 weeks is all about, and what we want to see is this, jumping quickly, Isaiah in Isaiah 61, the passage we read a few minutes ago, if we’ll turn there, Isaiah in Isaiah 61 is telling us something, page 1,157.

In Isaiah 61:1, Isaiah is looking into the future, he’s looking way out in the future. He realizes that Israel to the north has been taken into captivity. He realizes that Judah has this waiting for them. But he looks way beyond the captivity to the Assyrians and the Babylonians and then later on, the Persians and Medes and later on the Greeks and later on the Romans, and he looks way out in time. Wow, Isaiah looks in time hundreds of years into the future and this is what he sees.

He sees the village of Nazareth in the Galilee in the northern part of the country in Israel, he looks ahead, and he sees a carpenter coming up and returning to his synagogue that he was raised in as a little boy and he penned these words,

“The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,” look at verse 2,

“To proclaim the year of the Lord’s favor.”

Do you know what this prophecy is?

Isaiah 61:2, it’s a prophecy of the Great Jubilee. The Great Jubilee. Israel failed to keep the Jubilee because they were greedy. Greedy people don’t want to obey God’s word. Greedy people want to hold on tightly, “This is

my job. This is my position. This is my house. This is my car. This is my money. I'm not going to give up anything."

I learned a long time ago, I have to be willing to give up everything, including my ability to preach. God designed me to be a preacher in my mother's womb. I have to give it up.

You know, God took away my ability to preach on Father's Day 2015, June 21st. I was taken away in handcuffs, involuntarily committed. Wow! And I was put on so much medicine that Sandy, when reading devotionals to me at breakfast, had to reread sentence after sentence after sentence.

I was proud that I had a brain that organized knowledge and that I could recall things, and God took it all away from me because those who walk in pride God will abase (Daniel 4:37). I had to give it up, and when I gave it up and said, "Lord, whatever you want to do with my life, I'll be happy." I've had those experiences a number of times in my life.

So, what is it you've got? What is it I've got that we don't want to give up? The point is the Jubilee was a demand that we give it all up, and if we did, we got to go back home where we were raised, and be able to farm our own land again, to be able to harvest the grapes in Naboth's vineyard. Wow! Wow!

That's the Jubilee, to proclaim the year of the Lord's favor.

Notice it's also "the day of vengeance of our God, to comfort those who mourn."

Now turn with me, if you would, to the gospel of Luke, Luke 3, and we want to get this in context. The very end of Luke 3 and we discover something, not the very end, Luke 3:21, page 1,594.

"When all the people were being baptized, Jesus was baptized too. And as he was praying, heaven was opened, and the Holy Spirit descended on him in bodily form like a dove. And a voice came from heaven: 'You are my Son, whom I love; with you I am well pleased.' Now Jesus himself was about thirty years old when he began his ministry."

How did Jesus begin his ministry? He began his ministry by being baptized with the Holy Spirit. Wasn't Jesus God?

Yes. Jesus is the eternal Son of the eternal God. There never was a time that he did not exist, and we see here very plainly and clearly, contrary to all liars who would come up with any kind of scheme to deny the obvious like I had a United anti-Trinitarian Pentecostal preacher tell me one time,

“Well, he was a ventriloquist.”

People will tell the most cockamamie lies they can to get around the obvious truth of scripture.

The Father speaks from heaven. The Holy Ghost comes down from the Father to the Son and the Son is baptized with the Spirit.

Didn't the Son of God have the Holy Spirit already?

Yes, he did, always, the Holy Spirit and the Father and the Son together from all eternity in eternal fellowship and union.

But when Jesus left the glory of heaven to become a real and true human being just like you and me, he came down here as an ordinary man who was at the same time Almighty God.

And in his humanity Jesus was tempted in all the ways we are tempted yet he never sinned (Hebrews 4:15). In his humanity he knew weakness (John 4:6). In his humanity he knew what it was to be inside the womb of the blessed virgin Mary. In his humanity, he knew what it was to feel pain. Do you ever think that, like our brother Jack who fell and skinned himself up pretty badly this past week, do you think the Lord Jesus ever fell and skinned himself?

Of course, he would have. Of course, he would have but he didn't cuss.

(Daddy used to have a saying, he wasn't a preacher, he was an elder, he said, “It's enough to make a preacher cuss.”)

The Lord Jesus hurt himself as a child. He was weak as a human being. He knew what it was to be weary and fatigued. He knew what it was after walking and coming to the well in Samaria to ask water from a Samaritan woman. He said, “I'm thirsty. Would you give me a drink?” He knew what it was to be hungry (John 4:7; Luke 4:2).

And so, the point is that Jesus in his humanity was just like you are in your humanity except for two things: He didn't have a fallen human nature, and he never sinned. And there's not a person sitting here this morning, half asleep or wide awake, there's not a person here this morning that's like that.

But Jesus in his humanity needed something. He needed someone. He needed special power to do what God had called him to do. And so, the Holy Spirit baptized him when he was about 30 years old, verse 23, and that's when he began his ministry. The baptism of the Holy Spirit was for the Lord Jesus, the beginning of his ministry.

Now, notice something else, look down at chapter 4, verse 1,

“Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil.”

What’s the first test after you have a real infilling of God’s Spirit? You’re going to be tested, you’re going to be tested. “Can I make him cuss?” You’re going to be tested. Listen, being full of the Spirit and being tested and tried and tempted, wow, they go right hand in hand together.

Now we come on down, and we discover something on the next page, page 1,596. Luke, chapter 4, verse 14.

“Jesus returned to Galilee in the power of the Spirit.” Jesus returned to Galilee in the power of the Spirit.

You see, Jesus as an ordinary human being just like you and me, except for not having a sinful nature, and except for sinning, but he’s just like you and me.

He cried outside the tomb of Lazarus. His spirit groaned within him when he encountered unbelief. When he saw people suffering in pain, he felt their pain (John 11:33-38).

So, he “returned to Galilee in the power of the Spirit, and news about him spread throughout the whole countryside. He taught in their synagogues and everyone praised him. He went to Nazareth,” verse 16, “where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom.”

What’s the mark of a Christian? Gathering with other Christians. What about just you and your family in your own house?

When people do that, they are declaring, “I have an independent spirit, and nobody can tell me what to do.”

I’m going to say it again:

If you can’t submit to other Christians, something’s wrong with you.

Real Christians gather with other Christians. They don’t shut themselves up in their own house, and say, “We just having church here,” or in the bass boat on Sunday morning say “Well, I’m just worshiping God out here on this lake here, as I wait to get this bass and glory Hallelujah, I caught it.”

Real Christians do not forsake the assembling of themselves together with one another, as is the custom of some (Hebrews 10:25).

If you know Christians who aren't gathering together, you need to confront them for their sin, because that is a danger that is a signpost they maybe on the way to hell. Wow. Wow.

Real Christians submit to one another out of the fear of the Lord (Ephesians 5:21). Wow, do I have to submit to people? Absolutely. Absolutely. Absolutely.

When I come into this church I submit to the elders of this church. Being a member of my presbytery, I submit to other pastors and ruling elders throughout our churches from the Mexican border to Mobile, Alabama. I submit. Submission is a mark of being a Spirit-filled Christian (Ephesians 5:18-21).

Now, notice here, "he went up, as was his custom into the synagogue and he stood up to read." He stood up to read.

In other words, there he is, and it would be like, let's say, this morning that Tim stood up, and if Tim stood up, that'd be a sign to David to go get a scroll and hand it to Tim because Tim wanted to read the Bible.

That's the synagogue. In other words, if you wanted to, if you had a verse you wanted to read, you'd stand up. So, Tim would stand up, and David would go into the tabernacle, which is what they have in the synagogue. And they'd bring it out, a scroll. Now, it just so happened.

Did you hear what I just said? It just so happened.

I remember one time I was facing a crisis in my ministry, one of my teenage daughters got pregnant, and I went to the synagogue for another reason to visit with a Rabbi who was an ultra-liberal man. And as I'm standing there visiting with the rabbi, the Holy Spirit nudged me.

Now, I don't hear voices, but the Holy Spirit put a thought in my heart, "Ask him to pray for you."

And I had a dialogue in my heart with the Lord, I said, "Lord, you know that God doesn't hear prayers of Jews today without Jesus." That was Bailey Smith, who was President of the Southern Baptist Convention, said that one time.

I said, "Lord, Lord, you know he doesn't, you know, hear his prayers, he doesn't even believe in prayer. He doesn't even believe in life after death."

I knew that because he was a very liberal Jewish man. And the Lord came back to me and said again in my spirit, "Ask him to pray for you."

And so, I said, “Arnie,” I said, “I want you to pray for me.” I said, “My daughter is pregnant, and I don’t know what to do.”

And he was always a nervous man. He’s, he’s, “Ah, ah, well, come with me. You need a real blessing.”

And he took me into the synagogue itself, and he went up on the platform and he opened the tabernacle, which is where they have the scrolls, and he pulled out a Torah scroll, and he handed to me, and he said, “Hold this.”

And then he held up his hands and he did the Aaronic benediction in Hebrew. Anyhow, so I was blessed.

Now, Jesus stood up, like Tim, to read something from the Bible and David is, we’ll say, is the President of the synagogue, went and got a scroll but didn’t get a Torah scroll. What did he get? And it says verse 17,

“The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written.” In other words, it just so happened. You ever have just so happened moments? I have them all the time. It just so happened.

Listen, dear ones, nothing is a complete coincidence. If you’re seeking God, if you are seeking God, if you’re seeking God, God has a word for you here this morning. If you’re seeking God, you will hear the voice of the Holy Spirit speaking through scripture to you today.

Notice I said through scripture, not some abstract thing. You’ll hear the voice of God speaking through Holy Scripture to give you a specific word and direction for your life.

Seek the Lord, ask him for help. Cry out to him.

And what happened? The President of synagogue, “David,” just happened to pick up the scroll of Isaiah. Wow, not the Torah. The scroll of Isaiah. And he hands it to “Tim,” Jesus. And Jesus begins to unroll that scroll, and he’s reading along, and he finds Isaiah 61, verse 18.

“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor.” To proclaim the Jubilee. You know, think about it for a moment.

The Jubilee is about the gospel. The Old Testament Jubilee was about remission of debts, cancellation of all your debts, you totally are paid off. Like college loans just canceled out, canceled out, the debt on your house

canceled out, debt on your car, canceled out. Everything canceled out and you've been in jail and suddenly you're set free. Wow!

But in the 50th year, the year of Jubilee, when the trumpet sounds [trumpet sound]. Proclaim liberty throughout the land to all the inhabitants thereof. That's the jubilee. You get to go back home and get a fresh start. You get to work again on your own property and be prospered by God.

Now, that is a foreshadowing of something very, very, very significant and that's what Daniel's prophecy of the 70 weeks is all about.

Israel would return to her homeland after 70 years of captivity, but the real freedom from the burden and weight of debt and sin, the real Jubilee, is what Jesus brought. I want you to understand that.

The real freedom, the real liberty, the true Jubilee is your sins are all forgiven, and nobody can point a finger at you, David Majors, and say, "I know this about you, David." Nobody can point a finger at you. Nobody can say, "I know what you did, you worthless mess. Why are you even coming into this church after all the things you've done? How come you stand there and sing like you're somebody holy?"

"Because I am holy!" In the Lord Jesus Christ, every single believer is holy. In the Lord Jesus Christ, every single believer is washed free of his guilt debt. That's the Jubilee. That's what, Daniel's 70 weeks is about.

We'll look a lot more at that in the future, but I want to wrap this up, because today in the church calendar is the day of Pentecost.

We celebrate the coming of the Spirit. What does that mean? Jesus, who was true God and true man, in one person, did what he did as an ordinary man, anointed and filled with the Holy Spirit.

And Pentecost is about this.

Pentecost is about that same Holy Spirit who proceeds from the Father through the Son to us, coming on you and me to empower us for service.

What is the mark of the coming of the Spirit? The number one mark of the coming of the Spirit is we give it all up. We lay it all down: our rights, our privileges.

"Lord, not my will, but thine be done" (Mark 14:36). "I give it up, Lord. I give it up."

You know, when you become filled with the Spirit, there will be division. That's what happened in the synagogue in Nazareth if you read the rest of

Luke 4, they tried to kill him (Luke 4:21-29). If you get full of the Holy Spirit, people won't like you anymore. Old friends will find, "Something happened to him. He's gone plum crazy."

Real Christians forgive like Jesus. I think there's a sign somewhere on a billboard as we leave Texarkana to go back to Louisiana that says that somewhere, "Real Christians love like Jesus." Or maybe it's, "Real Christians forgive like Jesus."

Uvalde over a week ago, real Christians forgive like Jesus. That's hard. That's tough. I found a clip of a teenage girl, who's daddy was a police officer and who was killed, a Texas police officer and was killed, and she spoke at her daddy's funeral, and she said, "I forgive the man that killed my daddy. I want to share Jesus with him. I want to forgive him. I want to tell him how he can have his sins forgiven and go to heaven."

You know, it takes the Holy Ghost to be able to say that and mean it. That girl was full of the Holy Ghost, because that girl forgave the man that murdered her daddy, a police officer who was killed.

That's Holy Ghost power. Holy Ghost power. Is that when we share the faith we have in Christ with others, they begin to notice something. And I want to say that when the Spirit comes with power, people are different.

The problem with the modern church, and I want to say the problem with modern Presbyterians, whether they're conservative or liberal, is this:

The Presbyterian church in Scotland was born in revival and people look back to revival days and say, "Oh well, if we want to know the blessing of God, we need to do what they did." And so, they find some obscure thing, and then they imitate it.

It's not unlike the Brush Arbor meetings where there were revivals in the Second Great Awakening, people like, "Well, we need to get out of this air-conditioned church," Especially in August, "And we need to go out there and build ourselves a Brush Arbor on the outskirts of Texarkana, and we need to just meet there for three or four days, and we need to sing, and we have different preachers preaching and doing all that. If we do that, then we'll know the blessing."

No, you won't. No, you won't.

You know, repeating what other people did doesn't bring the blessing. The Holy Spirit comes with liberty and the Holy Spirit moves with power, and he

manifests himself in a variety of ways. In one place, this way, in another place, that way, because what is the year of Jubilee about?

It's proclaiming liberty. "Where the Spirit of the Lord, is there is liberty" (2 Corinthians 3:17). Liberty, freedom, spontaneity. It's a freedom in the service. What would happen if the Holy Spirit came in this room today?

"I'd run out!" I once had an elder say that to me, "It's a good thing I wasn't in there. She wouldn't have been healed."

Really? The missing thing in the American church is the power of the Holy Spirit. I'm not talking about something weird. Sometimes something may be weird, I'm simply talking about laying your life before Jesus one more time and saying,

"Lord, what do you want of me? What do you want of me? Would you just fill me? Would you just use me? I'm willing to give everything up. I'm willing to give everything up. Would you just fill me?"

Because when the Spirit comes with power, he is the Spirit of Jesus.

"What do you mean?" I mean that when Jesus was baptized with the Holy Spirit in the Jordan River, he received the Holy Spirit to enable him to do his work.

And having received the Spirit and having been crucified, dead and buried and ascended to the Father, he sent the Holy Spirit from heaven to the church on Pentecost Sunday, as his own Holy Spirit.

In other words, the Holy Spirit that baptized Jesus wants to baptize you afresh today. "Breathe on me, breath of God. Breathe on me, breath of God."

The Lord's Supper is a wonderful thing. The Lord's Supper is a means of grace. It is a means of communicating with God himself.

In the bread we touch the very face of God. We don't know **how** Jesus is present. We know he **is** present. How is he present?

He's Spiritually present. What does that mean? He's present by means of the Holy Spirit. Without the Holy Spirit, this is just worthless bread. Without the Holy Spirit it's worthless bread, and without the Holy Spirit this will taste totally nasty because of silver polish in the chalice.

In other words, the means of grace are empty, without the coming of the Holy Spirit.

So, pray for us. Pray for all of us here that, as we observe the Lord's Supper, it may be rich and meaningful because Jesus purchased the presence and the

power of the Holy Spirit for all of us—that as we eat the bread by the Spirit’s power, we touch the very face of Jesus, as we drink the wine, we are renewed in the forgiveness of sins, because the Holy Spirit seals reality.

Don’t you want to feel forgiven again? What’s happened in your life in the past month? Have you fallen into sin? Everybody’s fallen into sin, maybe not great glaring sins, but you’ve said things you shouldn’t have said, gotten mad over something.

“I’m mad over that, and I’m not going forgive him.”

Well, you testify you need the power of the Holy Spirit one more time.

Pray. Ask God to fill you with the Spirit of God and pray for revival. I’ll say this again:

If the United States of America does not have another Great Awakening, this country’s over. It’s over.

The violence in Uvalde is a violence that’s going to be repeated again and again and again.

Take away people’s guns, they’ll have a knife.

How did those kidnapers get on those planes and crash them on September 11th? With box cutters.

You can’t outlaw the weapons completely. How did Cain kill Abel? He picked up a rock and killed him (Genesis 4:8, doesn’t name what Cain used).

Violence in the heart of man can only be subdued by the Holy Spirit. That’s what we’ve got to have in America. We’ve got to have a Holy Spirit revival.

We need a new Pentecost on the American church of all stripes, and you and I need a personal Pentecost again today, as we use the means that God appointed, the bread and the wine.

May we pray.

Lord, we pray that you would bless these words as we think about the great Jubilee, as we think about Daniel’s prophecy of the 70 weeks, not pointing only to 70 years in return to the earthly city of Jerusalem, but the great gospel Jubilee that began to be inaugurated when the Lord Jesus was baptized with the Holy Spirit in the Jordan River and began his ministry. And, Lord, real Christians have the Spirit of Jesus, and we live like Jesus, forgiving our enemies, praying for those who abuse us and treat us badly, and real Christians have peace with each other and peace with God through Jesus Christ our Lord.