

1 So we come to our message time today. I
2 want us to consider what I'm calling two
3 gaps. First of all, what I'm
4 calling the individual or personal gap,
5 which is the gap between the sometime fan
6 versus the faithful follower. It's
7 what I would call the discipleship gap.
8 We all know about fans, 49er fans,
9 giant fans. Warrior
10 fans, Golden Knight
11 fans, if I haven't hit your favorite
12 team, sorry, you could come and tell me
13 later. Fans,
14 real fans are the ones that know the
15 players. Uh They go
16 to the games. Some of them, if they
17 have the wherewithal, will buy season
18 tickets for their
19 favorite team. They
20 might even sacrifice something. For the
21 sake of the team, probably not much,
22 but but something, give up something else
23 so that they can watch the game.
24 But But with fans, oftentimes, and I know
25 this from personal experience, I used to
26 be, at one time in my life, I was very
27 young. I was a Boston Red Sox fan.
28 Uh Then I realized that I lived on the
29 other coast.
30 So I became a fan of another team and
31 then another one after that. So So we
32 understand that for fans, oftentimes a
33 change in circumstances uh might
34 mean that they start rooting for somebody
35 else instead. I mean, for instance, if
36 your team is one that just never is very
37 good and some other team that you kind of
38 like is in the Super Bowl or the World
39 Series every year, you might kind of root
40 for them a little more and start to
41 ignore the other team. Okay, so we get
42 how fandom works. Now, church
43 members, you know, probably know their
44 Bible, or at least know their Bible
45 reasonably well, go to
46 church most of the time. I mean,
47 statistics tell us that people who
48 consider themselves to be evangelical
49 Christians attend church about once a
50 month. Um
51 Sometimes maybe going places for Jesus,
52 but maybe not so much. That's a little
53 bit riskier thing to go somewhere far
54 away or even somewhere close, which might
55 even be harder for Jesus. Yeah,
56 fans may not do that. And sacrificing,
57 well, not a whole lot. And once again, a
58 change in circumstances might have an
59 an effect on fans in the
60 church, church members who are really
61 essentially fans. I mean, the the
62 hosannas might turn into crucify.
63 We've seen that happen before or or
64 simply ignore. And they will look
65 elsewhere for meaning and purpose.
66 Then the second gap I want us to think
67 about as we begin here today is what I'd
68 call the corporate or church gap,
69 the church in the world, or is it the

70 world in the church?
71 Are we here to win fans or to make
72 disciples? And between those things is
73 what I would call the church gap.
74 I mean, the general manager of the 49ers.
75 And then there's a question that you
76 might ask. They probably ask, are they
77 really there to hire celebrities to put
78 on a show? Some people say, you
79 know, professional sports is
80 entertainment. Let's just get over it.
81 Or are they hiring people to win games?
82 We sort of understand there's an overlap
83 there because if you win, it's a little
84 more entertaining for your fans.
85 But in the church,
86 are we here to get people on the field to
87 fight the good fight?
88 Or to get people in the stands to
89 watch? One of my favorite analogies of the
90 church came, I think, from a guy named
91 Elton Trueblood, who said that churches
92 are like basketball games.
93 10 people on the floor in
94 desperate need of rest.
95 10,000 people in the stands
96 in desperate need of exercise.
97 Are pastors using
98 people to advance their career
99 or using their career to advance
100 disciples in God's kingdom?
101 Our God calls us to be authentic
102 followers of Jesus.
103 Real disciples,
104 individually, who are coming to care
105 more and more about Jesus Christ,
106 his glory, and his good purposes,
107 even when it means caring less and
108 less about our own personal
109 aspirations, comforts, and
110 desires. Real
111 churches, corporately,
112 caring more about people themselves
113 than about what those people might say
114 about their church, or
115 how such people might otherwise be put to
116 good use.
117 Paul the Apostle models these things for
118 us as we see him arrive in the city of
119 Philippi in Macedonia. And you can
120 see the pictures, an artist's impression
121 of what Philippi looked like way back in
122 Paul's day, and then a picture of what it
123 looks like closer to today.
124 And you can also look at the map that
125 gives you Paul's second missionary
126 journey. You can kind of see a little bit
127 of how things are laid out in your
128 bulletin. I've put those for you.
129 Sometime later, Paul sent a letter to
130 those in Philippi who had come to faith
131 in Jesus in which he delves further into
132 such things and which we are going to
133 study together over the next several
134 Sundays.
135 To begin with, I want us to hear the
136 story of Paul in Macedonia,
137 which we find in Acts chapter 16,
138 and we're gonna read verses six through

139 40. Sit back and enjoy the
140 story. And
141 they, they meaning the apostle
142 Paul and his companions, went through the
143 region of Phrygia and Galatia, having
144 been forbidden by the Holy Spirit to
145 speak the word in Asia. And when they had
146 come up to Mysia, They attempted to go
147 into Bithynia, but the Spirit
148 suddenly came alive in the room.
149 Okay, that was we worked that out ahead
150 of time. No, we
151 didn't. Let me go back.
152 Do we do I need to do something up here?
153 Do I need to make an adjustment? Okay. All
154 right. And when they had come to Mysia,
155 they attempted to go into Bithynia, but
156 the Spirit of Jesus did not allow them.
157 So passing by Mysia, they went down to
158 Troas, and a vision appeared to Paul in
159 the night. A man of Macedonia was
160 standing there urging him and saying,
161 Come over to Macedonia and help us. And
162 when Paul had seen the vision,
163 immediately we sought to go into
164 Macedonia. Now, I want you to notice
165 something before saying they
166 here in verse ten, very significantly,
167 but something that's easy to miss. All of
168 a sudden, we're using first person
169 instead of third person. Now it's we. The
170 idea is that it was at this point in
171 Troas that Luke, the writer of
172 Acts, also the the writer of the
173 the Gospel of Luke, at this, this is the
174 point at which he actually joined the
175 group and and then began traveling with
176 Paul. Okay. And when Paul had seen the
177 vision immediately, we sought to go into
178 Macedonia, concluding that God had called
179 us to preach the gospel to them. So
180 setting sail from Troas, we made a direct
181 voyage to Samothrace. and the following
182 day to Neapolis, and from there to
183 Philippi, which is a leading city of the
184 district of Macedonia and a Roman colony.
185 We remained in this city some days, and
186 on the Sabbath day we went outside the
187 gate to the riverside, where we supposed
188 there was a place of prayer, and we sat
189 down and spoke to the women who had come
190 together. One who heard us was a woman
191 named Lydia from the city of Thyatira,
192 a seller of purple goods, who was a
193 worshiper of God. The Lord opened her
194 heart to pay attention to what was said
195 by Paul. And after she was baptized
196 and her household as well, she urged us
197 saying, If you have judged me to be
198 faithful to the Lord, come to my house
199 and stay. And she prevailed upon us.
200 As we were going to the place of prayer,
201 we were met by a slave girl who had a
202 spirit of divination and brought her
203 owners much gained by fortune telling.
204 She followed Paul and us, crying out,
205 These men are servants of the most high
206 God, who proclaim to you the
207 way of salvation.

208 And this she kept doing for many
209 days. Paul,
210 having become greatly annoyed, turned and
211 said to the Spirit, I command you in the
212 name of Jesus Christ to come out of her.
213 And it came out that very hour.
214 But when her owners saw that their hope
215 of gain was gone, they seized Paul and
216 Silas and dragged them into the
217 marketplace before the rulers.
218 And when they had brought them to the
219 magistrates, they said, these men are
220 Jews, and they are disturbing our city.
221 They advocate customs that are not lawful
222 for us as Romans to accept or
223 practice. The crowd joined in
224 attacking them, and the magistrates tore
225 the garments off them and gave orders to
226 beat them with rods.
227 And when they had inflicted many blows
228 upon them, they threw them into prison,
229 ordering the jailer to keep them safely.
230 Having received this order, he put them
231 into the inner prison and fastened their
232 feet in the stocks. About
233 midnight, Paul and Silas were
234 praying and singing hymns to God,
235 and the prisoners were listening to them.
236 And suddenly there was a great earthquake
237 so that the foundations of the prison
238 were shaken. And immediately all the
239 doors were opened and everyone's bonds
240 were unfastened. When the jailer
241 woke and saw that the prison doors were
242 open, he drew his sword and was about to
243 kill himself, supposing that the
244 prisoners had escaped. But Paul
245 cried out with a loud voice, Do not harm
246 yourself, for we are all here.
247 And the jailer called for lights and
248 rushed in, and trembling with fear, he
249 fell down before Paul and Silas.
250 Then he brought them out and said, Sirs,
251 what must I do to be saved?
252 And they said, Believe in the Lord
253 Jesus, and you will be saved, you and
254 your household. And they spoke the
255 word of the Lord to him and to all who
256 were in his house, and he took them the
257 same hour of the night and washed their
258 wounds, And he was baptized at once,
259 he and all his family.
260 Then he brought them up into his house
261 and set food before them. And he rejoiced
262 along with his entire household that he
263 had believed in God.
264 But when it was day, the magistrates sent
265 the police saying, Let those men go.
266 And the jailer reported these words to
267 Paul saying, The magistrates have sent to
268 let you go. Therefore, come out now and
269 go in peace. But Paul said to
270 them, They have beaten us
271 publicly, uncondemned, men
272 who are Roman citizens,
273 and have thrown us into prison. And do
274 they now throw us out secretly?
275 No. Let them come
276 themselves and take us out.

277 The police reported these words to the
278 magistrates, and they were afraid
279 when they heard that they were Roman
280 citizens. So they came
281 and apologized to them and they took them
282 out and asked them to leave the city.
283 So they went out of the prison and
284 visited Lydia. And when they had seen the
285 brothers, they encouraged them and
286 departed. Let's pray.
287 Lord God, we pray that you would help us
288 to to be blessed by your word today
289 in the ways that you have for us.
290 Lord, help to fill in that gap for each
291 and every one of us, the the discipleship
292 gap between just being a fan of Jesus
293 and being a real follower, and the church
294 gap between being another
295 worldly institution existing for itself
296 and trying to build itself up,
297 and being a place that uses itself,
298 its resources to build people up.
299 And I pray these things in your name and
300 for your sake. Amen.
301 We've got a lot of message options here
302 for us today. I'm not going to give all
303 of them to you. I know that'll surprise
304 some of you. I
305 mean, we have this idea of the we section
306 beginning here, which is really a
307 fascinating study with
308 Luke joining the group here. Ohh We have
309 the the call to Macedonia.
310 Spirit says to Paul, don't go that way,
311 go that way, which really lends credence
312 to the idea that this really isn't, as we
313 call it, the the book of the
314 Acts of the Apostles, but
315 really it's the book of the Acts of the
316 Holy Spirit. Ohh We have the conversion
317 of Lydia, where we see the gospel
318 for all types of people, all classes of
319 people. We see this idea of teamwork and
320 hospitality, We see women in
321 partnership with Jesus and
322 with Paul for Jesus. It'd
323 be nice to go down that road, but we're
324 not going to. We have the story of the
325 Philippian jailer moved by Paul
326 and Silas's faith fueled graciousness and
327 courage. We have
328 the story of his whole household being
329 baptized, which presumably almost
330 certainly would have included children,
331 maybe even infants. Again, for us
332 Presbyterians, it'd be really nice to go
333 down that road. We're not going to do
334 that either. Instead, I want us to
335 talk about what I'm calling the
336 thundering silence in Philippi.
337 Two questions. One,
338 why did Paul silence
339 the slave girl? Why didn't he make
340 use of her opportune public declarations
341 when they could have advanced his cause?
342 And second, Why did Paul remain
343 mostly silent
344 about his Roman citizenship?
345 Why didn't he make use of this important

346 fact when it could have saved him from
347 harm?I mean,
348 being a Roman citizen meant special
349 privileges. It meant you were a first
350 class citizen and you had
351 protections. You were free from corporal
352 punishment and you had the right to
353 trial. Such
354 status wasParticularly important
355 in Philippi. In 42
356 BC, the famous Battle of Philippi was
357 fought with Antony and
358 Octavian, later known as Caesar
359 Augustus, ranged against
360 Brutus and Cassius. Uh
361 You Shakespeare fans may recognize that
362 these are the assassins of Julius
363 Caesar. It became a
364 special place. Philippi became a special
365 place for Roman military to settle
366 and was granted the notable title
367 Colonia Iulia Augusta
368 Philippensis by Emperor
369 Octavian, which conferred the
370 italic right, ius
371 italicum, uh which meant that
372 the colonists here enjoyed extra
373 rights and privileges as if their land
374 were part of Italian soil.
375 Roman citizenship was
376 extra important to the Philippians.
377 Why didn't Paul mention this to
378 keep from being beaten and
379 thrown into jail?
380 Good question. Well, let's start with the
381 slave girl. And let's
382 consider the slave girl's words.
383 She seems to be proclaiming something
384 that is trueextremely important
385 and that people did not yet know.
386 But Paul didn't make good use or
387 certainly not consistent use of the slave
388 girl's words. These men are
389 servants of the most high God who
390 proclaimed to you the way to be saved.
391 Why not?
392 Well, let's
393 considertheir source, the source of
394 these words. You know, when
395 bad people say the right things,
396 it may not always be such a good thing. I
397 mean, there could be this idea of guilt
398 by association. There are people I can
399 think of, probably people you can think
400 of, that we might not want out in Reno
401 saying, Hey, company is a great church.
402 You should go there. Who would look at
403 them and say, Well, if you're saying
404 that, I don't want to go there. You know,
405 that kind of thing could happen. Um,
406 she might be using words that sound right
407 but have a different meaning to her.
408 So we could consider the words
409 meaning most high God
410 from a. pagan perspective might simply
411 mean one of many, a really good one, but
412 within a polytheistic multiple God
413 sort of context that
414 that Paul might have wanted to avoid.

415 The way of salvation might actually
416 be from her only simply a way of
417 salvation. Hey, if you've tried other
418 ways, you might try this one. If that
419 doesn't work, there's some others I might
420 suggest, which again, Paul would not
421 want to be proclaiming. It
422 reminds me of of what for many of us is a
423 bit of a dilemma for you know
424 Bible scholars to look and realize, for
425 instance, you know, this major occurrence
426 that we call the virgin birth,
427 Mary made pregnant by the
428 Word of God and then giving birth
429 to Jesus, who had no earthly father but
430 his heavenly Father. The virgin birth,
431 it's only in two of the Gospels, get in
432 Matthew, and you get it in Luke, you
433 don't get it in Mark. And you don't get
434 it in jar. Why?
435 The best theory I've ever heard about
436 that is along these lines, sort of
437 what it might have meant in that cultural
438 perspective. See, in the first century,
439 the idea of supernatural involvement with
440 human life was was not a thing. Very
441 different culture than ours.
442 Supernatural is part of everything.
443 People understood that. And there were
444 umm religious
445 philosophical theories
446 Along those lines, like Greek
447 mythology, Greek, like Hercules.
448 Hercules was the product
449 of the sexual, a
450 sexual connection between a God
451 and a mortal. These kinds of stories were
452 out there. And for the Christians,
453 when they're making their gospels about
454 Jesus, this virgin birth thing isn't the
455 big deal to them as it is to us. And they
456 did not want confusion. They did not want
457 anybody to think that the living God had
458 sex with a woman. That
459 ain't it. That denigrates
460 everybody. And so they don't
461 mention it. It's sort of guilt by
462 association idea. So maybe there's
463 something to that for Paul.
464 But we also might consider the slave
465 girl's words value.
466 Paul could claim these as an independent
467 witness to the truth he brings.
468 To the extent that they are incorrect,
469 Paul could correct them and use this as a
470 teaching opportunity. She's right on the
471 surface, but we need to make sure you
472 understand dot, dot, dot. He
473 doesn't do that. Paul doesn't seem to put
474 great stock in these things. Why
475 not?So
476 let us consider the person.
477 And this is what Paul seems to do as a
478 matter of greater
479 importance.
480 Consider her youthfulness for Paul and
481 for God?No,
482 doesn't do that.
483 She has situational value,

484 use it or lose it.
485 She seems to be a unique advertiser
486 for the gospel. speaking truth
487 from the spirit world,
488 that, at least on the surface, is true.
489 She is at least an attention
490 attractor. I mean,
491 modern wisdom tells us there's no such
492 thing as bad publicity. In our
493 culture, as long as people are talking
494 about you, that's good, right?
495 Not according to Paul. She could be a
496 foil for Paul's corrective proclamation
497 and true teaching.
498 Paul doesn't seem to agree with ancient
499 Roman culture, or, let's
500 be honest, modern American culture,
501 that people, and certainly slaves in
502 particular, are disposable
503 commodities.
504 Did Jesus give us his great commercial?
505 Go and make advertisers of all nations,
506 using them in the name of the Father and
507 the Son and the Holy Spirit, and
508 manipulating them to buy all that I am
509 selling them.
510 This view would tell Paul to consider the
511 girl's practical value right now and
512 use her.
513 Like assets for a secret agent,
514 like a human shield, like a temporary
515 hostage, she could be a human megaphone.
516 This Paul, look at him. He's the real
517 deal. Listen to what he says. Buy what
518 he is selling.
519 Countless super smart, super
520 rich executives running super
521 successful businesses from their super
522 high up corner offices in New York City
523 would tell Paul this is the way to go
524 here. Bolly boy,
525 yo. to waste this golden
526 opportunity.
527 Paul goes a different way here.
528 He is super wise and super
529 faithful to the God who puts the super
530 in supernatural.
531 Paul considers the slave girl's eternal
532 and inherent value.
533 Yes.
534 He sees her inherent human value
535 independent of
536 practical usefulness.
537 He is mindful of how she looks to her
538 Creator, a woman
539 made in God's image.
540 He is motivated by how she looks to her
541 Redeemer, a potential
542 follower of Jesus and child of
543 God, living under the spell of evil,
544 but on the edge of life everlasting.
545 He remembers the real words of Jesus, his
546 great commission. Go and make
547 disciples of all nations, baptizing them
548 in the name of the Father and the Son and
549 of the Holy Spirit, and teaching them to
550 obey all that I command you.
551 Paul considers this precious girl's real
552 and immediate need, and he helps

553 her. this instead of
554 using her to help himself and his
555 cause.
556 Now let's take a look at Paul, the Roman
557 citizen. Let's consider
558 the words. Paul didn't make good use
559 of them. I am a citizen of
560 Rome. Why not?
561 Well, consider their prospective source.
562 A man whose security is no longer found
563 in his privileged social or political
564 status or in his religious
565 observances.
566 Consider their potential meaning. He
567 doesn't want an appeal to Rome to
568 discredit his faith in Jesus in anyone's
569 eyes.
570 Roman privilege might save him for the
571 moment.
572 Only Jesus can and does
573 save him or anybody
574 else permanently.
575 Consider their value.
576 Little or none compared
577 to, I am a friend and
578 follower of Jesus Christ.
579 And so Paul doesn't mention his
580 citizenship. until after he is
581 released from prison, apparently
582 to show the bankruptcy of the
583 magistrate's beliefs and
584 activities.
585 Consider the person. Paul has a healthy
586 view of himself. He knows
587 his own eternal and inherent value.
588 Yes. Paul
589 has already discovered this life-changing
590 reality for himself. He
591 knows his inherent human value
592 independent of practical
593 usefulness. He has
594 a good idea of how he looks to his
595 Creator, one made in
596 God's image. He affirms
597 by his actions how he looks to his
598 Redeemer.
599 Not a fickle fan, but a
600 fully committed follower of Jesus
601 and a securely blessed child of
602 God.
603 Consider his usefulness to God?
604 Well, yes, because he has
605 settled the issue of his independent
606 value to God.
607 His situational value, use it or lose
608 it, rests on the solid
609 foundation of his inherent and
610 eternal, never lost,
611 value to God.
612 He can and must choose to give for God,
613 even sacrificing himself,
614 precisely because he knows himself to be
615 God's precious possession,
616 fully and finally redeemed in Jesus
617 Christ already.
618 So now he can choose for himself
619 freely as a gift for the God he
620 joyfully loves, rather than as a payment
621 to the God he fearfully owes. to

622 give all he can and be all God
623 wants him to be.
624 So he is a proclaimer of the gospel,
625 speaking truth from God himself,
626 and so careful not to suggest that his
627 value and security are found in his Roman
628 citizenship. So he is a
629 maker of disciples of Jesus Christ.
630 And he is all of this and more because he
631 is a lover of God, who is the
632 radically gracious lover of Paul
633 and his people.
634 Now he can see others as well as
635 themselves as priceless possessions of
636 God and potentially
637 reunited family members, willing slaves
638 of Jesus because they are free, born
639 again sons and daughters of God.
640 Jesus, whom he served, said, Go and
641 make disciples of all nations.
642 baptizing them in the name of the Father
643 and of the Son and of the Holy Spirit,
644 and teaching them to observe all that I
645 have commanded you. And lo,
646 I am with you always,
647 even to the end of the age.
648 Paul could consider his own practical
649 value for God's kingdom purposes right
650 now and be fruitful.
651 Like a willing and self-sacrificing asset
652 for God who sacrificed himself
653 for Paul. Like a human
654 gospel shield. Like a human
655 Jesus is Lord megaphone.
656 Even if necessary, like a
657 temporary casualty bound
658 for eternal glory.
659 Now he can consider his immediate
660 opportunity for God and go for
661 it.
662 So let us think about and respond to Paul
663 and his actions as he entered
664 Philippi, and as we enter
665 into our study of his Philippian letter,
666 and let us consider ourselves.
667 Discipleship gap
668 between being a a good
669 fan and an authentic
670 committed follower.
671 Let us consider others
672 and think about the church gap. Every
673 church has it. The gap
674 between a place that's trying to build
675 its own kingdom, build itself up,
676 even at the expense of people.
677 Or a place that values
678 people, each and every
679 one. and is here to be
680 used by God to bless
681 people, ultimately blessing them
682 by sharing the good news that they too
683 can have eternal life and be eternally
684 secure because of what God has already
685 done in Jesus Christ for them.
686 Let us consider Jesus,
687 who considered us and
688 chose to bring us into his family
689 by going to the cross in our place.
690 To promote the gospel of Jesus Christ

691 and sow the kingdom of God,
692 his faithful followers will never
693 exploit others as cheap
694 commodities,
695 but they will often give of themselves
696 as priceless, living
697 sacrifices.
698 Let's pray.
699 Heavenly Father, once again, we give you
700 thanks and praise for your word
701 that blesses us, that
702 helps us to know what is right and true
703 and good,
704 that directs us in the ways that we
705 should go.
706 Thank you, Lord, for the example of Paul,
707 a man whose life was turned around.
708 180 degrees because of your
709 intervention in his life. Lord, we
710 invite you to intervene in our lives
711 however you see fit, to
712 turn us to what is right and good, what
713 glorifies you, and what ends up
714 being edifying for us, building us
715 up, giving us the fruit of the
716 Spirit, love, joy,
717 peace, patience, kindness, goodness,
718 faithfulness, gentleness, self-control.
719 things that do not come to us naturally.
720 Lord, through all of this, may you
721 be honored and glorified now and
722 forever.
723 Lord, hear us now as we pray for one
724 another.
725 We ask that you would watch over
726 our church,
727 especially in our continuing search for
728 a youth director.
729 Lord, we we pray,
730 along with Jennifer, praise
731 for the good ways that you have worked in
732 her life and in her father's life, from
733 mom and dad's life. Lord, we
734 pray for healing, for Gary and for
735 Shirley, for the lows,
736 for Bernardo, for
737 Vicky. Thank you, Vicky's here with us
738 today. She's getting better.
739
740 00:33:36,1000 --> 00:33:38,280
741 Pray that that would continue.
742 And you would reward her in some
743 special ways for the amazing sacrifice
744 that she made for somebody else.
745 Lord, we pray for Barbara, we pray for
746 Christians in Syria, we pray for
747 families who have lost loved ones,
748 For the Shields family, for George's
749 family and Brett's and David's.
750 Pray for our neighbors next door once
751 again. You know them by name.
752 Bless them, reveal yourself to them.
753 We pray for those serving in the
754 military, for Noah and Taryn and Cody and
755 Matthew, Weston, Chase, Levi,
756 Gary, Molly, Brian, Anna,
757 Margaret, Benjamin, Chandler. Thank you
758 for their service.
759 Lord, we pray for InterVarsity,

760 grateful for the work that they're doing
761 here on the UNR campus and really all
762 over the world. But we pray especially
763 for the leaders and students here,
764 Lord, that you would
765 make them a lighthouse for that
766 community, shining out the truth and the
767 love and the good news.
768 that is found in you, Lord Jesus.
769 Bless them, encourage them,
770 give them joy in their work.
771 Hear us now as we share together in the
772 special prayer that you taught us,
773 saying, Our Father, who art
774 in heaven, hallow it be thy name.
775 Thy kingdom come, thy will be
776 done, on earth as it is in heaven.
777 Give us this day our daily bread,
778 and forgive us our sins, as we
779 forgive those who sin against us.
780 And lead us not into temptation,
781 but deliver us from evil, for
782 thine is Kingdom, and the
783 power and the glory forever.