

Acts 14:1-28

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[0 : 00] Let's read together, we'll be reading the entire chapter, and particularly an appropriate passage for today.

Forgot to put my mic on, trying to deal with that. There we go. All right, Acts chapter 14. Now at Iconium, they entered together into the Jewish synagogue and spoke in such a way that a great number of both Jews and Greeks believed.

But the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers. So they remained for a long time, speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done by their hands.

But the people of the city were divided. Some sided with the Jews and some with the apostles. When an attempt was made by both Gentiles and Jews with their rulers to mistreat them and to stone them, they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and to the surrounding country, and there they continued to preach the gospel.

Now at Lystra, there was a man sitting who could not use his feet. He was crippled from birth and had never walked. He listened to Paul speaking. And Paul, looking intently at him and seeing that he had faith to be made well, said in a loud voice, stand upright on your feet.

[1 : 28] And he sprang up and began walking. And when the crowd saw what Paul had done, they lifted up their voices, saying, in Lycaonian, the gods have come down to us in the likeness of men.

Barnabas they called Zeus, and Paul Hermes, because he was the chief speaker. And the priest of Zeus, whose temple was at the entrance to the city, brought oxen and garlands to the gates and wanted to offer sacrifice with the crowds.

But when the apostles Barnabas and Paul heard of it, they tore their garments and rushed out into the crowd, crying out, men, why are you doing these things? We also are men of like nature with you.

And we bring you good news that you should turn from these vain things to a living God who made the heaven and the earth and the sea and all that is in them.

In past generations, he allowed all the nations to walk in their own ways. Yet he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness.

[2 : 31] Even with these words, they scarcely restrain the people from offering sacrifice to them.

But Jews came from Antioch and Iconium, and having persuaded the crowds, they stoned Paul, and dragged him out of the city, supposing that he was dead.

But when the disciples gathered about him, he rose up and entered the city, and on the next day he went on with Barnabas to Derbe. When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith and saying that through many tribulations, we must enter the kingdom of God.

And when they had appointed elders for them in every church with prayer and fasting, they committed them to the Lord in whom they had believed. Then they passed through Pisidia and came to Pamphylia, and when they had spoken the word in Perga, they went down to Atalia, and from there they sailed to Antioch, where they had been commended to the grace of God for the work that they had fulfilled.

And when they arrived and gathered the church together, they declared all that God had done with them and how he had opened the door of faith to the Gentiles, and they remained no little time with the disciples.

Let's pray. Almighty God, whose dear Son went not up to joy, but first he suffered pain and entered not into glory before he was crucified, mercifully grant that we, walking in the way of the cross, may find it to be the way of life and peace.

[4 : 04] Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the Holy Spirit, one God, forever and ever. Amen. I want to begin this morning with two quotations.

One is from a popular song written four years ago, and one is from a scholarly treatise written 500 years ago. So, the popular song goes as follows. What if your blessings come through raindrops? What if your healing comes through tears? What if a thousand sleepless nights is what it takes to know you're near? What if my greatest disappointments or the aching of this life is the revealing of a greater thirst this world can't satisfy?

What if trials of this life are your mercies in disguise? Well, in a very different context, almost 500 years ago, the German monk and scholar Martin Luther made a similar point at the conclusion of the 95 Theses, which was sort of a best-selling booklet of that era, right after the printing press had been invented.

It was one of the first sort of mass-produced documents. If you're not familiar with the 95 Theses, Luther was mostly questioning some corrupt practices that had become common in the Roman Catholic Church at that time, such as the sale of indulgences.

[5 : 27] And some guys were going around promising that for a one-time significant financial contribution that you would be granted complete forgiveness of all sins without the need to really repent.

And Luther was furious. And he said, no. First of all, according to the Bible, forgiveness of sin is not something you can buy or earn by good deeds.

It's purely a gift from God that we receive from His grace by trusting Jesus. But he also said if we owe our salvation completely to God, we also owe our lives completely to Him to live for His glory. So trusting Jesus isn't a one-time transaction where you sign on a paper and never think about it again. True faith in Jesus expresses itself in a life of ongoing repentance, which means turning to God, obedience, and sacrificial love for others.

And so this is what he said at the conclusion of these 95 Theses. He said, Christians should be exhorted to be zealous to follow Christ their head through penalties, deaths, and hells.

[6 : 35] And let them thus be more confident of entering heaven through many tribulations rather than through a false assurance of peace. Luther was alluding to this very chapter in Acts that we just read.

Verse 22, Paul and Barnabas told the Christian believers, through many tribulations, we must enter the kingdom of God. And that's really the main point of our passage this morning.

What I want to do this morning, I want to do three things. First, I want to look deeper into Paul and Barnabas' teaching in this verse, verse 22. Second, I want to look at Paul and Barnabas' example throughout the whole chapter.

And third, I want us to consider some implications for us today as individuals and as a church. So first, Paul and Barnabas' teaching, verse 22, through many tribulations, we must enter the kingdom of God.

And you might say, well, what exactly does that mean? What exactly is the kingdom of God? Well, the kingdom of God is God's liberating rule breaking into human history.

[7 : 42] The kingdom of God is where God's healing and restoring presence makes all things new. Where God's creatures reflect his love and wisdom and glory back to him.

Where his people are filled with righteousness, peace, and joy in the Holy Spirit. When Jesus began his public ministry, he proclaimed, the kingdom of God is at hand.

And he said in Luke chapter 4, the spirit of the Lord is upon me because he has anointed me. In other words, a king was anointed. In other words, God has anointed me to bring this kingdom, to proclaim.

And he said, this is what the kingdom is going to look like. To proclaim good news to the poor. Liberty to the captives. Recovering of sight to the blind. To set free the oppressed.

To proclaim the year of the Lord's favor. And Jesus not only preached about the kingdom of God, he also healed people from sicknesses. Cast out evil spirits and set people free.

[8 : 40] Brought people out of shame and isolation. Into wholeness and community. And all these miracles, these signs that Jesus did, were signs of God's kingdom breaking into this present,

broken, and fallen world.

You see, the kingdom of God is what we were made for. As human beings, created in God's image and deep inside, it's what we long for.

It's what we hope for when the Holy Spirit moves in our hearts. And the good news is that Jesus has made a way for us to enter into this kingdom of wholeness and peace and righteousness and justice and love.

And then, of course, there's another part to Paul's statement. He doesn't just talk about the kingdom of God. He also talks about going through many tribulations. So what exactly does that word mean? Well, that word tribulation can also be translated hardship or affliction or even persecution. In one sense, affliction or suffering is an inevitable part of life, human life, in this broken world.

[9 : 48] Sometimes we can even bring suffering on ourselves by our own foolishness. But the word translated tribulation is a bit more specific. It's not speaking about all human suffering generally, but it's focusing especially on the hardships and difficulties that we endure on the way to the kingdom of God for the sake of following Jesus along that path.

And, you know, this wasn't just Paul's idea that we have to go through tribulations to enter the kingdom of God. It was a common idea throughout the New Testament. So Jesus himself, in John 16, 33, said to his disciples, In this world you will have tribulation, but take heart.

I have overcome the world. In Revelation chapter 1, verse 9, the apostle John introduces himself in these same terms. He says, I, John, am your brother and partner in the tribulation and the kingdom and the patient endurance that are in Jesus.

Earlier today we heard from James, Count it all joy, my brothers and sisters, when you face trials of many kinds, because the testing of your faith produces steadfastness or perseverance.

Now, if you're here today, if you're visiting, if you're not a follower of Jesus, let me say to you really right up front, following Jesus will not necessarily make your life easier. Now, if you listen to some of the TV preachers, they won't tell you that.

[11 : 18] They'll say if you believe in Jesus, he'll give you your best life now. A life without limitations. Every day of Friday. Just claim your blessing. And God will send it down from heaven.

You can and you will. Sorry to say that's not true. And it's better to realize it sooner than later. Jesus didn't say, if you follow me, I will make you feel good all the time.

He said, if you want to come after me, you must deny yourself. Take up your cross and follow me. In other words, following Jesus will require suffering, sacrifice, and self-denial on the way to the glorious kingdom of God.

You know, Paul doesn't say, we might face many tribulations on the way to the kingdom of God. He might say, he doesn't say, some of you will face many tribulations.

He says, we must. That word translated must, it's sort of a key word in the gospel of Luke and in the book of Acts.

[12 : 23] It's one of those words that when you read it, it should make siren bells go off in your head. Because it doesn't appear in every chapter. It's not a word that comes up all the time, but it comes up at key points in the narrative.

So in the gospel of Luke, Jesus' first spoken words to his parents when he was a 12-year-old boy, did you not know that I must be in my father's house?

And then when he began his public ministry, began preaching, he said, I must preach the good news of the kingdom of God. Later on, Jesus said to his disciples, the son of man must suffer and be rejected and killed.

And at the end, on the road to Emmaus, he said, was it not necessary? It's the same word.

Sometimes it's translated must, sometimes it's translated it is necessary.

The same word, was it not necessary that the Christ should suffer these things and then enter into his glory? You see, the word must emphasizes God's set purpose.

[13 : 29] God's unchanging will. So in the book of Acts, it's the same pattern. It was also, because it was also written by Luke, same author. So he says the scripture must be fulfilled. There's no other name under heaven by which we must be saved.

We must obey God rather than men. In fact, it comes up again in the next chapter. When some people say it is necessary to circumcise the Gentile Christians and make them obey the law of Moses.

And immediately, that should ring bells in your head. And Paul, Peter, and James all say, oh, no, no, no, no, no. We'll get to that next week. But the point is, it's a key word.

It's an important word that says it's God's set purpose. It's God's unchanging will that we should enter the kingdom through many tribulations. That was what Paul and Barnabas taught to these new groups of followers of Jesus.

But, you know, we don't just see what they said and what they taught. This passage also shows us what they did. We see throughout the whole chapter Paul and Barnabas example in this regard.

[14 : 36] And in this whole chapter, we see the kingdom of God gloriously breaking into this fallen world. And we see God's people enduring many, even increasing tribulations as they participate in extending that kingdom.

And in one sense, this chapter 14 shows us God's kingdom advancing. It's Paul's first missionary journey. Paul and Barnabas, just in this chapter, they're publicly proclaiming the message of Jesus in three new cities, Iconium, Lystra, and Derbe.

In both Iconium and Lystra, we see Paul doing miraculous signs and wonders. Verse 8 through 10, we see this wonderful story of a man who had been crippled from birth, who had never walked.

And as he listened to Paul and believed the message about Jesus, he was healed. And he sprang up and began walking. What a picture. Of the power of God to save and heal and restore and deliver.

In each city, many people, both Jews and Gentiles, came to faith in the risen Lord Jesus. On the way back, verse 23, Paul appoints leaders for all the churches.

[15 : 50] At the end of the chapter, verse 27, they declared all that God had done with them and how he had opened a door of faith to the Gentiles. I mean, in summary, in these two chapters, Acts 13 and 14, Paul and Barnabas traveled hundreds of miles, presumably on foot, planted at least five new churches from scratch without any existing core group in five different cities, and appointed a team of elders to lead each of them all in the course of less than three years.

That's amazing. That's amazing. Talk to anyone in the New London Church Plant group. It doesn't always happen that fast. At the very same time, we see in this chapter, Paul and Barnabas facing growing opposition and difficulty.

In Iconium, verse 2, the unbelieving Jews stirred up the Gentiles and poisoned their minds against the brothers, against the brothers and sisters, the believers in Jesus. Now, in verse 3, we see Paul's initial response to this opposition.

He stays there for a long time. He doesn't immediately run away. Paul was a good shepherd. When the sheep were being threatened, he stuck with them.

But then in verse 5, the opposition turned violent. And it wasn't just against the church in general. It was against Paul and Barnabas in particular, and so they fled to the neighboring province of Lycaonia.

[17 : 13] It's interesting. Sometimes the bold response to opposition is to stay and stick it out. Sometimes the wise response to opposition is to leave and go somewhere else. Both responses call for humility and trusting God.

So they go on to Lystra. They preach there, and it gets worse. Eventually, the opposition follows them. A crowd starts throwing rocks at him, knocks him unconscious, drags him out of the city, thinking he's dead, barely survives.

About 15 years later, when Paul was writing 2 Timothy, he looks back on this time in his life as a particularly intense time of opposition and persecution. He mentions these cities in particular.

He said, So you see, simultaneously, we see God's kingdom advancing and growing tribulations in order to extend that kingdom.

And this is not an unusual pattern in the New Testament. Great miracles, great works of God are often accompanied by great difficulties. Just one other example, 1 Corinthians 16, 8 and 9.

[18 : 31] Paul is talking about some of his travel plans, and he says, I'll stay in Ephesus until Pentecost, for a wide door for effective work has opened to me. And there are many adversaries.

Right next to each other. Open door. Much opposition. Now, what we see in the example of Paul and Barnabas here is that they didn't look for the easy way out.

They didn't look for, how can we extend the kingdom and avoid all the tribulation, all the difficulty. In Iconium, they stayed a long time to strengthen a church that was facing opposition, to stand alongside people.

In Lystra, they confronted popular idolatry instead of benefiting from it. Interesting story, isn't it? Look down at verse 11. Crippled man gets healed, and the crowds are delighted.

And they say, the gods have come down to earth in human form. In fact, there was a local legend in that area that Zeus and Hermes, who were some of the Greek gods, had once visited the region near Lystra disguised as ordinary men who needed a place to stay.

[19 : 46] And they went around from house to house asking for people to take them in, and thousands of people turned them away. Until finally, one elderly couple received them. And so what they did, they burned all the houses that had rejected them, and they turned the house that had received them into a temple.

This was the legend. And so the people probably were thinking, let's not miss our chance this time. We got another chance.

They're here again. Even the priest of Zeus was on board. You know, get a big procession together, offer sacrifice, and then of course after you offer sacrifice, you throw a big party.

You eat all the meat that you just cooked. Now imagine Paul and Barnabas. They're refugees. Right? They just fled from violent persecution.

They've arrived in this new country where they don't even understand the local language. Have you been there? Have you been in a place where you don't understand the local language? And Paul was able to speak in Greek, which was sort of like the English language of its day.

[20 : 53] But he didn't understand the local language that people spoke. And so they, but they continued preaching. God used them to heal this man. And now the people want to treat them like gods.

And you might think, hey, that's sort of a good deal. You know, maybe our life will be a little easier for once. I mean, finally everyone likes us.

If they think we're gods, then they'll probably do whatever we ask. We can benefit from this popular idolatry. Oh, it may be a little misguided, but, you know, we'll just go along with them. Of course, what we idolize, we eventually demonize when it doesn't live up to our standards.

So in the long run, it's not always a good deal to be idolized. But Paul and Barnabas didn't tolerate it for a minute. Look at what they did in verse 14. When they figured out what was going on, they tore their garments in dismay.

They rushed out into the crowd crying, man, why are you doing these things? We're only human. We're just like you. And we bring you good news. Turn from these vain things, these empty things, and trust in the living God.

[22 : 03] They didn't take the easy way out. They didn't benefit from popular misconceptions. They confronted the people's inherited pagan assumptions, which were causing them to seriously misunderstand Paul's message.

See, if you embrace Jesus Christ, you must be willing to rethink everything else that you have previously believed.

You cannot hold on to all your previous philosophical assumptions, religious traditions, and moral intuitions, and add Jesus in like a side dish on a buffet.

It doesn't work that way. Because the message about Jesus is part of a larger world view. A message about one true and living God who made all things.

Who created us, human beings, in his image to worship him and yet we turn to idols. Who began his plan of revealing himself and redeeming the world by revealing himself to the people of Israel.

[23 : 09] Not to all the nations at once. But still, Paul says, he didn't leave himself without witness in the world. Paul says, look, this God who I'm talking about, he's already been at work in your lives.

He's already been doing good to you every day. On all the things that you ascribe to Zeus or Hermes or just random chance. All the good things, every good and perfect gift is ultimately from his hand.

Paul says, this is the God who I'm talking about. Now perhaps you might wonder, you know, Paul doesn't talk about Jesus in the speech.

Why didn't he mention him? Well, for one thing, Paul, it seems like Paul was interrupted. There was quite a bit of commotion. And Luke is most likely giving us an excerpt rather than a transcript of what Paul said.

But I think what we also see here is that Paul is a patient evangelist. Paul wasn't trying to pressure the people to make as many decisions and get as many decisions for Christ.

[24 : 16] And many people to get dunked in some water in as short a time as possible. This is Paul's first recorded speech to a completely pagan audience.

People who had no background in the Bible. And so he took the time to explain what it meant. He didn't just say, Jesus died for your sins and rose from the dead, believe in him.

He took the time to explain the broader context, the world view in which that statement makes any sense at all. You know, sometimes that's where we need to start as well. As we seek to share the good news of Jesus, we often need to take that same patient, persistent approach.

Answering people's questions. Questioning people's assumptions. Explaining the Christian world view. Exposing the futility of the modern idols that we cling on to.

If you're exploring Christianity, this is the kind of church we want to be. A place where you can learn and ask questions. And where you can have thought-provoking questions asked of you.

[25 : 28] And where we can talk about what this means. Paul and Barnabas didn't take the easy way out. They patiently and persistently shared the good news of Jesus.

And led people through, step by step, why it makes sense. Finally, verse 21 to 28, we see they also refused to take the easy way home. Open your bulletin and look at the map on the insert.

There's a map of Paul's journeys in Acts 13 and 14. And you see that he began at Antioch in Syria. There's two Antiochs, if you got confused by that.

But, sailed to Cyprus, went up, and finally you see he gets to Derby. Now, it would have been much more convenient, if he was heading back to Antioch, southeast, to simply go south.

There was a nice road heading directly south from Derby to the coast. In Cilicia. Gone straight down from Derby. Take a boat. And get right back to his home base.

[26 : 34] But instead, he takes the long way back. And he goes to all the cities where he had previously been violently persecuted in order to strengthen and encourage the new Christian believers in those places.

Do you see how much Paul valued the opportunity to strengthen and encourage new disciples of Jesus? He traveled hundreds of extra miles.

Visiting cities where he was previously violently opposed for the sake of these new believers. So that's Paul and Barnabas' example. Pursuing and extending the kingdom of God and enduring the tribulations necessary to do so.

Now, finally, what does this mean for us? It's God's appointed purpose, not just for people back then, but for us. To enter his kingdom through many tribulations as well.

Now, that might not look like getting stoned by a hostile mob. But what might some of these tribulations be for us? Well, let me give a few examples.

[27 : 46] It could look like simple physical tiredness. From working hard at your job, caring diligently for your family, and serving actively in the local church.

Even when it would be easier to say, it's just impossible for me to do all three right now. It could look like emotional vulnerability. As we share griefs and sorrows together.

As we perhaps even open old wounds in order for them to be truly healed. It might look like logistical inconvenience.

Going out of your way, as Paul did. Taking initiative to strengthen and encourage a new disciple of Jesus. By meeting with them and praying for them regularly.

Or perhaps it means intentionally investing time in building a relationship with a non-Christian co-worker or neighbor. And patiently seeking to share the gospel with them.

[28 : 47] Taking time to understand what they believe. And to communicate the truth, the message of Jesus Christ. It might look like being part of a church plant.

As all these new believers were. For those of you who come from New London, there's a glorious opportunity to extend God's kingdom. And I guarantee you there will be tribulations along the way. I'm not sure what they will be. But be forewarned. Don't be surprised. Might look like cross-cultural mission work. Going somewhere where you don't speak the local language.

And you might be terribly misunderstood. And being flexible in your role there. It's interesting. Paul began by doing a lot of direct evangelism.

Sharing the gospel with people in places where no one had heard of Jesus. But on his return visits. It seems like he focused more on strengthening and encouraging and training the local believers.

[29 : 49] And appointing local leaders. And setting them free to lead. And you know, depending on the situation. Being flexible. He was flexible in his role.

Might look like taking on the burden of spiritual leadership. Later on in his life. Paul set aside. He was sort of listing all the physical persecutions he had endured. And he said, aside from my physical persecutions. There is the daily pressure on me. Of my anxiety for all the churches. He says, who is weak? And I am not weak. Who is made to fall? And I am not indignant. Christian leadership. Means feeling the pain of others. As they struggle with their sin. And entering into that struggle with them. As they pursue holiness. Perspective elders. Deacons. Small group leaders.

[30 : 45] That is what we were called to. To enter into the pain and struggle of others. As they seek to follow Christ. And being on that journey with them.

With each other. The road to the kingdom of God passes through many tribulations. Tribulations. Now as you hear that list. You may feel discouraged. Perhaps you feel overwhelmed. Or disheartened. You doubt. Maybe I don't want to embrace those things. But you know the irony is. The more of these tribulations.

That you embrace. The more you will experience the joy. And freedom. That comes from being part of God's kingdom. The kingdom comes through tribulation.

But tribulation is also the way to the kingdom. So that's a message of encouragement. If you're going through many tribulations. If you've embraced difficulties and hardships in your life.

[31 : 42] In order to be faithful to Jesus. Be encouraged. They are not in vain. Ajith Fernando. Writes this. Churches born in suffering are strong churches.

Their converts are forced to thrust themselves upon God. In earnest desire for his help. And that has a way of strengthening our faith. And purifying our motives. A.W. Tozer said.

We can afford to suffer now. We'll have a long eternity to enjoy ourselves. And our enjoyment will be valid and pure. For it will come in the right way. At the right time.

Matthew Henry wrote. Commenting on verse 19 through 20 in particular. He said. God's faithful servants. Though they may be brought within a step of death. And may be looked upon as dead. Both by friends and enemies. Shall not die as long as he has work for them to do. They are cast down. But not destroyed. See brothers and sisters.

[32 : 42] As we face tribulation. Whatever the particular challenges. And difficulties that you're facing. The good news is we're not alone. There are many other Christians who have gone before us.

And who are walking with us. But most especially we have a savior. The son of God himself. Who embraced tribulation. As a way he would establish his kingdom.

Jesus went into the wilderness. At the beginning of his public life. He was tempted by Satan himself. And there were three temptations. First Satan said.

If you're the son of God. Turn these stones into bread. You're hungry aren't you? Then he showed him all the kingdoms of the world. And said. Just bow down to me.

Swear allegiance to me. And I'll give it all to you. Now. Finally he said. If you're the son of God. Go to the highest point of the temple.

[33 : 42] Jump off. And prove to everyone. That you can command the angels. And they'll come and rescue you. What's common to all these three temptations.

Take the crown. Take the kingdom. Take the glory. Take the satisfaction. And bypass the cross. The hunger. The sacrifice.

The humility. The tribulation. And Jesus said no. Jesus says. God's unchanging purpose. Is that I would suffer.

And die. For my people. That is the way I will establish my kingdom on earth. Not by brute force. Not by a massive display of overwhelming power.

But by laying down my life. In an act of great love. And so Jesus embraced. All these things. Physical tiredness. Emotional vulnerability.

[34 : 41] Logistical inconvenience. And above all the burden of our sin. He endured many tribulations. Throughout his whole life. Till the end when he.

Died on the cross. But he did all that. In order to bring us into. His glorious kingdom. He embraced physical tiredness. So that we might have. Rest. Everlasting.

He endured emotional hurt. So that we might know peace. And comfort. He accepted logistical inconvenience. So that people in remote places.

Far off from God. Might one day know him. He took on himself the burden of our sin and death.
That we could never bear ourselves. And he triumphed over it in his resurrection.
And Jesus calls us to follow him. On a road through tribulation to his kingdom. Let's pray.
[35 : 37] Lord Jesus we pray. We pray that you would give us courage.

To face. The trials and tribulations of this present time. And we pray that you would give us
encouragement. Lord give us that.

Encouragement. Even as we are in the midst. Of tribulation. That we belong to you.
And we're part of your kingdom. And Lord we pray that your kingdom would come. In our lives
individually. Lord in this church. In this city.

In this world. That your kingdom would come. And your will would be done. Lord give us that. Joy
and comfort. Of your presence to sustain us.

[36 : 38] And the power of your Holy Spirit. We pray these things in Jesus name. Amen. Let's
stand. As we sing. Our closing song.

That's a prayer. For God's kingdom to come. And his will to be done through us. So let's stand and
sing. Amen. Amen. Your glorious cause.

Your glorious cause. Oh God. Engages our hearts. May Jesus Christ be known.

Wherever we are. We ask not for ourselves. For your renown.

The cross has saved us. So we pray. Your kingdom come. Let your kingdom come.

[38 : 00] Let your kingdom come. Let your will be done. So that everyone might know your name.

Let your song be heard. Everywhere on earth. Till your song.

Till your song. Till your song. The world on earth is done. Let your kingdom come. Let your kingdom
come. Give us your strength.

Oh God. God will sing for you.

the dead. By grace we'll preach your gospel to dying to red.

[39 : 13] Let your kingdom come. Let your will be done so that everyone might know your name.

Let your song be heard everywhere on earth. Till your soft work on earth is done.

Let your kingdom come. Let your kingdom come.

Let your will be done. So that everyone might know your name. Let your song be heard everywhere
on earth.

Till your sovereign work on earth is done. Let your kingdom come. Amen.

[40 : 29] Well, please feel free to join us tonight for our evening service.

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