

I think a myth out there that I want to try to expose for a little bit before we get to Luke is that there is a type of person or a caricature of what Christians are and what we believe and what our lives look like. And if you talk with those outside our faith, it will look a little like Ned Flanders from *The Simpsons* if you've ever watched that show. I myself do not watch *The Simpsons*; I read my Bible and listen to worship music. But if you ever have watched *The Simpsons*, there's a character called Ned Flanders, and that's usually that caricature of what a Christian is. It's that we dress a certain way and vote a certain way and we land a certain way on certain positions. So this is what I was lead to believe early in my life, and when I sit down with people who are not Christians, I find that this is a pretty dominant view Christians. But I have some friends in Seattle that are just completely tatted up and pierced up and they brew their own beer at home in their bathtub. And they drink it by the pint and they think Republicans are evil. And they love Jesus very, very much. Then I have some friends here who always tuck in their shirts and although they'll acknowledge biblically that they don't really have a case when it comes to complete abstinence of alcohol, they would never touch it. Because they've been lead to believe that if someone sees them having a beer at a restaurant, they will say, "I knew it!" and they will never come to know the Lord or they will use that as an excuse to get smashed. And they don't watch rated-R movies and they have very clean mouths, and they think that the Democrats are evil. And even after eight years, they love Bush. And they love Jesus very, very much. In 1998, I hopped on a plane to New Delhi, India and took the train down to Jaipur. In Jaipur I walked into a room with about 300 believers in Jesus Christ. And I don't speak Hindi and I didn't know what was being said, but there were these men and women worshipping Him. And we don't have anything in common, not background, not nationality, but by the time that night was over, we were hugging like brothers and praying for one another in different tongues. Don't freak out; I just mean English and Hindi. And then in China, I've been out to the farms, and I would sit in these torn up structures with these men, who most of which couldn't read, were missing teeth and smelled funny. And I had nothing in common with them, and yet we were brothers. So it's hard to pin down what we look like. If you took the freaks from Seattle and you put them in a room with my friends here that are very much the character of Ned Flanders and if you brought in the Indians and the Chinese and put them all in the same room, and then if you brought in a non-believer and you asked, "Okay, which one is the believer? Which one is the one that loves Jesus?," the answer would be "all of them." So there's not one type of Christian. It seems that this faith of ours, this gospel, that it transcends nationality and race and language and socioeconomic status. There's not a type of person that becomes a believer; that's a myth.

In fact, it's always been that way. Let's look at Acts 8, we'll start in verse 9. "But there was a man named Simon, who had previously practiced magic in the city and amazed the people of Samaria, saying that he himself was somebody great. They all paid attention to him, from the least to the greatest, saying, "This man is the power of God that is called Great." And they paid attention to him because for a long time he had amazed them with his magic. But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Even Simon himself believed, and after being baptized he continued with Philip." And so, who's the cross of Christ for? Well so far, we're in Acts 8 and right now the cross of Jesus Christ is bringing into the church a goth kid named Simon who wore black lipstick and played Dungeons and Dragons and practiced magic.

Let's look at the next guy. Turn to Acts 7, starting in verse 59. "And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep." Now look at Acts 8:1. "And Saul approved of his execution." So this mob grabs this man named Stephen and drags him out of the city and begins to hurl rocks at him until he died. And because they

didn't have a good enough range of motion with their jackets on, they took their jackets off and laid them at the feet of Saul. And Saul watched the murder of Stephen and thought it was good, just and right. Now flip over to Acts 9:1. "But Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked him for letters to the synagogues at Damascus, so that if he found any belonging to the Way, men or women, he might bring them bound to Jerusalem." So Saul, who watched the execution of Stephen and thought it was a great idea, then begins to carry this mantle of violence against God's people. When it referenced "the way," it's referencing believers, Christians. We're not known as Christians until Antioch, but right now we're called "the way." I think it's a really cool thing that we're not known just by what we believe but in contrast to culture in large in how we live. Part of this goes back to the inclusive nature of the gospel, but we'll talk about that later. Let's keep going. What happens is Jesus shows up to Saul on his way to Damascus and blinds him. And then he gets in to Damascus, and this angel appears to this man named Ananias and says, "Saul, who came here to murder you and your family, I've blinded him. Why don't you go and heal him?" And Ananias just kind of raises his hand and says, "He came here to kill me. I like blind Saul. I'll go to him. I have some ideas of what to do, but I don't want to heal him." But look at verse 15, "But the Lord said to him, "Go, for he is a chosen instrument of mine to carry my name before the Gentiles and kings and the children of Israel. For I will show him how much he must suffer for the sake of my name.""

So far, you've got the black lipstick wearing goth kid who practices magic and plays Dungeons and Dragons, and then you've got the blaspheming, violent murderer of God's people. This is quite the home group already, isn't it? And it's not even built out yet. This is just two of them. It will get even stranger with this one. Look in Acts 16, starting in verse 14. "One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God." So here's what we know about her. We know she's wealthy, and we know that she's a God fearer. And when you see that in the New Testament, when someone's not a believer but they're called a God fearer, that means that they went to the temple and heard the Torah and believed that there was a God, but they weren't going to obey the ritualistic laws of the Jews. So they were going to eat pork, they were going to not obey the Sabbath. They weren't going to become culturally Jewish, but they believed there was a God. So they believed there was a God out there, but they didn't know how to define Him. If I could pull this into 2008, this is an upper middle class white woman who believes in God, isn't sure who He is and has been invited to a Beth Moore Bible study by her girlfriend. And she shows up, and instead of Beth, it's Paul. Let's keep going. "The Lord opened her heart to pay attention to what was said by Paul." By the way, Paul is Saul, the blaspheming murderer. "And after she was baptized, and her household as well, she urged us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us." So we've got the goth kid and the blaspheming murder who has now become a preacher and now you've got Lydia, the wealthy suburbanite.

We'll do one more for time's sake. Stay in Acts 16, starting in verse 25. I love this about Paul. One of the things that we can look at about how really deep and sustaining joy in Christ is if our lives are submitted to Him is the apostle Paul. You just couldn't shake him. People would go, "If you don't shut up, we'll kill you," and he'd be like, "To die is gain." "Okay, we'll let you live." "To live is Christ." "We'll torture you." "Well the present suffering is not worthy to the future glory." "Okay, we'll put you in prison." "Well give me a hymnal, because I'm going to be singing while I'm down there." He was just a maddening man if you hated the gospel. And here we find him in prison, in stocks singing. Verse 25, "About midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened, and everyone's bonds were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And the jailer called for lights and rushed in, and trembling with fear he fell down before Paul and Silas. Then he brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word

of the Lord to him and to all who were in his house. And he took them the same hour of the night and washed their wounds; and he was baptized at once.”

Goth kid, murdering blasphemer, suburban wealthy woman, blue collar lower level Roman soldier. If you take Jesus out of this, what do these people even talk about? They'd probably kill each other. If you take Jesus out of this picture, then Goth boy is putting a spell on the white woman and the white woman is telling them how dirty they are and Saul is just killing everybody. It seems like the nature of the gospel is this inclusion at a level that the world hasn't seen and even today rarely does. It's what makes Jesus' teachings in Luke 12 so confusing. Flip over there with me. Starting in verse 49, Jesus says "I came to cast fire on the earth, and would that it were already kindled! I have a baptism to be baptized with, and how great is my distress until it is accomplished!" That's a reference to the cross. "Do you think that I have come to give peace on earth?" And really when I first started breaking this down I initially was like, "Yes. Because it's what the angels said in the beginning. The angels show up and said, "Peace on earth and good tidings too. So yes, You came to bring peace and good tidings. That's what You said You came for." "Do you think that I have come to give peace on earth? No, I tell you, but rather division. For from now on in one house there will be five divided, three against two and two against three. They will be divided, father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law." So if you have in-law issues, it's biblical.

Okay, what's going on here? If we stepped outside of our faith and we were the secular skeptic and we were asked the question, "Why is Christianity divisive?," I think there would be two main vane of thought. They're very similar, but there's just little nuances, so I'll try to separate them out. One of the things you're going to hear very quickly is that it's exclusive. It has an exclusive truth claim. It says that it holds the truth and that other people don't. So it does not honor other people's beliefs and says it and it alone holds truth. So by doing that, they are divisive and exclusive. Okay, but I have some problems with that. There is a myth that Christianity and Christians in general are more exclusive than the other communities in the world. But that's just not true. All communities are built around a shared value and belief system. It's what has to be present for community to exist. And no matter how open your community is, if someone disagrees with the belief tenets of that community, they're out. Let me explain by using two examples from communities that view themselves as completely open. Let's say that I sat on the board of elders at a Unitarian church and I believed fully that there are many ways to God and that we were all climbing one mountain to get to the top, we were just on different sides. Now let's say that God that lived on that mountain struck my heart and I began to study. I began to study the Scriptures, I began to study the Koran and I started seeing that there were these massive pieces that just didn't work out. I started seeing that everybody was making this exclusive claim. One might be right, but they all can't be because they're opposite from one another. And let's say I just started studying it not only theologically but also philosophically and began to look into history, and in and through all of that study, I became persuaded by that God that sits on top of that mountain that there really was one way and only one way and that it was through the sacrificial death of Jesus Christ on the cross, that I wasn't going to be able to be good enough, that no one was going to be able to be good enough. It didn't matter what you did, you weren't going to be able to appease a holy God because you yourself are not holy. And I became convinced of it and came to the next board meeting and I went, "Alright, I've been doing a lot of studying and here's what I think. I believe this, and I believe this, and I think that Jesus is the way, and I think that this is what the cross is. And here's why I believe that historically and here's why I believe that. If you look at the Koran and look at this..." What they would say is, "We're so glad that that's for you. But here at the Unitarian Church, all ways are open." Now follow me here, because that's the lot. But what if I really loved them? What if they were my crew? What if they were the guys that I had dinner with? What if they were the guys I had coffee with? What if I loved them with an angst? What if I pleaded with them and said, "Yes, but can we talk about this? Can we have a conversation about this? Can I teach some of this? Can we sit down over coffee and talk about this?" If I continued to say, "I think we need to look at this. I think we need to submit to this," how long would it be before I'm removed from the board? You see, all ways are okay as long as

I don't think there's one way. But the moment I think there's just one way, whether I'm a Jew, Muslim or Christian, and I say, "No, I do really think there's just one way," all of a sudden that very open community is no longer so open.

Or let's say I sat on the board for GLAAD, the Gay and Lesbian Alliance Against Defamation, and I loved that board and what we were doing. And some of what they are doing is very, very legitimate against hostilities against those who struggle with homosexuality. Let's say I sat on that board and believed in that. And let's say I went to the Bible because I was going to use the Bible to show that the historic Christian tenets against homosexuality were wrong. So I dug into the Bible and started researching and getting ready. And what if I found in my studies that the way I was seeing was wrong and that God loves the eunuch and God longs to establish something in our hearts that was very different than what we were building, that maybe it pleased God that we were trying to protect and love people who were hated on. What if I went to the board and just said, "Hey, I think we're wrong on some things. Like this alternative lifestyle, what if the alternative is believing a lie over what's actually true?" What if I pleaded that? How long do I get to stay on the board? You see, this very open community is no longer open the moment you don't believe like they do. This is the myth. The myth is that Christianity is this hyper exclusive group despite the fact that I unpacked at the beginning how unbelievably inclusive it is. And so I don't think that this is what Jesus is talking about here.

And here's the second thing, and there's all sorts of ammo on this one, so it makes it difficult to argue. The second thing you would hear about why Christianity brings division is they would say Christians are arrogant, haughty and proud and they look down on everyone and judge them. Yeah, some of them do. Like I was watching the news and Lauren and I were just kind of cuddling on the couch. So while we're cuddling, the nine o'clock news is on and they highlight a church in Dallas that had this on their marquee: "I kissed a girl and I liked it...and now I'm going to burn in hell forever." Really? I preferred the "CH__CH. What's missing? UR" I much preferred that to "I kissed a girl and I liked it...and now I'm going to burn in hell forever." I want to do two things with this. I want to discuss what's actually arrogant, and then I want to apologize and tell you Christians have no basis to be arrogant.

First of all, let me ask a legitimate question. And if you think what I'm about to say is unfair, please come see me afterwards and help me see differently. Which is the more arrogant position? There's the position over here that says, "I submit my life to the God of the Bible, to the church of Jesus Christ. I'm going to be obedient to what God has commanded, even when I don't like it?" Can we agree that there are times where God says "left" and nothing in us wants to go left? But we submit to it anyway. So we submit to something external to us, something over us. We humble our lives under something and say, "This is God. This is how He's revealed Himself. I will submit to that." Is that the arrogant position? Or is the arrogant position the one that says with no history, with no sacred literature and with no covering, "This is what God does and this is what God doesn't do?" What do you base that on? "I base that on what I think." Which is the more arrogant position - the one that humbles himself under 5000 years of human history or the one that throws all history out the window and simply says, "God doesn't do that. God does this. I don't believe that God would do this?" That is a far more arrogant position.

I don't know if you saw the movie *The Stepford Wives*, there were two of them. It was really a brilliant plot. These men hated their wives, and one of them figured out how to build androids. You can see what I'm talking about when I say brilliance here. It's like my five year old made it up. So what they do is kill their wives and then just get this android that would do whatever it was told to do. Here's the thing about robots. You can't have a relationship with a robot, not one that's intimate. I mean, you can have a relationship with one, but that just makes you sad. In order for there to be genuine, real, deep relationship, the other person has to be able to contradict you and then you have to submit to it. Like there are things that I do that my wife doesn't like. I know...I can't believe it either. And there have been times where she's engaged me on that and she was like, "Look, this is not right." And what makes our relationship life-giving and intimate is that I can hear that and respond. She can contradict me and I can contradict her. And it's a faulty illustration at

some level because you never get to contradict God, but do you see what happens if you make God whatever you want Him to be? You have no God at all. It's a far more arrogant position.

If at the center of our faith is God in the flesh praying for and dying for His enemies as they kill Him and you are saved by grace alone through faith alone, what in the world would you ever boast in? The Bible's unbelievably clear that you have nothing to boast in but the cross of Jesus Christ. It's why here in just a few minutes we're going to do communion. We're going to celebrate the broken body and shed blood of Jesus, not our works, not our good behavior, not our intrinsic goodness...His goodness. Right now Beau Hughes and Michael Bleecker, great friends of mine, fly back in from Darfur, Sudan on Friday at 1:00. Those guys are my crew. And right now they're sleeping under the stars in the middle of nowhere, drilling water for people, some of whom would love to see them dead. That's the gospel. The gospels says, "Serve your enemies. Provide food for your enemies." The gospel says, "Ananias, Saul has come to kill you. Go heal his eyes." That's the gospel. So where men and women have taken the stance of arrogance, they have misunderstood the gospel. Honestly, they're probably more than likely using religion to puff themselves up and make themselves feel good about themselves. That way they don't have to compare themselves to God; they just have to compare themselves to you. And if they're better than you, they feel like they win. So if they can tear you down, they can build themselves up. So you get this real "us vs. them" mentality despite the fact that the Bible over and over again would say there is no "them." We all have sinned and fall short of the glory of God. All of us are broken. Nobody gets to lean against the cross and say, "You dirty fool, you need to get it right." We all kneel before it and tell others there's room.

So if it's not arrogance, if that's not what's happening here and if it's not our exclusivity, what is it? Let me try to explain it to you. Go to Romans 1 and I'll try to explain to you what Jesus meant when He said, "With Me coming, division has come." If God created the Universe to be a certain way and sin entered the world and fractured that but in Jesus Christ He's going to reconcile it, then that means in order for Him to reconcile it, He has to show up in individual hearts and say, "This is wrong. The way you're living, what you're chasing, how you're doing this is wrong." And Romans 1 is going to show you what happens when the response is, "I don't care. Leave me alone." We'll pick it up in verse 20. "For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse." So if you'll quiet your spirit and pay attention to creation, the universe screams the reality of God. "For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things." Now skip down to verse 28, "And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done." So let me explain to you how this division occurs. God engages mankind, but some will say, "No thank You. I don't want any part of that." And at that moment, intellectually things start to fracture and become debased. It's futile and debased, and the heart grows dark as we believe that we can get the same depth, beauty, meaning and fullness of life our way as opposed to God's way. And this plays out in a thousand different arenas.

Let me use one as an example, and then we'll talk about how this brings about division. Let's take one that will hold your attention. Let's talk about sex. In Genesis 1 and 2, God creates the man, all of him, every part. And He creates woman... all of her, every part. Which means God creates certain cells to swell and certain cells to secrete and certain hormones to skyrocket. This is His thing. It's His idea. And He puts the man and woman in the garden naked and unashamed. And then He says, "Be fruitful and multiply. And then in Song of Songs He says, "Eat and drink your fill, lovers." So this sex thing is designed by God. But here's the thing, He frames it. In His creation He frames it. So He puts the man and woman in the garden naked and unashamed and says, "Be fruitful and multiply," and then immediately says, "And for this reason a man will leave his mother and father and cleave to his wife." So here's how God does it. He creates the man, creates his mind, creates his heart, creates his hormones, creates his body, creates his shape, creates the woman, has this sex

idea that is just a great idea and then He sets it into motion within the confines of marriage. And here's how He sets it up. He is going to meet her and they are going to begin to grow in their affection for one another outside of the physical. He is going to grow to know her mind, to know her heart. She is going to grow to know his mind, to know his heart. And then they're going to enter a covenant to one another, a covenant that God calls "marriage," and in this they're going to have what the Hebrews called *dode* or "a mingling of souls." Because now the man is not having sex with a woman, he is making love to a soul, a person. It is not just a physical act, but it is a spiritual, emotional/physical act that brings encouragement, edification, energy, life, all these phenomenal pieces. And God goes, "Here's how it works." Now, man who is futile and debased in thinking says, "No thank You. I'll do it my way. I want to sleep with whomever I want, and I want to sleep with those with whom I have a relationship and with whom I maybe don't have a relationship." And he begins to sleep around. Now, statistically this generation of 20 somethings is about as promiscuous as we have on record sans the 60's, but just give us a couple of days. We'll trump the 60's soon enough. So we are sleeping around like crazy. We've said, "I'm not going to find fulfillment in God's plan and God's way; I'm going to find it in my own way." So we start warring against how God designed the universe to be. And so we have sex, we have sex, we have sex, but it's not as fulfilling as we thought it was going to be. So we need more sex or maybe a different type of girl, and we just start seeking. If you leave here tonight and go to any grocery store, look at the magazines. On the cover of every magazine there will be an article about sexual technique. In the girls' magazines it will be "Ten Ways to Please Your Man," "Eight Ways to Drive Him Crazy in Bed." It's in all the magazines. It's gone crazy. It's in *Guns & Ammo* and *Field & Stream*. We are just a generation that is consumed by technique. So can I unpack what's happening? We are not finding deep, encouraging, soul-filling, sustaining, life-giving sex despite the fact that we're having a lot of it. And so we've bought in to this lie that, "If I can become a better lover and if I can have better sex, then I'll be satisfied. And God, who loves you dearly and wants the uppermost of your pleasure, is saying, "You're not going to find it there." And so it grows more and more debased, darker and darker, farther and farther away from how God designed the universe to be. And you can apply this to everything. You could do this with food, you could do this with money, you could do this with looks. You could go anywhere you want with this. God designed the universe to be a certain way. When you get outside of that and are going, "I'm going to find the same fulfillment and meaning that God designed for me to find over here," you're never going to find it despite the fact that in your heart you know it's not satisfying you.

Now do you see how this can bring conflict? When people have decided that God is trying to kill their joy and that they want nothing to do with Him, do you see that, for those of us who do love Him, there's going to be a rub? And it may not even be because of things we've done at all. Like I've noticed this about humanity. There have been people who I just don't like at all. I mean, there are people whom I dislike so much that if you like them, I don't like you either. Is anybody else with me on that? Now, I'm working on that. I'm laying that before the Lord. I'm asking for grace. But there are literally people who if you like them, I just can't like you because I cannot comprehend how you can like them. I'm even that way with music sometimes. I'm like, "Seriously? Trace Atkins? Are you serious?" That whole country problem is a thing that needs to get solved and will in time, praise His name. I think this is what happens so often with the Lord. People make this thing up in their mind that God is so unlikable, so for you to love God causes division. I really guard what I tell people who aren't believers about what I do. I was picking up the Men's Bible study coffee from Texas Roast, a coffee house down in Highland Village, and the guy said, "What's all this coffee for?" I was like, "Aw man, we're doing this Bible study." And as soon as it came out of my mouth, every bit of his persona changed and he was like, "Oh, alright, alright." I was like, "Hey man, I just ordered coffee...and a lot of it. I haven't judged you. No one's judged you. I thought I was supposed to be the closed minded bigot. I thought that was my part to play in culture." And what's happened is he has been wounded or harmed or has animosity towards God and I become the representative of that God that he has animosity towards. And now there's friction, but it's not because I did anything. I did nothing but treat him with the utmost respect. So there's going to be this rub at times, but that rub is not going to be because we walk with a swagger. This rub is not going to be because we act and behave and judge in a way that's wicked. That's not where the division comes from. The division comes as the gospel hits mankind and some men go, "No thank You. I don't want any part of it."

I think there's all sorts of application here. You have to be careful, specifically those of you who are my theologians here. I love you. My mind is very much built like that too. But theologians, those guys who love systematic theology books, they're the guys who tend to struggle really badly with this. And so you've got to be really careful. We are to contend for truth, but Christ made it very clear that it's to be done gently and lovingly. There's a way to be right in a way that's not haughty. And then there are others of you who are like, "Oh, I've never seen my faith be divisive at any level." Well it might just be that you're not living it at any level. And then if you're here tonight and you're not a believer, I really am glad that you're here. Because for so many years, I was right there. I would hear things at church and just go, "That's ridiculous." And it used to drive me crazy that no one could answer my questions. But I'm wondering if you will put in the same to doubting your own beliefs like you doubt ours, if you wouldn't see that maybe you've got more holes than we do. And here was my prayer as I prepared. The church that I grew up in was great for what it was, but I just remember having all these thoughts about "God doesn't like liars" and "God doesn't like thieves." Well I was constantly lying and I would steal those little toys and candy from the store. So every time I heard that, I was going, "Okay, God doesn't like me." And then things got even darker as I got later into life. So if you get to the point where you're going, "Okay, this thing isn't for me," my hope is that there will be some of you that came in here tonight who just was never going to give church a shot and was never going to give Jesus Christ a shot because you felt like you've already gone too far. And I wanted to show you that that's not true. Unless for an extended period of time you made a habit of killing other Christians, your sin is JV, it plays Thursdays at 3:00 in the afternoon. Nobody comes to watch your sin. It's weak. So He is for you. There is no sin, there is no past, there is no story with more power than the cross of Jesus Christ. It's why that day was so brutal.

Let's pray. "Father, I thank You for our time together. I pray that You would meet us in this place that we are tonight, that You would stir up our hearts and minds towards You. We thank You for the broken body and shed blood. We thank You that it's not by our merit or by our behavior or by what we do or don't do that we find ourselves loved by You. And so now in a simple act of bread and wine we celebrate You. We celebrate this fact that we have sinned, we're not perfect, we're not there yet, that our pursuit of You hasn't been what it should be. That's why we come up and celebrate these things. Because we're not okay. And so we thank You for celebration of You being good enough. We thank You that Jesus sits at the right hand of the Father and continually makes intercession for us, continually defends us as the accuser blames. Jesus is there to say, "No no no. I paid for that. That's paid for." And thank You for the truth of this. Kill, crush pride and arrogance among us. Fill us with life, love, Your Spirit's power. I pray for this city. Move powerfully here. It's for Your beautiful name. Amen."