

## **GOOD MORNING/INVOCATION – Bobby Schuller**

This is the day the Lord has made. We will rejoice and be glad in it. Hello. (AUDIENCE - good morning)

I was reading last night, praying for today and thinking about this passage that always touches my heart. It's from 2<sup>nd</sup> Chronicles. And you've heard it before, I'm sure. This is the dedication of the Lord's temple when Solomon is there. And he says, if my people. You know it? Are you the Lord's people? (AUDIENCE – yes) "If my people who are called by my name will humble themselves." Will you humble yourself today? (AUDIENCE – yes) "And pray." Will you pray? (AUDIENCE – yes) "And seek my face." Will you seek the face of the Lord today (AUDIENCE – yes) "and turn from their wicked ways." Will you repent and believe and turn from your sin today? (AUDIENCE – yes) Yes or no? (AUDIENCE – yes) Yes, okay. Wasn't as enthusiastic.

"Then I will hear from heaven and I will forgive their sin and I will heal their land." And then it goes on to say, "now my eyes will be open and my ears attentive to the prayers offered in this place. I have chosen and consecrated this temple so that my name will be there forever. My eyes and my heart will always be there." Amen?

We're going to bring our prayers, our lives and our worship before the Lord. We call this a worship service. You know why? A lot of people think it's the priestly class or the pastor serving the people. It's not. We are here to serve the Lord. In fact, the Hebrew word for worship, Avodah, also means work. Who here knows that sometimes worship takes a little effort, a little bit of work, right? You got to stand and sing and do all this stuff. You got to or you get to? (AUDIENCE – you get to) You get to!

So let's bring it before the Lord. Hold your hands open like this. Father, we come into your house with boldness, with gladness to lift up the name of the Lord. The name of the Lord is a strong tower. The righteous run into it and they are saved. We thank you. They are healed. They are delivered.

And so today we prepare our hearts, we sanctify our minds. We get ready today to lift up the name of the Lord; to be set free. To leave this place full of the Holy Spirit, full of life. Lord, we thank you. This is a great week and this is your week, and it's in Jesus name we pray, all God's people said (AUDIENCE – amen) amen.

Turn to the person next to you and greet them in the name of the Lord.

## **SCRIPTURE – Matthew 21:4-11 – Bruce Cramer**

If you have your Bibles with you today, please take them out. Turn to Matthew, chapter 21. Matthew, chapter 21. Starting in verse 4. This is Jesus coming into Jerusalem and proclaimed as king. Matthew 21, verse 4.

This took place to fulfill what was spoken through the prophet Zachariah. Say to daughter Zion, see, your king comes to you gentle and riding on a donkey and on a colt, the foal of a donkey. The disciples did as Jesus had instructed them. They brought the donkey and the colt, they placed their cloaks on them for Jesus to sit on.

A very large crowd, they spread out their cloaks on the road while others cut branches from the trees and spread them on the road. The crowds then went ahead of him, and those that follow him shouted, hosanna to the Son of David. Blessed is he who comes in the name of the Lord. Hosanna in the highest heaven. And when Jesus had entered Jerusalem, the whole city was stirred and asked, who is this? And the crowd answered, this is Jesus the prophet from Nazareth in Galilee.

This is the word of the Lord.

## **MESSAGE/PRAYER – Bobby Schuller "Hosanna"**

We're going to talk today about how to get deliverance, how to get real freedom, how to get real salvation. You know what real salvation is, right? There's a phony salvation that the church preaches. You pray a prayer, you go to heaven.

Now we believe that, but who here knows that salvation means you're set free from your sin. It doesn't mean that you're just forgiven of your sin, but if you used to be on drugs, you're not on drugs anymore. If you used to be angry all the time, you're not angry anymore. If you used to be unforgiving, you're forgiving now. If you used to be worried, you're faithful now.

You see the salvation to set us free from our sin doesn't just mean we go to heaven when we die. There's a promise in there, too, that we'll be set free from our sin, from our iniquity. We won't even want to do it anymore after we've been in the kingdom long enough. Isn't that a great promise? That's real salvation, deliverance, healing.

We're going to talk about how that comes to us and how you can see it in this triumphal entry story. I hope it connects with everyone, but I'm just going to believe the Holy Spirit to speak and Lord, we just acknowledge you here and believe, Father that you'll give me what to say. Not what this says, but what you say.

The scripture says, "Seek ye first." What? (AUDIENCE – the kingdom of God) "The kingdom of God." Now in our house church last week, I realized, as we've been talking about not worrying and how you can be set free from worry and all your provision will come if you seek first God's kingdom, a lot of people have emailed me or texted me: I feel like I understand what the kingdom of God is, but I don't really. And I've realized that although it's clear to me, it's not clear to all believers what we even mean when we say the kingdom of God. And this is an important thing, isn't it, the kingdom of God. Nearly all of Jesus parables start with "the kingdom of God is like." Well, if He's trying to explain the kingdom of God to us, it must be pretty important, isn't it? A lot of people think the kingdom of God just means going to heaven when I die, it's not. It's much more than that.

My hope is that every person in this church, hopefully by the end of this sermon, but at the very least by the end of this year, if somebody asks them, 'what's the kingdom of God,' it'll be very quick, very easy, it's not a hard answer.

Basically, the kingdom of God means wherever what He wants done is done. Wherever. Wherever what God wants done is being done. So when a sick person is healed, Jesus says to them, blessed are you, for the kingdom of God has come upon you. When someone is set free from a demonic spirit, He says the same thing: the kingdom of God has come. And when He rebukes the wicked, what does He say? The kingdom of God has come.

So the kingdom is His judgment, it's His grace. It's His direction, it's His teaching, it's His healing, it's His deliverance, it's His freedom, it's His life, and it's especially His salvation. You tracking with me? The kingdom of God is the place where what God wants done is being done. The kingdom of God looks like on earth.. somebody say on earth (AUDIENCE – on earth) as it is in heaven (AUDIENCE – as it is in heaven) One more time: the kingdom of God is on earth (AUDIENCE – on earth) as it is in heaven (AUDIENCE – as it is in heaven).

Anybody hungry in heaven? (AUDIENCE – no) Does everybody have a house in heaven? (AUDIENCE – yes) Is anybody sinning in heaven? (AUDIENCE – no) Is there any tears in heaven? (AUDIENCE – no) Okay, so when we are seeking the kingdom of God, what are we seeking? We're seeking heaven on earth. We're seeking God's will on earth. We're seeking God's righteousness.

The scripture says the kingdom of God is.. three things in Romans 14: Righteousness, peace, not worried, relaxed. Peace. And the third one? Joy in the Holy Spirit. Somebody smile for me. Repeat after me: the joy of the Lord (AUDIENCE – the joy of the Lord) is my strength (AUDIENCE – is my strength). See joy will make you healthy. Joy will turn things around for you. Joy will draw joyful people to you. Joy will open doors for you. Joy of the Lord. See, there's a lot of people in the world today that think happy people are stupid. I think joyful people are dumb because they're not aware of all the bad things that are happening. Is that right? No.

The joy that comes from the Holy Spirit, in many ways, is not even explainable. So is the peace. A peace that surpasses what? (AUDIENCE - all understanding) All understanding. You can't explain it, but guess what? You don't need to because you got it. I can't explain how my computer works. I don't need to. I pay a guy to do it, right? I don't need to understand how my computer works. I just know it works. It surpasses my understanding, but I know it works. Amen?

If you're on the computer, please subscribe. I didn't know where it was.. there it is. I strike when the opportunity makes itself available.

It was seek first the kingdom of God. The Kingdom is wherever He wants done. And we're separated, many of us as Americans in particular, and most Westerners, except for the British, are separated from this because we've never lived in a kingdom before. But the reason I say the British is if you go to England today, even though it's technically a democracy, everything is the King's this, the King's that, right? It's the King's.. yes, that's right. It's the King's inn. It's the King's taxi. It's the King's land. It's the King's, right? The King's hill, the King's city, the King's guard, the King's police, the King's royal army, the King's navy, right? Everything belongs to who? (AUDIENCE – the King) The King.

When you're in England, you're in the kingdom of England. Everything belongs to the King. And in fact, even the phrase 'real estate,' that word 'real' is the Latin word for 'king.' The King's estate, real estate. King's estate. So the Kingdom of God, then, is the place where everything belongs to God. Everything is done God's way, but all the benefits of that come with that, too. Amen? It's a good thing. It's a good thing if you've repented. It's a bad thing if you have not. It's a good thing for the righteous. It's a bad thing for the wicked. Is that right? And so we seek the kingdom, and we do it from a humble place.

One way to think about it, too, is if you go to England today, there's an American Embassy there. And if you walk into that American Embassy, that's not the Kingdom of England anymore. What is that little building and that fence around it? What is that place called? That's America. So what's weird is there's a British Embassy here in Los Angeles, too, I believe. The second you go past that gate, you're in the King's embassy. You're not in America anymore. Is that right?

You can see around the world that even still we understand that embassies represent physical locations where the local law and rules don't apply anymore. Within that little gate, in the Kingdom of America, wherever that embassy is, what law applies? American law. That's right.

What is a war? A war is a fight or a battle between two kingdoms, between two governments. In World War II, allies versus the Axis, you had Americans versus the Nazis. And you also had our allies, the Soviets versus the Nazis. And both the Soviets and the Americans met somewhere in the middle of Germany, didn't they? Now, when the Nazis were defeated in Germany, one kingdom ended and another kingdom began. There's a beautiful movie from 1997 called.. it's an Italian movie called *It's a Beautiful Life*. Do you remember that movie? What was the actor's name? He won an Oscar for it. At the end of.. was it Benigni? Roberto Benigni. Roberto Benigni. It's a great film and a great scene at the end where the little boy, he comes out, everybody's gone, he's been in a concentration camp and this tank comes around the corner, and at first you're kind of scared, and then this American opens up and he says, 'well, hi there.' And you immediately go from dread to relief. Why? Who here knows an American kingdom is different than a Nazi kingdom, especially in 1945, is that right? And who knows that the people in Western Germany in 1945 were about to have a very different existence from the people in Eastern Germany. See, the Soviets got eastern Germany. I'm dwelling too long on this, but you get it. You get it, right? Two kingdoms are going to offer two different realities, two different rules. Okay, you got it.

Seek first what? (AUDIENCE – the kingdom) The kingdom. The kingdom of God. And what will be added to you, by the way? All these things. Those are not just spiritual things.

That includes the clothes you're wearing today, and may I say, you are a snappy dresser. You are looking good. See, you're not going to have to worry about your clothes or anything. Okay.

Now this is where the crux is. He doesn't say, seek the kingdom of God and all these things will be added to you. He says, seek ye (AUDIENCE – first) first. All Christians seek God's kingdom. All of them do. They just don't seek it first. All Christians seek God's kingdom. They all do. But they seek it after they seek their own kingdom. They try it their way first, and then when that doesn't work, they go to God's way. They do it the easy way first, and when that doesn't work and it hurts them, then what do they do? They go to God's way. Is this frustrating to the Lord, who has offered us all that we need and more, that we still try and do it our way first, especially Americans. That's American arrogance. Right? Me first. Then when I get in trouble, hosanna! Right? We'll get there. Don't worry. We're getting to that passage.

Seek ye first the kingdom of God. If I'm worried and I try and solve it in my own strength, and then when that doesn't work, I turn to God, I have not sought God's kingdom first. If I'm worried and I turn to entertainment first, or I turn to, whatever, a video game first or food first or a person first, even if they're good things I'm turning to and I turn to them first and God second, I'm not seeking God's kingdom first in my life. If I pray first and then I go to the fridge, that's fine. That actually is fine. You know? I've done it. I guess I'm the only one.

Declare with me: I do His will (AUDIENCE – I do His will). Not my kingdom (AUDIENCE – not my kingdom), not my will (AUDIENCE – not my will), yours be done (AUDIENCE – yours be done). I'm led by the Holy Spirit (AUDIENCE – I'm led by the Holy Spirit). God's kingdom (AUDIENCE – God's kingdom) and God's kingdom first (AUDIENCE – and God's kingdom first). Amen (AUDIENCE – amen).

You ready to look at the triumphal entry? Jesus coming into Jerusalem. Jesus coming into Jerusalem is a kingdom story. It's a story about three kingdoms: the kingdom of Jesus, the kingdom of Israel, the kingdom of Rome. If you have your Bibles open to Matthew, chapter 21. Bring your Bible to church! And a pen! The Bible's better when you write in it. I'm just telling you.

Now, if I ever have a birthday on a Sunday, this is my dream, okay? My dream is for somebody in this church to get everybody in a room and surprise me by everybody bringing your Bible. And my dream is to hear.. there's this like sound that my church is growing up it had where it was like (SWISHING SOUNDS), like ocean waves. Matthew 21. But I guess some of you have phones, so what you can do is download a Bible flipping sound on your phone. All right? I'll live, don't worry. Just get the word in you.

Matthew 21, verse 7. "They brought the donkey and the colt and placed their cloaks on them for Jesus to sit on." Now, first of all, Jesus is about to enter Jerusalem on what kind of animal? (AUDIENCE – donkey) Now every time a leader enters Jerusalem, he either enters on a donkey or a horse. Both are noble creatures, right Shrek? Both are noble creatures. And donkey represents peace, horse represents war. And we have examples in the Old Testament and other historic documents of other leaders entering into the temple in Jerusalem on donkeys and horses. Solomon, actually. When David's very popular, very good looking son Adonijah tries to take the throne, even though it's been promised to Solomon, King David puts Solomon on a donkey and he starts at the Mount of Olives and goes down the Kidron Valley the same path that Jesus does. Isn't that interesting? And in fact, about 150 years before this, the Maccabean family, who got rid of the Greeks, entered the same way with palm branches and they're crying Hosanna. Interesting. This is important. Okay, keep reading.

Verse 8. "A very large crowd spread their cloaks on the road while others cut branches from trees and spread them on the road." That's basically the symbol of the Israel flag, those palm branches. It's like waving an American flag for them.

"The crowds that went ahead of him and those that followed shouted hosanna, hosanna." You know what that means? Save us. Save now! "Hosanna, to the son of David. Blessed is he who comes in the name of the Lord." That's Psalms. Hosanna in the highest heaven." "When Jesus entered Jerusalem, the whole city stirred and asked, who is this, and the crowds answered, this is Jesus the prophet from Nazareth and Galilee." Okay, so we're going to look at the story in three parts. This is the first part. They're crying Hosanna, which means save now, and it's a great literary device because the name Yeshua or Jesus means Savior. They're both the same root word. So you got Hosanna and Yeshua going on, right? So Savior, save now. And it's a form of worship.

Part one of this story is praise. This is going to be important. Praise, worship, celebration, adoration. Okay? Praise, worship, celebration, adoration. Are they having a good time? (AUDIENCE – yes) Are they cheering? (AUDIENCE – yes) Are their hands up? (AUDIENCE – yes) Are they shouting? Are they singing? (AUDIENCE – yes) Yes or no? (AUDIENCE – yes)

Let's look at part two. Now, this is where we oftentimes finish studying the story, but it continues. He goes into the temple. Keep reading. Matthew 21, verse 12. He continues, "Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. It is written" probably that with even more anger. "He said to them, my house will be called a house of prayer, but you are making it a den of robbers." Is this what everybody expected Him to do when He came into the temple? What do you think they expected Him to do? We said there are three kingdoms here: the Kingdom of Jesus, the Kingdom of Israel, and the Kingdom of what? (AUDIENCE – Rome) Rome. Rome. Rome. Do we have a picture of that map? This is a model of the temple. Incredible building. This was the largest religious building in the Roman Empire when it was there. Those of you who are in construction, let me just tell you, this is one and a half million square feet. I actually texted a friend of mine who's in construction, I said if I wanted to rebuild this with concrete and not stone, so the cheapest stuff I could think of, just to have a replica, if I was able to get some guy to give me some land and just build this, how much would it cost me? He actually did the math: 1.8 billion. If you did just cheap concrete. That's not including stone. This is all cut stone. Jesus, when He comes in, He's coming up this dill here, He enters this gate here. This is the eastern gate called the Golden Gate, where the Messiah is supposed to enter. And by the way, the scriptures say that when Jesus comes back, He's coming through this gate again. This is the gate Jesus enters. He goes through this wall into here.

Now, when they're saying, save us, Lord, they're saying, save us from the Roman Empire. If you look up here, this is called the Antonia fortress. You see up the top here? It's like a castle. And notice how it opens here so that archers can be put on the walls and shoot into the temple if they get out of hand. This is where the Roman garrison is. So these are the soldiers, and they're hoping Jesus is going to go from here through the gate over there into that castle to talk to who? Starts with a P. Pontius Pilate. He's going to talk to Pontius Pilate in a week or so, but it's not going to be the conversation they think. Is that right? They're thinking Jesus is going to go there. There's millions of people in Jerusalem for Passover. This is a great time to start a revolt. They think that's happening. It doesn't happen. Where does He go? He's supposed to go to the right, to the north, He goes left to the south to here. This is the court of the Gentiles; this whole thing is the court of the Gentiles, and this is where the money changers are. He goes here and He kicks out the money changers. And so here's two kingdoms, right? The kingdom of Israel is saying, everything's fine with us. Fix them. We're good. We're good. Fix them.

Part two, Jesus deals with the den of thieves, not the Roman Empire. Okay, part three. Keep reading the last verse, verse 14. This is what everybody forgets when they talk about Him kicking over money changers. Immediately what does He do? "The blind and the lame, they came to him at the temple and he healed them."

So he knocks over the money changers, and then just this outbreak of Shekinah glory, right? Just incredible, the glory power just boom, boom, boom, boom, boom, boom. Just miracle, miracle, miracle, miracle. Power, power, power. Freedom. Freedom. Freedom. Amen? Real salvation. It's the kingdom of God. Somebody say the kingdom of God (AUDIENCE – the kingdom of God), boom! You didn't say boom. Just kidding.

I have been spending a lot of time as I'm re-reading the Old Testament. The scriptures say that in our baptism, we become the temple. That means this is where the holy of holy is now, right here. This is the holy of holies right here. And that everything God says about the temple in the Old Testament, He's saying that now. We read this morning from 2<sup>nd</sup> Chronicles. I'm going to go off just a little bit here. This morning, we just read this. "If my people who are called by my name," this is the dedication of the temple, "will humble themselves and pray and seek my face and turn from their wicked ways and I'll hear from heaven, I'll forgive them their sin, and I'll heal their land."

But then it goes on to say, now imagine this as you. Okay? Imagine this is you. You're the temple. "Now my eyes will be open and my ears attentive to the prayers offered in this place. And I have chosen and consecrated this temple so that my name will be here forever. My eyes and my heart will always be here." Amen?

Think about this. When we read the scripture and we read anything with the temple, the scriptures want you to think of yourself as the temple. So how did the story unfold?

Thinking about ourselves as the temple. What's the first thing we did? Remember what part one was? The part one is worship, worship. When you want to pray and you want the kingdom of God, and you want a breakthrough in your life, you start with worship. The Lord, when He taught us to pray, the first line: Our Father, who art in heaven. What? (AUDIENCE – hallowed) Hallowed be your name. Your name is holy. This is worship. Hallowed be your name. Hallowed be your name. It's the first thing we do when we pray. This is because worship draws us close to God. Remember what the scripture says? Enter His gates with what (AUDIENCE – thanksgiving) thanksgiving? Enter His courts with (AUDIENCE – praise) praise. If you want to enter His courts, if you want to enter His gates, if you want to go into the throne room of God, you do it with thanksgiving and praise. Is that right? And it gets you close to God.

Now, you can pray without doing that, but you'll be like the 10 lepers from a distance, shouting, save me. Help. You don't need to shout from a distance. You can draw near to the heart of God, and you can get close to Him, and He's seeking it. Did you know that? John chapter four tells us that the Father is not seeking worshipers, He's seeking those that worship in spirit and in truth. And it says the Father is seeking them. You know what that means, right? It means there's a lot of worshipers that are not worshiping in spirit and in truth. There's a lot of worshipers, but who's doing it in spirit? That means from your guts, with your heart, with all your heart, with all your soul, with all your strength, with all your mind. And truth. No leaven, no honey, no phoniness. Truth. Truth. Amen?

I remember when Ray Vander Laan, he took a group from America and some from Europe, and they were reading the scripture and they were singing the hymns. And a rabbi from Israel, he looked at Ray and he said, you don't believe. You all don't believe any of this, do you? I heard another rabbi say, a Jew is like everybody else, just more so. That's funny, isn't it? If it was funny, you'd laugh, I guess. He says you go to Israel, and when they worship, they cry. They weep at the Word of God. They shout, they dance. A worship service is like a room full of cats there. And so the rabbi looks at many of us and goes, you don't believe this, do you? You don't actually believe this. Now, we do believe it, of course, but that criticism comes because of what the scripture says about how we worship.

Here's some things the scripture says about how we worship. Psalm 100:1-2, "Shout for joy to the Lord all the earth. Worship the Lord with gladness. Come to him with joyful songs." What does shout mean? What does that kind of mean? Like, if you were to read it in the Hebrew, what does it mean? Shout! Shout means shout! Shout, Shout! Right?

Somebody say hosanna. (AUDIENCE – hosanna) That's good. Okay. Now, this time, we're going to say it as a shout, you ready? Ready? One, two, three. (AUDIENCE & BOBBY – hosanna!) That's a shout, right? Shout.

Psalm 134, verse two, "Lift up your hands in the sanctuary and praise the Lord." What does lift up your hands mean? No! My grandpa's 99, and I still see him. Right? Because he loves the Lord.

Psalm 95, verse 6. What does this say? "Come, let us bow down and worship him. Let us kneel before the Lord." Look at all these postures of the body. You have to humble yourself to worship the Lord. Dignified, proud people don't shout, lift their hands, kneel and bow. Other scriptures say to lay prostrate, right? Some of us need God that much. Some of us just need Him that much. Amen?

This is how you draw close to the Lord. It's the humble. The humble. God tells us to humble ourselves. Humble ourselves. But our pride, our pride gets in the way. This is why Job says that the Leviathan, who is Satan, is father of the children of pride.

Number one, you draw close to the Lord in worship. Number two. Number two, He deals with the thieves and the robbers. This is our prayer, then. When we get close to Him, deal with my heart, Lord, not with Rome. Deal with my heart, Lord. If I think about myself as the temple, then when Jesus says these words, it's striking - Bobby. Bobby. I said my house would be a house of prayer, but you have made it a den of thieves. Bobby. I said my house would be a house of prayer, but you've made it a den of thieves.

What's a den of thieves? What is it? It's greed. It's sin. It's unclean spirits. And all of us have different thieves, right? All of us have different robbers, but they all do the same thing. They steal, they kill, they destroy. So our prayer is not, I don't have no thieves.

There's nothing wrong with my thieves. Who knows in the church, there are some thieves that are very respectable? There are some sins that are very respectable, but not to Jesus. So we say, Lord, deal with my heart. In fact, just close your eyes and say this: Lord, (AUDIENCE – Lord) deal with my heart (AUDIENCE – deal with my heart), not someone else's heart (AUDIENCE – not someone else's heart). Deal with my heart (AUDIENCE – deal with my heart). Deal with my sin (AUDIENCE – deal with my sin). Deal with my worry (AUDIENCE – deal with my worry). Come on, church. Deal with my unbelief (AUDIENCE – deal with my unbelief). Deal with my stinginess (AUDIENCE – deal with my stinginess). Deal with my pride and anger (AUDIENCE – deal with my pride and anger).

And the blood, it just covers all of that, you see? Just covers all of that. Sets you free.

Thank you, Lord. And then you remember what happens after He deals with the den of thieves, right? What's the third thing? Just an outbreak of healing. The kingdom of God is there. The brittle kingdom of darkness crumbles. And it is so brittle. It's so brittle. It's a sandcastle. It looks daunting, but who knows it does not take a lot for that thing to come down. You have authority because you're under authority. You have authority because you're under authority. When you submit to God's kingdom, you get God's authority. When you submit to God's life, you get God's life. Amen? (AUDIENCE – amen)

All right, stand with me. All right, let's worship the Lord. Lift your hands with me. Let's just do that. We just come into your courts with praise, into your gates with thanksgiving.

Blessed is the name of the Lord. Blessed is the Lord. There's no one like you. Hosanna!

We thank you, God that you save. We thank you, God that you set free, that you heal, that you deliver, that there is freedom in the name of the Lord. Blessed is the Son of man.

Blessed is the one who laid down His life for my sin.

We thank you, Lord for your Holy Spirit. We thank you, Lord. And Father, I just proclaim as the pastor of this community, victory over your children. In Jesus name, all lack, sickness, unclean spirits, any of these things that are not of your King, I command them to leave, in Jesus name.

And we just in our own way, pray our own prayer now, Lord, and we bring these things before you.

And then we just ask you to continue to deal with our hearts, especially our pride, Lord. Of all things, pride. We do not want to be children of Satan. We ask you to deal with our pride, and we humble ourselves. We humble ourselves with our spouses, we humble ourselves with our children, we humble ourselves with our co-workers and our boss, with people on the road. And especially we humble ourselves with you, Father. Forgive us. Fill us with faith. We believe, God, we believe. We thank you and it's in Jesus name we pray, all God's people said, (AUDIENCE - amen) amen.