

Grace Fellowship Church

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Series: Acts: Praxis of the Kingdom of God

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Let's Talk About Jesus!

Acts 17; Daniel 3:7-25

If you're here this morning and you do not have a Bible with you, slip up your hands and we're going to put a Bible in your hand. We have some Bible cards. Think of them as bread trays. The Bread of Life is rolling down the aisles. Maybe you can smell it. You ever smell just really good bread? One of the worst things I ever remember was that Atkins diet everybody was on where you couldn't eat any bread. Bread and potatoes. No bread, no potatoes. If you can't eat bread, I'd just as soon die. Good heavens. Okay, it's going to kill you, but good grief you have to have bread.

Anybody ever like O'Charley's rolls? Oh yeah, man. We had some yesterday, O'Charley's rolls. O'Charley's rolls. They're really slow over there. Have you ever noticed that? Like really slow. This is not the sermon. Don't worry about it. It's really slow, but then the bread gets there and you don't even care if they bring food. Whatever I ordered, cancel it. Just let me die right here in this booth, and I'm going to eat this bread.

Open your Bibles to Acts, chapter 17. We're going to spend a little time in Acts 17. I downloaded the messages Scott preached. Wow! Those were good, amen? Any of you blessed about that? Wow. He was entertaining, too. I loved that story about when he put the wrong stuff in the dishwasher. I connected with that story. That was really good. Now it's pretty sad. There are other really needy, biblical, spiritual things I got out of the sermons, but that one was kind of fun.

In Acts, chapter 17, one of the most amazing accusations ever leveled against the church is found. Look down to verse 6. It says, "But when they did not find them, they dragged Jason and some brethren to the rulers of the city, crying out..." Look at this. Look at this phrase. "Those who have turned the world upside down have come here too." (Acts 17:6).

Think about that a minute. "Those who have turned the world upside down have come here." These people are deeply burdened by this, and actually they expand to what they mean by that in verse 7. It says, "Jason has harbored them, and these are all acting contrary to the decrees of Caesar..." Look at this. "...saying there is another king—Jesus." (Acts 17:7)

If you don't get anything else I say this morning, if everything else just goes *boom* right over your head and nothing else sticks right here, this is the essence of the gospel, that there is another King. If He becomes your King, your world will be turned upside down. The Christian faith is not a philosophy. It's not a set of rules. It's not a new concept to live by. It is a new kingdom with a new King that turns actually a world that is upside down back right up.

A lot of people have this idea that what really matters about your faith is your cognitive knowledge of that faith, so people come to faith or they grow up and go to seminary or go to college or read a bunch of books. They think if they come to a place cognitively, they understand it all. "I really have this down." The reality is you may not have all the cognitive information about the faith, but here is what matters: Jesus is King. How do you know if you're in the kingdom or not in the kingdom? There is a really simple answer to it: Who is the king? Who is your king? Who do you follow? Who do you have your allegiance with?

I believe all the right things, but the Bible says in the book of James that the demons in hell actually believe and tremble. That's kind of scary, isn't it? The demons that are at work actually acknowledge truth. In the gospels they call Jesus the Son of God, the son of David. There are no atheist demons. They're not out there. The demons know God is God. They probably would know the Bible better than most of us.

Here is what they said: They believe and they tremble, but there is no acknowledgement of the King and the kingdom. I know how this happens, because I've actually sat through sermons before. Sometimes you get into them and then it slips into neutral. You just go, "Woo," way down there. Then you pop back up and say, "What was the point of that sermon?" This is the massive, major reality that if our world is going to be turned right side up, we have to come to a place where we say, "I really want Jesus King, Lord of my life."

Now how did that happen? What are the roots of this? You need to recognize what he is describing here is not like a spiritual enlightenment. This isn't enlightenment; this is a spiritual

sedition. It is to instigate an absolute revolution. This is high treason, and everybody is absolutely worried about what is going on here.

Let's look back through here, because I think it's important we back up just for a minute and see how this revolution came about and how these charges came about. Just flip your Bible over back to Acts, chapter 13. Look there. The root of this revolution is the church at Antioch. Remember this? We looked at this about three weeks ago.

Now in the church that was at Antioch, there were certain prophets and teachers. It gives this group of five, and in verse 3 as they minister to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them." Then, having fasted and prayed and laid hands on them, they sent them away." (Acts 13:2-3)

Now what happens here, remember this metaphor, is in Antioch something totally unique happened. What happened was the church at Antioch became a spiritual reservoir dense with what the Holy Spirit was doing. There were prophets, there were teachers, there were miracles happening, and there was a lot going on inside that church. As they worshiped, as they ministered to the Lord, God moved on their hearts and selected people.

What happens is they moved from a spiritual reservoir to a spiritual river that overflows its banks. Tributaries go out all over the place, and this reservoir that becomes a river becomes a spiritual resourcing center that has revolutionary spiritual realities that turn the world upside down. It's really an amazing thing.

Now if you're looking at the big flow of what happens, remember in chapter 15 there is pushback here. Can these people really come into the kingdom? There is this big debate about legalism. Now I'm not going to get into the issue of legalism this morning, but you need to understand what legalism is.

There are actually two kinds of legalism. There is a legalism in the sense spiritually that you need to do something work-wise that somehow you can merit your way to heaven. The Bible says in the book of Ephesians, "For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast." (Ephesians 2:8-9) Amen? There is a secondary kind of legalism that doesn't have to do with salvation; it has to do with spiritual status. If you do these certain things, then you have a superior status with God.

If you take notes, you might just want to jot down next to Acts, chapter 15, "the book of Galatians." Just put that down because Galatians is the Magna Carta of the church. This is the declaration that not only are we saved by faith, but we are perfected by the Spirit also. It isn't something we do. How do we grow? We grow the same way we come into faith.

I don't want to at all get into a big controversy this morning about legalism, because if you've been in church for a while, you've been around legalists, amen? You're not with me there. Let's just pull one out. Can someone be spiritually right with God and smoke? You said yes too quickly, too loudly. They can. They can. They can. They can. I promise they can because I've

known some people who were unbelievably spiritually righteous people who God loved who smoked.

My pastor growing up used to answer this question saying, "Yes, you can smoke and go to heaven. As a matter of fact, you may get there quicker." I remember this conversation going on where somebody said, "Well do you think we can smoke in heaven?" He said, "Yes, but you'll have to go to hell to exhale."

Now we are enlightened people, and we all know it's not good for you. Say, "Amen." It's not good for you. It's not good for your children. It's not good for anything at all except for corporate industries and maybe health care industry. I guess that keeps them in business. I don't know. But God doesn't look down at you and go, "I'm not going to answer his prayer because he has a Camel in his mouth."

I know that deeply troubles some people, and they think, *No, these are the rules you have to keep in order for God to like you.* Let me tell you something. This really messes people up a lot. There is actually nothing you can do to make God like you more. It's kind of crazy. The name of this church is what? Grace. You found the right place this morning. One of the reasons we named the church Grace was because I got so irritated with this whole legalism stuff. I had people tell me, "You can't teach grace that way. If you do, people won't behave." Have you heard of the Holy Spirit?

I remember an older pastor telling me, "If you leave people's giving up to grace, if you let them think God is not going to be mad at them if they don't give so much money, then your offerings are going to be terrible, and you're not going to be able to build a church." Let me tell you something. God loves what kind of giver? Cheerful giver. If you have a bad attitude about your giving, don't give, because I'm going to tell you something: It doesn't count. It helps *us*, but it doesn't count with God. God likes a cheerful giver.

I have an uncle. His name is Danny. I remember one time we were sitting in church, and he had had this job. He was working in a grocery store. None of us had any money. He was dating this girl named Sharon who he later on married, who was one of the most wonderful women I've ever known in my life. I just loved my Aunt Sharon. She died in a car wreck.

We were sitting in church, and Danny so wanted to impress Sharon. Danny wasn't actually that impressive. He wanted so desperately to impress Sharon that when the offering plate came by, he reached in his pocket just casually (you know how guys are; you have to do it casually), and he just threw a \$20 bill in the offering plate, which in the 60s was more money than it is today. As it left his hand, he realized it was a \$20, and he looked as it went down the aisle. He is thinking, *Could I get change?*

Then he watches it come back down the aisle, and he sits down and he goes, "I meant to give a \$10." Then he consoles himself and he says, "Well at least I get credit for it." Sharon says, "No, you get credit for the \$10." Tell me, don't you just really like that one? Yeah, I like that. I've thought about that a lot, you know, because it convicts my own heart. It really does convict my

heart because I don't want to just do things because they're the right things to do; I really want to do things because my heart is just captivated by the magnitude of the King.

Have you noticed the trees across the street? They're amazing. They're beautiful. They're this deep, scarlet red. This is a rhetorical question. Don't answer any of this. *Have you ever done something for somebody you love, and all you really wanted to do was impress them?* Then you did it and they went, "Hmm, that's cool." If you laugh too loud here, you're going to need counseling. What you really wanted was for them to go, "Ah!" They went, "Hm. That'll be good."

See the trees across the street? When you go out, here is what I want you to do. I want you as you walk out today to just clap and go, "Good job, God." You know why? Because He did that because He wants you to be taken aback. When we're not taken aback, something is wrong.

Here is what is going on. There is this big debate over legalism, and then in chapter 16...just jot this down because this is going to be important when you go back in and dig this, because this is a narrative. This is the history of the church. In chapter 16, they really don't know what to do. They're praying. Paul has a dream, and through that dream God directs him.

Then they go down to Philippi, and this is what you want to do. Next to chapter 16 up at the top write in the book "Philippians," because this chapter right here is the backstory of Philippians. When you read Philippians you want to read this, because this whole movement started out of worship, really worship in the face of suffering.

As they go into suffering, something happens. The only phrase that comes to my mind and I've thought about as I've pored over it is this idea of *defiant worship*. This is worship in the face of difficulties, of bad circumstances. This is what they do in Philippi. When they get thrown into prison, they worship. They just start praising God, and there is this earth-shattering thing that happens. Something happens when we worship God that shakes the earth and turns it upside down, right side up. Defiant kind of worship.

As a pastor, sometimes I find myself in situations where you watch people in tragedy, and it just really captures your heart. Last year we had a man here who passed away. Good man, good wife, good kids. During the winter he walked out on to the ice. He slipped, hit the back of his head, and didn't even think it was anything bad. Took him to the hospital. He ended up having a brain hemorrhage, and over a period of days he passed away.

I remember going into the hospital room, and they had declared him basically brain dead. Nothing was happening. They had made the decision they were going to unplug these machines. The family gathered around this man, and one of the young men reached over and grabbed his computer and hit the song. They just stood there around the death of this man who was the center of this family and the heart of this family and just out loud worshiped.

Let me tell you something: It shook my heart, and I'll guarantee you it shook the forces of darkness. You know what kind of worship that is? That's defiant worship. That's worship that

says, "All the numbers don't work. Everything I'd hoped for, the things I thought were going to pull together don't pull together, but there is a King, and His name is Jesus." Amen.

Let me show you a passage, because there are so many you can look at. Look over at Daniel, chapter 3. You remember the story of Daniel. This comes at the period of exile. This is when everything that could possibly be wrong in the nation of Israel is wrong. The wrong people are in charge. The temple has been burned to the ground. The stuff out of the temple has been taken away. Everything that could possibly go wrong has gone wrong.

Then in Daniel, chapter 3, there is this guy named Nebuchadnezzar. He makes this image of gold, and he decides everybody is going to bow down to it. He puts on this massive show. They get all the songs. They get the symphony together. He says, "When we give the word, everybody falls down and worships the image."

Now look at verse 7. They hear the sound, the horn, the flute, the symphony, and everybody calls. Nebuchadnezzar says, "Okay, everybody worship." In verse 8 it says, "Therefore at that time certain Chaldeans [which are Babylonians] came forward and accused the Jews." (Daniel 3:8) Why? Because they don't fall down. "They spoke and said to King Nebuchadnezzar, 'O king, live forever! You, O king, have made a decree that everyone who hears the sound of the horn, the flute...'" (Daniel 3:9-10) and all this who doesn't fall down will be cast into this fiery furnace.

Look at verse 12. "There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.' Then Nebuchadnezzar, in rage and fury, gave the command to bring Shadrach, Meshach, and Abed-Nego. So they brought these men in before the king.

Nebuchadnezzar spoke, saying to them, 'Is it true, Shadrach, Meshach, and Abed-Nego, that you do not serve my gods or worship the gold image which I have set up? Now if you are ready...' Hear a note of sarcasm in that. If this serves you well, "...at the time you hear the sound of the horn, flute..." and all this, "...if you do not worship, you shall be cast immediately into the midst of a burning fiery furnace." This is the question. "Who is the god who will deliver you from my hands?" (Daniel 3:12-15)

Listen to their answer. "Shadrach, Meshach, and Abed-Nego answered and said to the king, 'O Nebuchadnezzar, we have no need to answer you in this matter. If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace...' Look at this. "...and He will deliver us from your hand." (Daniel 3:16-17) He goes, "We know God can, but here is what we know He will do." "He will deliver us from your hand, O king. But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up." (Daniel 3:17-18)

Can you imagine? As long as everybody is standing up that's not a problem, but then when everybody bows down you become very obvious that you worship a different king. It would have

been a great opportunity to say, "I think I lost my contact," or, "I'm not going to bow down, but I think I'm going to sit. I'm just going to sit down. The sitting down won't count, will it? That would be all right. I'll just sit down." No, they said, "We know God can, but whether He delivers us out of the fire is His choice. Here is what we know: He will eventually deliver us because we will not serve you."

"Then Nebuchadnezzar was full of fury, and the expression on his face changed toward Shadrach, Meshach, and Abed-Nego. He spoke and commanded that they heat the furnace seven times more than it was usually heated." (Daniel 3:19) Now isn't that silly? That's a bit of overkill. If you really wanted to make it tough, cool it down. Throw them on the coals or something. No, heating it up.

"And he commanded certain mighty men of valor who were in his army to bind..." This is just overkill. "...Shadrach, Meshach, and Abed-Nego, and cast them into the burning fiery furnace. Then these men were bound in their coats, their trousers, their turbans, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore, because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men who took Shadrach, Meshach, and Abed-Nego." (Daniel 3:20-22)

Keep reading. "And these three men, Shadrach, Meshach, and Abed-Nego, fell down bound into the midst of the fiery furnace." Look at this. "Then King Nebuchadnezzar was astonished; and he rose in haste and spoke, saying to his counselors, 'Did not we cast three men bound into the midst of the fire?' They answered and said to the king, 'True, O king.' 'Look!' he answered, 'I see

four men loose, walking in the midst of the fire; and they are not hurt, and the form of the fourth is like the Son of God.'" (Daniel 3:23-25)

You know what got burned up? The ropes are all that burned up. Let me tell you something. You do know when you really go through trials, the things that are burned off of you are the things that bind you. Do you think God still does that kind of stuff? I was talking with some folks. I'm not talking about stuff that happened 100 years ago. I'm not talking about stuff that happened 50 years ago. I'm not talking about stuff that happened during the Babylonian Empire, or even during the Roman Empire.

Just a few weeks ago we had a team...I can't tell you exactly where...working in a difficult place. They were sharing Jesus, and it was somewhat intense. They were staying in a host home, and every night they would come back to eat in this little host home. There were three of them on the team, and every night they would come back to eat the people would have a setting for four people. They thought, *Maybe this is their custom here.* The next night they come back, and there is another place setting. They think, *Well maybe the host is going to join us.* They come back the third night, and there is another place setting.

So the final night they said to the translator, "Would you ask exactly why they keep setting this place? Is somebody going to join us at the table here?" They asked the family, "What is the purpose of this other table setting you keep setting up?" The host family said, "Well, there is this fourth guy who keeps following you around, and he is with you. I keep thinking he is going to

join you for dinner. He carries a sword everywhere." You know what they were seeing? They were seeing an angel.

"God doesn't do that..." Yes He does! He does that kind of thing. God didn't just a few years ago decide, "You guys can handle this world stuff. I'm out of here." We do not believe in therapeutic deism where we just believe God is off out there inactive, not engaged anymore. I really do believe one of the reasons we don't see God work more is we just don't think He does.

Defiant worship. They turned the world upside down. You have this whole thing that's going on in Acts 16 with the Philippians. How many of you have done a Bible study on Philippians? Okay, lots of you. How many of you have done a Beth Moore Bible study on Philippians? Okay, all you ladies. Have you? Sure, you're good Christian women. You have to.

What is the key word in Philippians? What is the big word in Philippians? Rejoice. Rejoice. Rejoice. Rejoice. Over and over and over again. He is saying, "Rejoice, rejoice, rejoice, rejoice." He is writing them and he says, "I know I'm in prison, but don't imagine the fact I'm in prison to think the gospel is not being advanced. As a matter of fact, as a result of me being put in prison..." Literally this is the word that is used in Philippians. "I pioneer advancement to the gospel. It's going where it has never gone before, so rejoice because this is what is going on."

See at the top of your sheet there? I'm going to get to your sheet. It's right here. In Acts 17:1-9, you have the first city they deal with. That's Thessalonica. In the margin of your Bible there, write, "1 and 2 Thessalonians." That is the backstory right there. Verses 1-9 are the root of those

epistles, 1 and 2 Thessalonians. Go through there and read that story, and then when you read 1 Thessalonians you can see where that is coming from.

In verses 10-14, a whole revival breaks out in a place called Berea. There are no letters to Berea, but there are massive things that happen here. One of the reasons there are no letters to Berea is because of the nature of the Bereans. Here is what it says in the KJV. "These were nobler than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:11)

That word *noble* means open-minded, fair-minded, or questioning. They got together and they listen to the teaching of the team. Then they would go back, not in isolation but as a group of people, and they would go, "Is this really what that says? Is that really what that means? Is that really what that means in Isaiah 53 about the suffering servant? Is that really what is going on there?" The Berean church really became self-feeders. They became self-disciplers within that church. Now the third city that is addressed is in verse 15 down through verse 34, and that is the story of what happens when Paul goes and preaches in Athens, and I don't mean Georgia.

How many watched the game yesterday? Yeah. See now when I said "the game," many of you have different games in mind. How many of you are from Florida? God bless you. Look, it was a good run. Six years, right? Six years. How many of you went to Georgia Tech? It was their Homecoming. Yeah, yeah. Three games lost, *boom*...beat Clemson. How many Clemson people we have here? Bless you. Good season so far. You'll come back. How many went to the Brookwood-Grayson game? Football doesn't get much better than that. It was pretty amazing.

You know those kids who did the videos, how many of you have watched the videos? Oh yeah.

Yeah.

We are passionate about the things that matter to us. Do you understand that? We are passionate about the things that matter to us. Here is what happens in Acts. Let me give you these big points:

1. *Jesus is the message, and He is the method.* How do we talk to people about God who possess a polluted idea of God? How do we take the message of the kingdom into an environment that is completely alien and maybe even antagonistic and incompatible with the message of the King and the kingdom? How do we do that? Do we come up with our own strategies?

Now here is what I want to say to you, and I'm going to nail this down a lot more because this is incredibly important. *Jesus is the message, but Jesus is also the method.* John, chapter 20, verse 21: "As My Father hath sent me, even so, send I you." (John 20:21) The message is the incarnation, but the method is also the incarnation. Now I know some of you are going, "I don't know what exactly that means." You probably know more about what that means than you think. When Jesus came, this is not only the message; it is the method.

2. *Paul patterned his message and method after Jesus.* They said, "What is the message of Paul? There is another King; it's Jesus." Are any of you glad you live in America? Oh my goodness! We've just come home from a long trip. I want to share some of the stories on that trip, but every time I come home from a missional trip, I come back home, and I want to just kiss the ground.

Now I love other places, but we went to England, and it was raining, it was cold, it was dark, and it was crowded. We rented a car, and the steering wheel was on the wrong side. So you're on the wrong side of the road and you have to shift gears. So you have to drive and shift and brake, and then they have roundabouts. You go, "Which way is everybody coming from?"

Here is what I can tell you without any question at all: If the cars in England did not have brakes, you would not have a senior pastor today. When we came back home, it was so nice to get in a car that was on the right side of the road, right? The gear was in the right place, and I could go to the Waffle House.

Here is what I want to say to you about the King and the kingdom: People are like, "Oh, am I really ready to give up my life for worshiping the King and living in the kingdom?" Let me tell you something. The King and the kingdom is what you were created for. It's not, "Oh, I guess I'll just have to go in and live there." No, no, no! This is the King. This is a kingdom of love and righteousness, and things are the way they're supposed to be.

3. *The Jesus-Paul model is not only descriptive; it is prescriptive.* We're going to dig into this a little bit, because it's really important. The Jesus-Paul model is not only descriptive. What happens in Athens and Corinth and Philippi and Thessalonica is not simply descriptive of what happened. That means they're not just describing the events. It is prescriptive of the way it is supposed to be. That's incredibly important. This is prescriptive.

This is the way God wants to do things. This is the right way to do the right thing at the right time if we can drill down not only on the message, because the message is the center of everything, but if we do it the Jesus way, the way Paul learned from Jesus and then turned around and told His disciples, "You do it this way."

Look at those verses there. First Corinthians 11:1: "Imitate me, just as I also imitate Christ." (1 Corinthians 11:1). Philippians 3:17: "Join in following my example." (Philippians 3:17) Galatians 4:12: "I urge you to become like me." (Galatians 4:12) First Thessalonians 1:6: "And you became followers of us and the Lord, and you became examples." (1 Thessalonians 1:6) I think maybe part of our problem is we want to see the world shaken, but we're not willing to do and believe and lean into the way God shakes the world.

Let's bow for prayer. With our heads bowed for just a minute, one of the things as you look at these passages is Paul calls people to a place of decision. Jesus calls people to a place of decision where He says, "Follow Me." That's a decision you have to make. Am I going to follow Jesus? Am I going to follow myself? Am I going to follow the world?

I don't know where you are spiritually this morning, but maybe you're here this morning and you have never followed the Lord as king and ruler of your life. Maybe you even have cognitive understanding, but there is not this allegiance of, "Okay, you, King Jesus, are Lord of my life, and I want to follow You today." Now listen, I understand Jesus died to pay the penalty for our sins, and Jesus died so we could have His righteousness. But He didn't just die so we could have

this righteousness; He died so we could enter into this kingdom and we could experience this kingdom life.

If you're here this morning and you never acknowledged, you never joined in this kingdom, you've never acknowledged Jesus as king, and this morning you want to say, "I'm tired of doing my own kingdom thing. I'm tired of the way I've done it. I've tired of the way I've gone, and this morning I want Jesus to be king and Lord of my life," slip up your hand. I want to pray for you. Just right wherever you're at I want to pray for you. I want Jesus to be King, Lord. Amen, I see that. God bless you. Anybody else? I want Jesus King. I want Him to be King and Lord of my life. Amen. I see that.

I'm going to do something. If you're here and you really want that, it's a decision time. If you're really saying, "I want Jesus King of my life, I've never done that, and I want to do that this morning," don't just raise your hand. Look right up here at me for a minute. Say, "Yeah, that's what I want to do." Do you mean that? Is that for real? You really want that? Or is it just something you're kind of checking out, like going to the store and trying out a dish somewhere. Is this something you really want?

If you're here this morning and you really want it, just stand up right where you're at. "I need this." Amen. Amen. "I need it." Amen. Anybody else? Okay. I want to pray for you right now. As a matter of fact, why don't you come on down here? We're going to pray. I want a prayer team right here. We're going to pray for these folks. Let's just give them a hand. Amen. Amen. Amen. Welcome to the kingdom. Amen.

Let's put some hands on these shoulders, and let's just pray right now. Come on down and just put some hands on these shoulders. Lord, here is what Your Word says. Your Word says if we come to You, You will in no wise cast us out. Lord, You laid down Your life. You bled and You died and You resurrected from the grave. You have sent us out to proclaim this good news of the kingdom. Lord, we thank You for those who have come this morning. They have decided, "This is for me. I receive what You have for me."

Lord, there are many of us here this morning who have received this kingdom, but we need to renew this decision. Some of us here are going through hard times, and we just need to defiantly lift You up in worship. This morning we defiantly, in the face of war, in the face of death, in the face of suicide bombings, in the face of cancer, in the face of divorces, in the face of child abuse, in the face of government corruption, Lord we lift Your name up high because the kingdoms of this world will not stand. But we will stand, and we will stand with You because You're King. You are Lord. In Your name we pray, amen.