

second guard, they came to the iron gate leading into the city. It opened for them on its own accord. And they went out and went along one street, and immediately the angel left him. When Peter came to himself, he said, Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting. And when he realized this, he went to the house of Mary, the mother of John, whose other name was Mark, where many were gathered together and were praying. And when he knocked at the door of the gateway, a servant girl by the name of Rhoda came to answer. Recognizing Peter's voice, in her joy, she didn't open the gate, but ran in and departed and reported that Peter was standing at the gate. And they said to her, You are out of your mind.

But she kept insisting that it was so. And they kept saying, Oh, it's his angel. But Peter just there continued knocking. And when they opened, they saw him and were amazed. But motioning to them with his hand to be silent, he described to them how the Lord had brought him out of prison and said, Tell these things to James and to the brothers. And then he departed and went to another place.

And when day came, there was no little disturbance among the soldiers over what had become of Peter. And after Herod searched for him and did not find him, he examined the centuries in order that they should be put to death. And then he went down to Judea, to Caesarea, and spent time there. This is God's word. Pray with me and for me as we ask God to talk to us tonight.

[6 : 12] So Lord, help us tonight understand your word. Lord, I pray that in these next few moments that you would do all the talking. You would use these words of mine to be your words and feed your people, speak to their heart. Lord, you have brought these individuals here.

And so Lord, you must be the one that speaks to them. So I pray that you would do your work so that only you could get the glory for it. And I pray this in Jesus' name. And God's people said, Amen. You can be seated.

Well, Tuesday of this past week marked the 59th anniversary of the assassination of our 35th president, John F. Kennedy. Upon seeing some of the headlines this week and various news outlets where I saw that kind of reminding us of this event, it actually reminded me of an article that I came across some time ago that was entitled, Does History Repeat Itself? Does History Repeat Itself? The focus of the article was trying to compare President Abraham Lincoln with John F. Kennedy. And a lot of people have tried to kind of pull out a lot of similarities. Really, ever since the publishing of a Time Magazine article back in 1964. Songs have been written about this.

Some of you have probably even heard some of these similarities. But if you haven't, they are rather interesting. Let me give you just a few examples. President Lincoln was elected to Congress in 1846. President Kennedy was elected to Congress in 1946. President Lincoln was elected president in 1860. President Kennedy was elected president in 1960. Both of them lost a child while they were serving in the White House. Both made civil rights the central focus of their presidency. Both were assassinated on a Friday before a major holiday in the presence of their wives. Both were replaced by men named Johnson, Andrew Johnson, Andrew Johnson, Andrew Johnson, Andrew Johnson, Andrew Johnson, and Lyndon Johnson. Lincoln's killer went by three names, John Wilkes Booth. Kennedy's killer went by three names, Lee Harvey Oswald.

[8 : 33] Booth shot Lincoln in a theater and ran to a warehouse. Lee Harvey shot Kennedy from a warehouse and ran into a theater. Lincoln was shot in Ford Theater. Kennedy was shot in a Lincoln, made by Ford. That one's probably a bit too much. You're probably stretching that one a little bit, all right? Lincoln's secretary was named Kennedy, and Kennedy's secretary was named Lincoln. And you could go on and on through all these different similarities. They are things that make you go, hmm, is that a coincidence? Is that a conspiracy? What's going on here? And regardless of what you think about those comparisons, again, the idea of the article was raise the question, does history repeat itself?

And my guess is that you've gone through something before, a feeling, a situation where in that moment you were like, it feels like I've been here before. It feels like I've done this before.

How many of you have ever experienced *deja vu* all over again where it's like, this just seems so familiar? Maybe relationally it feels like you keep getting stuck in the same place over and over again.

Maybe physically you work out and you eat right and you always seem to end up in the same place. Maybe you're introduced to someone and you are certain that you have met them before. Or you have that conversation for the first time and it sure feels like you've had that conversation before. Or

maybe you're a Bears fan. And history always repeats itself every year. Does history repeat itself? In one sense, no. History is linear, right? I mean, we know biblically that there is a beginning creation. There will be an end that is consummation or resurrection. That is, history is moving from something to something. But on the other hand, we also know biblically that there is a sense in which history does repeat itself. And by that I mean there are common occurrences that transcend time and culture. For example, as you know, probably my favorite Old Testament book. Anybody want to take a guess what that might be? I wrote a book on it. Ecclesiastes! I knew you were thinking that. Like everybody was thinking his favorite book is Ecclesiastes because his best friend is Koeleth.

[11:17] Remember him? And you remember that Koeleth looks at creation. He sees generation comes and a generation goes. The sun rises and then it goes down and then it rises again and then it goes down and the streams continuously empty into the sea. There's a time to be born and a time to die. A time to plant and a time to pluck. A time to love and a time to hate. And his conclusion and his observation of the things happening under the sun is this. Ecclesiastes 1.9. What has been is what will be. And what has been done is what will be done. And there is nothing new under the sun. That would make a great book title.

Someone should write that book. Right? There is nothing new under the sun. In other words, there's a sense in which if you're honest about life, it looks like life is stuck in the rent cycle like a washing machine. Like someone has hit the repeat button and forgot to turn it off.

Here in Acts 12, we see history repeating itself. Let me show you verse 1.

About that time, Herod the king laid violent hands on some who belonged to the church. He killed James, the brother of John, with the sword. Now, you might at first glance assume that what I mean by history repeating itself here is that Christians are once again being persecuted, which of course has been a repeated theme already in the book of Acts. Stephen was stoned. Paul threw Christians into prison. James is now dead. Peter has been thrown into prison. This has been an ongoing pattern already in the book of Acts. And it will continue to be so, not only in the book of Acts, but throughout church history. But that's actually not the history repeating itself that I want to draw your attention to. There's something else going down here. Does anybody, is anybody familiar with the name Herod? Anybody ever heard that name before? If you're somewhat familiar with the Bible, that's not a new name.

In fact, there are four Herods in the New Testament. One, for instance, is Herod the Great. He is the Herod that we're all going to be talking about here in a few weeks when we read the Christmas story.

[13:53] He's the Herod that is reigning during the birth of Jesus. The second Herod, or Antipas, will be the Herod that is reigning during the trial and crucifixion of Jesus. The third Herod, Agrippa, is the Herod here of Acts chapter 12. And then there will be another Herod, Agrippa II, later on in Acts chapter 25. Now, why is this important? It's important because, let's just say there are more similarities between these Herods than Lincoln and JFK. Let me give you a few examples.

When Herod the Great's kingdom is threatened in Matthew chapter 2, he's threatened by the birth of Jesus. What does he do? He orders the command to kill babies. When Herod Antipas, when his kingdom gets threatened, and he fears losing face among his dinner guests, what is the result? John the Baptist's head on a platter. Mark chapter 6. Herod here, Agrippa I, in Acts chapter 12, when he is threatened by Christianity and this movement that is taking place, what does he do? He orders the death of James and throws Peter into prison for his time is about to come, at least in Herod's mind. Does history repeat itself? You better believe it does. Listen, listen, listen, faith family. Herod, are you with me? Say yes.

Herod is synonymous with a life, willing to do whatever it takes to protect your own kingdom. Herod is synonymous with a life, willing to do whatever it takes to protect your own kingdom. And in that sense, your name does not have to be Herod. That is actually a pattern of behavior that has existed throughout history and throughout the biblical narrative. Go all the way back to Psalm chapter 2.

Psalm 2 verse 1. Why do the nations rage and the peoples plot in vain? The kings of the earth set themselves and rulers take counsel together against the Lord and against his anointed, saying, let us burst their bonds apart and cast away their cords from us. And he who sits in the heavens laughs. Every time I read Psalm 2, I'm reminded of that scene in Night at the Museum. You remember when all those little people are trying to tie down the giant with their cords and take

control and take him captive? And even after all their attempts, he burst their cords off and he stands up and he reveals to them just how small and weak they are. Why do the nations rage? Why do the people plot? Why are the rulers assembled? Why do the rulers assembled? Because everyone wants to be king.

[17 : 17] Everyone wants to rule their own kingdom. And your name doesn't have to be Herod to desire that. This desire, lean in faith family, this desire for control and personal autonomy, Americans, runs throughout the biblical narrative. It's the reason for the fall of Satan and the angelic host.

It's the reason for the fall of humanity with Adam and Eve. It's the reason for the disaster at the Tower of Babel when they sought to make a name for themselves. It's why Jonah ran in the opposite direction. It's why the rich young ruler would not give up everything. It's why the Pharisees fought against Jesus to protect their own religious system and authority. It's the reason for the great downfall of Babylon in Revelation chapter 8 verse 7 as she sought to glorify herself. Listen closely. The Herodian desire to control our lives has been on repeat throughout history. It has been the repeat cycle over and over and over again of the desire to control our own kingdom and be, if just for a little while, king.

My favorite theologians. He went to be with the, I don't, probably didn't go to be with the Lord. I don't know. His name's Tom Petty. I hope Tom Petty went to be with the Lord, but who knows? He said, it's good to be king, if just for a while. To be there in velvet, to give him a smile.

Yeah, the world would swing if I were king. I mean, can I help it if I still dream time to time? It's good to be king and have your own way and get the feeling of peace at the end of the day.

[19 : 15] And when your bulldog barks and your canary sings and you're out there with winners, it's good to be king. That's Herod over and over and over again.

And there are all kinds of Herods in this room and listening to this sermon online. The desire to be in control, the desire to run our own lives, the desire to be king or queen of our own territories.

And what Luke wants to do and what he's been trying to do, I think, and I'm going to spell this out a little bit more in just a moment, is he's trying to contrast with people who are not perfect, but they see life different.

Are you with me? Stephen, who's willing to forsake his life in order to suffer and die. Philip, who's willing to forsake his calendar and go down a no-name road to a no-name place to minister to an Ethiopian eunuch.

He's open to divine interruptions. Peter, who's willing to go against things that he's never had to eat or people he's never had to associate with. He's willing to go against all the rules he's ever known because he realizes this.

[20 : 41] Life isn't about my life. It's a great place for an amen. My life isn't about my life. That's what the disciples are starting to get on this mission of Jesus.

Wait a minute. I've been put here for something greater than me. I'm not supposed to be a Herod, which has existed throughout all of biblical history.

That is, men and women trying to do their best to live and control their own life and be king. I'm actually to surrender to a king, the true king, and live on mission for him.

And that's the contrast he's showing us. Insert Herod, a man desperately trying to build his own kingdom. In other words, what you see here coming up against each other here in Acts 12 is people trying to protect their kingdom and people trying to advance God's kingdom.

Notice this on the screen, faith family. Everyone here is on a mission. The question is simply this. Whose mission? You are on a mission.

[21 : 51] That is undeniable. You are on a mission. The question you have to answer is, whose mission am I on? Is it mine or is it the Lord Jesus?

That's what the crossroads here in Acts is. And so I want to take us a little bit deeper, and I do hope briefly compare and contrast the Herod approach to life, which has been on repeat throughout history, and the disciples' approach to life, to really get at this whose mission are we on.

So, Lord, help me do this quickly but not rushed. Let's look at Herod first. Look at verse 3 of chapter 12. When Herod saw that it, that is the killing of James, when it pleased the Jews, he proceeded to arrest Peter also.

This is going to be very practical. So we see here Herod's desire for praise. One of the characteristics of a Herod is someone that lives for the praise of other people.

Why did he arrest Peter? Peter? Because he hates Christianity? Because he's an atheist? Because he has a 666 tattoo on his forehead?

[23 : 04] No! He wants the attention that he got from killing James. Boy, if they loved me for killing, if it pleased them for killing James, imagine what I'll get for a Peter.

Oh, if I do this to Peter also, imagine the praise and the popularity I'm going to get from the people. Herod, and this is any Herod, is driven by the applause of the crowd.

He wants to please the people. Notice this on the screen, Faith Family. To stand in opposition to the mission of Christ, you don't need to hate Christ. You simply need to love self.

I say that again. To stand in opposition to the mission of Christ, you don't need to hate Christ. You just need to love yourself more than anything else. It reminds me, and I've used this before, and it's appropriate to use again here, one of my favorite comedy sketches.

It's a little bit aged. It's a little bit aged from Brian Regan about a dinner party he went to. Take a look. I'm actually kind of quiet off stage. A lot of people don't realize that.

[24 : 18] I was at a dinner party recently. A bunch of people that I don't know. One guy talking plenty for everybody. Me, myself, right, and then I, and then myself, right, me, me.

I couldn't tell this one about I because I was talking about myself, and then me, me, me, me, me, me, me, me.

Beware the me monster. So I tried to jump in with a little story. I don't want to just sit there the whole night. Right when I'm done with my story, this guy goes, that ain't nothing.

Oh, well, didn't mean to waste everybody's time. Telling my nothing story.

Here, let Marco Polo speak. He's back with tales of adventure. That story ain't nothing. Maybe it wasn't, because I made the mistake of trying to tell a story about having only two wisdom teeth pulled, and I learned a lesson.

[25 : 24] Don't ever try to tell a two wisdom tooth story because you ain't going nowhere. The four wisdom teeth people are going to parachute in and cut you off at the pass.

Halt! Halt with your two wisdom tooth tail. You will never complete one. Trust me. I'm trying to tell my story. You know, I had some wisdom teeth pulled. I had, um, I had two of them.

I had four pulled. Oh, okay. Yeah. Yeah. No five. No nine. I had nine wisdom teeth pulled.

All of mine were impacted. They were all coming upside down. The roots were out around my tongue, coming out my nose. They were tusks. I was a warthog. No anesthesia. They pulled him out with pliers.

I was eating corn in the cob that afternoon. Pin the blue ribbon upon his chest. That knocks the socks off of my wisdom tooth tail.

[26 : 27] Why do people need to top other people? I've never understood it, and I see it all the time. Obviously, people get something out of it. At best, people wait for your lips to stop. Yeah, as soon as you...

Okay, yeah, you, me! You, me! You see the difference? You see that? Now I do.

What is it about the human condition people get something out of that? Think about that last one.

What is it about the human condition?

That gets something out of that. You see, the desire for praise, the desire for the applause of others is not a Herod problem.

It's a human problem. And all of us, except for experiencing the saving grace of Jesus Christ, struggle with that Herod problem.

[27 : 30] And what we need to see tonight is that that is being on mission for the wrong kingdom. Because this mission isn't about your name in lights.

It's about Christ, exalted above all things. Amen? Look at verse 4. And when he had seized him, he put him in prison, that is Peter, delivering him over to the four squads of soldiers to guard him, intending, underline this, intending after the Passover to bring him out to the people.

There's a lot here, but I said I was going to try to be brief. Here's the point that I'm trying to make. Herod here seeks personal advantage. If Herod wanted Peter dead, why does he not kill Peter immediately?

Luke is telling you why he doesn't do this immediately, because it's Passover. In other words, the Jews are focused on other things, so if Herod will just wait for a better time, he can maximize his glory.

Herod is always looking for an advantage to benefit from, to exalt himself in. He's always looking for an angle to put himself in the best light.

[28 : 53] He's the guy that changes the details of the story to make him look the best, that pursues the friendship for the benefits that comes with it, that calculates everything to make sure that when this is over, I end up on top.

That's Herod, verse 19. And after Herod searched for him and did not find him, he examined the centuries in order that they should be put to death, and he went down to Judea, to Caesarea, and spent some time there.

Thirdly, we see his misuse of power. That is, after Peter gets free, Herod is so angry, he kills the guards. Later on, if you want to pick up in verse 20 and read following, he's going to visit Tyre and Sidon, and he is on a rampage.

They are terrified of him, and he cuts off their food supply. He's so angry. In other words, when you make Herod angry, you're either dead or starving.

Herod will make sure he gets his pound of flesh. You see, when you're on mission to build your own kingdom, people are either obstacles keeping you from what you want or opportunities to get what you want.

[30 : 10] In other words, instead of seeing your mission in life to serve others, you see your mission is to have others serve you. Do you see how practical this is? That's a Herod, and it has existed on repeat all throughout human history.

One more, verse 23. Verse 23, Immediately, the angel of the Lord struck him down because he did not give God the glory, and he was, remember this for later, he was eaten by worms.

Thank you, Luke, for including that detail. And breathed his last. Fourth and finally, we see Herod's pride. He didn't give God glory.

He lived for Herod. Listen, most of us don't walk around with robes making our children sing to us, How great thou art. That'd be a bit much.

You don't have on your voicemail, Please leave a message for the goddess of Burnsville. Okay, that would be obvious. But all of us have an area over our life that simply says, Mine.

[31 : 16] God, you can have all this. You can't have that. I will not give you glory in that area. That is mine. It belongs to me.

Territory in our kingdoms are the things we will not give up without a fight. That's Herod. He is simply the kind of individual that loves the desire of praise, that seeks personal advantage, that misuses power and is full of pride, does not give glory to God, but boasts in himself.

Now, as I wrap this up, okay, that's your 30-minute warning, contrast Herod with what we see in the disciples. How are the disciples? They're on a very different mission than Herod is.

So we see Herod's behavior, because he's on a mission for himself. What about the disciples' behavior who are on a mission for Christ? And they're not perfect, but we see a very different approach.

Look at verse 6. Hang with me. Verse 6. Now, when Herod was about to bring Peter out on that very night, that is out to be what? Out to be murdered.

[32 : 24] That very night, Peter was sleeping between two soldiers bound with two chains. In other words, you notice here the disciples are at peace.

It is on the night Peter is going to die. What would you be doing on the very night? You know. At any moment, there's a guard showing up, and he's going to take me out to my execution.

What is Peter doing? I have an actual picture on my journey. I found this picture that's Peter and what he was doing in prison. Take a look. There's Peter in maximum security prison sound asleep.

He's snoozing. The man that was quick to pull the sword, the man that was quick to deny, has learned, somebody say preach, preacher, that the fruit of the Spirit is love, joy, peace, patience.

Here's what Peter's learned. If God wants me out, he'll get me out. And it might be the night of, they're going to take me to kill me.

[33 : 36] On that very night, God delivers Peter. Here's what I think, and he's not perfect. None of the disciples have been perfected yet. That is the work that God is going to complete in us.

Amen. But what Peter has learned in this mission, it's a lesson Peter didn't get early on if you know the Gospels. And that's this. The mission isn't about you, Peter. It isn't about you.

And so Peter can sleep in prison. Listen to me, Faith Family. It's amazing how much peace you'll get in life when you realize life isn't about you. Let me say that again.

It's amazing how much peace you'll get in life when you realize that life isn't about you. It's about the glory of Jesus. The disciples are at peace.

Here's the second thing. Look at verse 5. Verse 5. This is funny. Watch what happens. Peter was kept in prison, but earnest prayer for him was made to God by the church.

[34 : 38] And then Luke is going to give us the example of that in verse 12. So segue to verse 12. When he realized this, he went to the house of Mary, the mother of John, whose other name was Mark, where there were many gathered together.

And they were what? So this is verse 5 being expanded. They're praying. And when he knocked at the door of the gateway, a servant girl named Rhoda came and answered. Recognizing Peter's voice in her joy, she didn't open the gate, but ran in and reported that Peter was standing at the gate.

And they said to her, You are outside your mind. You're crazy, woman. But she kept insisting that it was so. And they kept saying, Ah, it's his angel. But when Peter continued knocking, and when they opened, they saw him and were amazed.

Now, I think this is Luke giving us some comic relief. I think you need to see the kind of the little bit of comedy here, that Peter goes to Mary's house. He knocks.

And this servant girl named Rhoda comes to the door. Rhoda's a little bit, and I don't mean this harshly, she's a bit of an airhead, okay? Rhoda's the kind of girl that spends all day putting M&Ms; in alphabetical order, okay?

[35 : 48] You know that kind of person? I'd say that she's blonde, but she's Jewish. So clearly that's not the case. But it goes like this. Knock, knock. Who's there? It's me, Peter.

And instead of opening the door for Peter, she runs away. And Peter's left thinking, Wait a minute. I can get out of maximum security prison, but I can't even get into Mary's house?

What is wrong with this scenario? And then when she tells these people that have been praying for Peter's deliverance, they don't believe her. Tell me there's not a lesson for the church.

Namely, the very people praying for God to answer their prayers don't believe it when it happens. It reminds me of a bar.

Yeah, I should just end the sentence there. It reminds me of a bar. Next, a bar in Mount Vernon, Texas began construction on expanding their building. And in response, a local Southern Baptist church, and if any of you grew up Southern Baptist like me, you completely understand this.

[36 : 56] They started a campaign to block the expansion of that bar. In fact, they held prayer meetings to come together and pray against this expansion. About a week before the bar's grand opening, lightning struck the bar and burn it down.

The bar owner sued the church on grounds that the church, quote, was ultimately responsible for the demise of the building. The church, on the other hand, vehemently denied any responsibility or connection to the destruction.

And after the judge read through the complaint, he opened the hearing saying this, quote, quote, I don't know what to think. It appears we have a bar owner who believes more in the power of prayer than the church.

And that'll preach. Let us not, and may I not forget, the power of prayer.

While Herod is out seeking his own kingdom, the people of God are praying for the advancement of God's.

[38 : 07] And even they struggle with how it all gets worked out, and that should encourage us. Look next, almost done, verse 17. Verse 17.

But motioning to them with his hand, Peter told them, you know, be silent. And he describes to them how the Lord had brought him out of prison. And he said, tell these things to James. That's not the James that died, obviously.

It's a different James. And to the brothers. And then he departed and went to another place. The third thing we see here is that the disciples praised. What I see Peter here doing is he set free.

And remember, what was, what do we find out about Herod? Herod didn't, come here, come here, come here. He didn't give glory to God. What does Peter do?

He gives glory to God. There's only one way I got out, and his name is Jesus. Like, there's only one reason I'm standing here. Like, I know you're thankful to see me, but just zip it for just a moment, and let me give testimony to God.

[39 : 09] He's the only reason why I'm standing before you. Do you see the difference between Peter and Herod? Finally, is the disciples believed in providence. That is God's providence.

Who got Peter out of prison? God did. Here is something that's a whole nother sermon, and I told you I'm gonna be quick, so I gotta hurry up. So just listen, listen fast, okay?

Here we go. Do you struggle with the fact that James got executed, and Peter didn't? They're both disciples.

Where's the fairness in that? God does. God does. God does. God does.

God does. And God's providence sees it fit that James dies for his faith, and Peter gets set free from prison on the very night.

[40 : 14] God does. And if you don't learn to live with that tension, it will drive you mad. And a great place, if you wanna study it, is go to the book of Hebrews.

In the list of those that lived by faith, the author of Hebrews will tell you about a group of people where everything seemed to go negatively for them, and they too lived by faith.

And then there was a group of people that everything seemed to go positively for them, and they too lived by faith. Listen, some apostles died, some were delivered, and God is the one who determines those outcomes.

Notice this on the screen, Faith Family. If the mission isn't about your life, then your life doesn't have to be everyone else's life. I want you to think about that.

My outcomes don't have to be Peter's outcomes. Because some of you struggle with the fact that you're being faithful as best as you know how to be, and your life isn't going like someone else's.

[41 : 32] And you are angry at God. And I think what the Spirit would say to you is this, whose mission are you on? Because it may be through your suffering that God is going to use you to advance this mission, and it's through someone else's blessings that he advances the mission in their life.

Are y'all with me? But Peter knows this, the one who determines it all is God. So here's the summary. You have Herod, who's living for praise and personal advantage and misusing his power and full of pride.

And then you have the disciples. They're at peace, praying, praising God, giving him glory, and trusting in his providence. So I think the question this text is asking us is then, notice it on the screen again, you're on a mission.

The question is, whose mission? Are you a Herod, seeking to advance your own name, kingdom, glory? Or are you like the disciples and living on mission for Jesus, trying to advance his name and his glory?

Because know this, and I am, this is the last point. Know this, because here, this is how Luke wants this to end, verse 23. Immediately an angel of the Lord struck Herod down, because he did not give glory to God, and he was eaten by worms and breathed his last.

[43 : 03] Let us be clear on this tonight. It is foolish to think you can fight against God and win. He will not share his glory, and he will not share his kingdom.

It is his kingdom. And anybody who is, Psalm 2, trying to advance their own kingdom will eventually see it brought to worms.

Gamaliel said in Acts 5, you cannot fight against God and win. The psalmist in Psalm 2 says, God looks at all the nations raging and people plotting, and they're going to rise up, and they're going to take control, and they're going to build these kingdoms and nations, and he who's in the heavens laughs.

You're cute. If it weren't sinful, it'd be cute. But you will be shown how weak and small you are in comparison to the glory of God.

But faith family, if your life, if my life is on mission to advance God's kingdom, here's our result, verse 24. But the word of God increased and multiplied.

[44 : 26] Only one life will soon be passed, and only what's done for Christ will last. Everything else is worm meat.

John Stott says it this way, this is a great quote, he says, the chapter opens with James dead, Peter in prison, and Herod winning.

It closes with Herod dead, Peter free, and the word of God winning. That's the reality that God's kingdom will stand.

And though this world with devils filled should threaten to undo us, we will not fear, for God hath willed his truth will triumph through us. If Acts 12 teaches us anything, faith family, it's that history has a way of repeating itself.

Namely, any king or any kingdom that stands against the kingdom of God will be eaten by worms. But those that join God in the mission of God to live for God and make much of God in the world are and will be victorious.

[45 : 41] That's because the king to whom we belong was not eaten by worms. But according to Psalm 22, became like a worm.

That is, he was beaten so badly he was hardly recognizable. But King Jesus did something King Herod nor any other earthly king has ever done.

King Jesus walked out of the grave to demonstrate not just that death has no sting, but that his mission will not be stopped.

So why would we spend our times building a kingdom that will one day be fed to worms when we could spend our life advancing a kingdom that will one day rule the world?

Let us learn the lesson of Herod so that it doesn't repeat itself in our life. and God's people said Amen.

[46 : 47] Let's pray. So Lord, thank you for this message tonight. I don't know how you've used it in the lives of those that are here, but I do trust that you have spoken to us that there has been something in tonight's message that has struck with us or convicted us.

You've been showing us throughout Acts how your mission is advancing and it's a gift of grace that we've been invited to it. We get to join you in this mission.

So we can either take the path of making much of ourselves and Herod shows us where that ends up. It ends up with the worms. It'll look good for a while but it will turn to ashes and we could spend our life whether it be through suffering or blessing exalting the name of Jesus who is victorious over the grave.

It really isn't even something to be considered. Why would we not be all in by faith on Jesus Christ?

So Lord get us there tonight each and every one of us in this place that you would draw us to that sense of mission for Jesus. Thank you Lord for your grace that calls us to it in Christ's name we pray.

[48 : 15] Amen. Amen.