

# Fiery Furnace – Summit Creek Church

David Chery, January 17, 2022

1

1 *David Chery:*

2 Why don't you guys go ahead and open your Bibles to the book of Daniel. We're actually  
3 in our second week in our new series out of the Book of Daniel. Last week we met Daniel  
4 and we saw, OK, this is the guy that the book of Daniel is named after. A young man of  
5 noble birth and he was actually stolen from his home after his city was conquered and  
6 brought to a hostile environment in Babylon.

7 And so we saw how this environment was kind of constricting to his ability to follow  
8 God and to pursue God, and Daniel really is considered one of the heroes of the Faith in  
9 the Bible.

10 And so as we see and we look at this hostile environment, the question is, is that normal?  
11 Is it normal for a believer in God to be in a hostile environment and I would just say to  
12 you that it's actually not unique in history.

13 I would say that all environments inevitably end up hostile to God, and Jesus actually  
14 warned about this in the book of John. Listen to what Jesus said about it. He said “if the  
15 world hates you, know that it hated me before it hated you. If you were of the world, the  
16 world would love you as its own. But because you are not of the world but I chose you  
17 out of the world. Therefore the world hates you.”

18 And so what Jesus saying is the environment will be hostile. It's actually the way that it's  
19 been and it will be that way. And so the question then is what do we do about that?

20 Do you have to be a famous prophet like the prophet Daniel to be able to live well in such  
21 a situation? And I would say to you, “absolutely not.” Anybody can learn to live in an  
22 environment, even if it's hostile to following or having a relationship with God. And so  
23 today we're going to turn away from Daniel, who's well known, and we're going to turn  
24 towards one of his, or several of his, rather less well known friends. And we're going to  
25 look at how they coped in times like the times at that Daniel was living in, and so we'll be  
26 in Daniel Chapter 3 starting with verse 8. And we'll read down through the end of the  
27 chapter and so turn to Daniel.

28 And so let's start with verse 8, and as we're reading here, some time has passed since they  
29 first came from Judah to Babylon, and the shock of defeat has kind of weird off a little bit  
30 worn off a little bit from them. And so now they're just living in Babylon. And this is  
31 kind of where we pick up. And so it says:

32 *(David Chery reads Daniel 3:8-30 from ESV)*

33 *David Chery:*

34 This is a fun story. I can't wait to talk through this with you guys. First, let's pray and then  
35 we're gonna go through it verse by verse.

36 Lord, we thank you for today. We thank you that you're with us already. We thank you  
37 for the way that you move in the midst of worship as we lift our voices to you. We thank  
38 you for your Bible written these accounts of history written for us for not only the benefit  
39 of the people that have gone before, but for our benefit today in our time. Lord, I pray  
40 that as we talk through these verses that you would speak to us through them. I pray that  
41 you would move throughout this room by your Holy Spirit, encouraging us, strengthening  
42 us, helping us. Lord, I pray all these things in your name, Amen.

43 Alright, so as we're looking here, it's kind of interesting because when they were first  
44 conquered and brought to Babylon, they had this ordeal that took place in the beginning  
45 of Daniel Chapter one, and it was a little bit rocky. A little bit rough, but they got through  
46 it and you would imagine that after that rocky start things would kind of just settle into  
47 place. Things would be good for them, not so much. We're going to see why not so much  
48 here.

49 If you look in verse eight, it says therefore, at that time certain Chaldeans came forward  
50 and maliciously accused the Jews. And so here are these guys that have come from the  
51 Judah and come from Jerusalem and right off the bat they're being accused. They're  
52 saying, "No, we gotta get after these guys. We got to attack." They're being attacked here  
53 and we see why. Here in verse nine it says they declared to king Nebuchadnezzar, "O  
54 King, live forever. You, O King, have made decree that every man who hears the sound  
55 of the horn pipe, lyre, trigon, harp, bagpipe and every kind of music shall fall down and  
56 worship the golden image."

57 And so the reason why they're attacking these young guys from Judah is because King  
58 Nebuchadnezzar had set up this image, this golden image and it was huge. We know  
59 from the beginning of chapter three that it was 90 feet tall and nine feet wide, and so this  
60 huge image that they would have to look up to. And it said whenever there is music  
61 playing and they hear it what they're supposed to do is they're supposed to fall down in  
62 front of this image and just start worshipping it.

63 And they're like, "Nebuchadnezzar, that was your decree. That was your law." And they  
64 say, "But whoever does not fall down and worship shall be cast into a burning fiery  
65 furnace." And so there's this huge statue. It's golden, and they hear music they're  
66 supposed to worship. And it's not optional.

67 It's not "worship this image if you feel like it" or "worship this image if that sounds good  
68 to you," it's "worship this image or die, worship this image or you get thrown into an  
69 oven and you get burned alive." And they're saying, "this is what you said King  
70 Nebuchadnezzar," but verse 12, "there are certain Jews whom you have appointed over  
71 the affairs of the province of Babylon. Shadrack, Meshach and Abednego. These men o  
72 King pay no attention to you. They do not serve your gods or worship the golden image  
73 that you have set up," and so they're like: "OK, so this is what you set up

74 Nebuchadnezzar. But now here are these guys. We're not gonna play any fingers, but  
75 they're right over there and here are their names. And they're not doing what you said.”

76 “You said ‘when the music plays, bow down and worship, and if not: fiery furnace’ and  
77 they're not doing it.” And they're calling out Shadrack, Meshach and Abednego by name.  
78 Now in verse 13 it says Nebuchadnezzar in a furious rage commanded that Shadrack,  
79 Meshach and Abednego be brought, and so Nebuchadnezzar is furious. He's angry. He's  
80 like, “I can't believe it” and he says “bring those people to me.”

81 This is interesting because when we looked in Daniel chapter one when Daniel was trying  
82 to work things out so he could still be faithful to God, it says that God gave compassion  
83 to the official towards Daniel. Well, we don't seem to see that here. With  
84 Nebuchadnezzar, there doesn't seem to be any compassion. He's just furious. Bring him  
85 to me and look what he says he says. Is it true? Oh Shadrack, Meshach and Abednego  
86 that you do not serve my God or worship the golden image that I've set up.

87 He's asking him he's like, “is it true that you're not obeying my decree? Is it true that  
88 you're not doing what I told? Is it true that you're not obeying?” And underneath this is,  
89 “how dare you not obey?! How dare you?!” He's angry. And he says, “if you do not  
90 worship, you shall immediately be cast into a burning fiery furnace. I don't care where  
91 I've placed you, I don't care what kind of privilege I've given you. You will have the  
92 consequence you will go into that furnace.”

93 And look what he says next: “And who is the God who will deliver you out of my hand?”  
94 You know what they call that? A threat. “Do you think you'll escape me? Do you think  
95 somehow you'll be able to get away if I decide you're gonna die? I'm king of Babylon. I  
96 have power over you and if I say you're going to die, you will die and no God can save  
97 you.”

98 This is interesting, isn't it? We can look at this and say, oh man, this is far removed  
99 though. That was Babylon back then, you know. King Nebuchadnezzar, he was crazy.  
100 And it's true this is happening to believers in the Old Testament Church, you might say.  
101 But stuff like this happens in the New Testament Church. Things like this happened.

102 I don't know if you remember when Jesus had risen from the dead and his disciples were  
103 left behind before he left, he commanded them. He said “what I want you to do is, I want  
104 you to tell people about me. Share the good news about me.” That's what he told his  
105 disciples to do. He said, “Peter share about me, John share about me.” And so they went  
106 around doing that.

107 One day they were in the temple, and there was a guy who was paralyzed and the guy  
108 said, “Can I get some money?” And Peter says, “Look at me,” and he's like, “oh he's  
109 gonna give me some money” and Peter's like, “I don't got no money, I'm a pastor. No

110 money, but what I have I give to you. Get up and walk.” And the guy says, “I can walk!”  
111 and everyone’s like: “What?? We never—this is amazing!”

112 And people gather around Peter and John. They said, “How in the world did you do  
113 that?” And Peter says, “Easy. Jesus. He's Lord over our bodies. He's Lord over this earth.  
114 He's God. Believe in him and he'll save you from your sin.” And 5,000 people are saved.

115 It actually is specific to say 5,000 men, which means there could have been women and  
116 children there too, who were saved. And the rulers and the authorities say, “No, we don't  
117 like this! We killed Jesus for a reason!” And they get Peter and they get John. They say,  
118 “Stop talking about Jesus! Stop it!”

119 And I want to read to you their response. This is in acts Chapter 4, verse 19. It says, “But  
120 Peter and John answered them. Whether it is right in the sight of God to listen to you  
121 rather than God, you must judge. For we cannot but speak of what we have seen and  
122 heard.”

123 They're saying, “I know you're telling us to stop talking about Jesus, but Jesus told us to  
124 talk about Jesus and Jesus is God and you're not. And so we're going to speak of what  
125 we've seen and heard.” Saying: “We have to obey God.”

126 See as Shadrack, Meshach and Abednego are standing before the king and the king is  
127 saying “Who can deliver you from my hand?” They're saying, “We have to obey God.”

128 You can look at what happens next, what they say in verse 16. So Shadrack, Meshach  
129 and Abednego answered and said to the king, “Oh Nebuchadnezzar, we have no need to  
130 answer you in this matter.”

131 This is interesting. Because they're speaking to the king and they're being respectful,  
132 right? They're not saying, “we don't have to listen to you.” They're not saying, “you're  
133 nothing.” They're: “Oh king Nebuchadnezzar!” But they're firm. “Oh king  
134 Nebuchadnezzar. We have no need to answer you in this matter.”

135 What are they saying here? They're saying, “We know you're the king. We know that you  
136 rule Babylon. We know that you have power over us. But there is a ruler above you. The  
137 living God. And we ultimately answer to him. We have no need to answer you in this  
138 matter.”

139 They continue to say, “If this be so, our God, whom we serve is able to deliver us from  
140 the burning fiery furnace, and he would deliver us out of your hand, O King.” Why do  
141 they say that? “Our God can deliver us.” The reason why they said that is because earlier,  
142 remember what King Nebuchadnezzar said: He asked a question. It was a hypothetical  
143 question. I don't think he expected an answer. “What God can deliver you from my  
144 hand?” The implied answer is: “No God can. If I want you to die, you will die.”

145 But they take the time to actually answer his hypothetical question. “There is a God, the  
146 only God, the living God, and he can deliver us from your hand Nebuchadnezzar.” They  
147 want him to know that. And they go on to say, “But if not, be it known to you, O King,”  
148 (keep noticing they keep saying “oh king, oh king”—they’re acknowledging that he’s the  
149 king) “Be it known to you, O king, that we will not serve your gods or worship the  
150 golden image that you have set up.”

151 This is interesting. You know what they’re saying, right? They’re saying, “Even if our  
152 God doesn’t deliver us from your hand,” so they’re acknowledging that God could make  
153 that choice. God can do it, but he may choose to just let them die, and he’d be perfectly  
154 within his rights to do so. He doesn’t have to deliver them from Nebuchadnezzar’s hands.  
155 He allowed Jerusalem to fall.

156 They’re saying, “Even if that is the case, so be it. We’re not going to follow your law. It’s  
157 unjust.” And you might say, “But wait, wait wait, wait wait, wait!! Don’t they remember  
158 Romans 13?!” Well, it wasn’t written yet, but the principle was still there. Romans 13,  
159 where it says let everyone be subject to the governing authorities: What about that? Are  
160 they disobeying that?

161 Well, I think that they also understood the second part of that verse and the principle  
162 contained in it. For there is no authority except that which is God, or that which God,  
163 rather, has established. The authorities that exist have been established by God. And I  
164 think they concluded that if the authorities contradict God, they must obey God rather  
165 than man.

166 I think that is what empowers them to say, “Oh, King Nebuchadnezzar. We will not  
167 follow your law. We will not follow your decree.” And King Nebuchadnezzar, it says,  
168 was filled with fury and the expression of his face was changed against Shadrack,  
169 Meshach and Abednego. He is upset if he was angry before that was nothing compared to  
170 now. And I think when it says that his face was changed toward them... I think that when  
171 he originally asked them “is it true?”... I think that he still kind of liked them.  
172 Remember, he had appointed them to honorable places and places of authority, but now  
173 he’s like, “That’s it. I want them dead. I want them really dead!”

174 It says he ordered the furnace heated 7 times more than it was usually heated. He’s gotta  
175 heat that oven. He’s gonna heat it really, really hot because he doesn’t want them to just  
176 burn. He wants them incinerated. He’s mad. But it says because of the King’s order,  
177 which was urgent and the furnace overheated, the flame of the fire killed those men who  
178 took up Shadrack, Meshach and Abednego. And so the flame is so hot that the guys that  
179 were there to throw them into the fire: what happened to them? It’s so hot that they drop  
180 dead just by being near the fire.

181 And it says, “and these three men Shadrack, Meshach and Abednego fell bound into the  
182 burning fire.” I'm always like “Dang, they can't catch a break.” You know, if the guys  
183 that are holding you drop dead, that's your chance to escape. But somehow they fell into  
184 the fire as these guys were dying.

185 So here they are, they've accepted the consequences of disobeying the King's order. And  
186 it seems like they're getting the consequence. They're falling into the fire.

187 This is something, isn't it? You know, it's been really interesting, this pandemic that  
188 we've gone through throughout 2020 and going into 2021, isn't it? And for the record, I  
189 just want you to know that it is important to be wise, as we go through it. It's the reason  
190 why you guys are all spaced apart. It's the reason why we've had multiple, multiple  
191 services and some of you remember when we did four services, you know, in a row. I  
192 was tired those two weeks, you know, just four services. That's the reason why we clean  
193 stuff like crazy. Some of you are clean freaks—you love it—and “now I have a reason!”  
194 It's the reason why we are all wearing masks.

195 But some of the restrictions have surprised me a little bit. Like saying to churches, “You  
196 cannot meet. You can't meet churches. If you're a strip club you can meet”... because it's  
197 more sanitary going to strip club than to church, I guess... “But churches, no, you can't  
198 meet.” That's interesting to me. Or, “Churches, when you gather you may not sing.” And  
199 the church says, “But what if we're outside? Can we sing then?” “No, not even if you're  
200 outside.” “Well, what if we're outside and we're six feet apart? Can we sing then?” “No,  
201 not even if you're spaced out six feet apart.” “What if we're outside and we're six feet  
202 apart and we're all wearing mask, can we sing then?” “No, you can't! You can hum if you  
203 want to.”

204 This is real, real, real, things. That's really interesting to me. The reason why it's  
205 interesting is because it seems to go against the Bible. Gathering for example. Gathering  
206 has been a mode of worship for Jesus' Church through the whole Bible. Whether it be the  
207 Tabernacle, whether it be the temple, whether it be the synagogue or in homes, gathering  
208 with the church has been the mode of worship.

209 And Hebrews chapter 10: 24 and 25 you may be familiar with it. It says, “let us consider  
210 how to stir up one another to love and good works, not neglecting to meet together, as is  
211 the habit of some but encouraging one another, all the more, as you see the day drawing  
212 near.” Gathering with the church.

213 Now back then, they didn't have Zoom like we do. They didn't have live stream, but they  
214 had technology. Their technology is called roads. Rome had amazing roads, they built  
215 roads all throughout the empire. And you know what those roads allowed for? Letters and  
216 mail to be sent out, and so for them their technology was sending letters. If they couldn't  
217 be there face to face, they would send letters, but even that wasn't enough for them.

218 Look at what John says in second John 12. He says, “Though I have much to write to  
219 you, I would rather not use paper and ink. Instead, I hope to come to you and talk face to  
220 face so that our joy may be complete.”

221 It's interesting. He's almost making it sound like their joy *can't* be complete unless they're  
222 face to face.

223 He says it again in 3rd John, 13 and 14. “I had much to write you, but I would rather not  
224 write with pen and ink. I hope to see you soon and we will talk face to face.”

225 See gathering with the church: it's essential. It's essential. I would even venture to say it's  
226 more essential than Costco. Or Trader Joe's. Or Fred Meyer. Home Depot. It's essential.

227 Well, what about singing? God's people not being able to sing when gathered is unheard  
228 of in the Bible. In fact, God commands his people to sing when they gather. Psalm 47:6,  
229 “Sing praises to God, sing praises, sing praises to our King, sing praises.” 1, 2, 3, 4 times  
230 in one little section, “Sing. Sing. Sing. Sing.”

231 Psalm 68:4, “Sing to God, sing praises to his name, lift up a song to him who rides  
232 through the deserts. His name is the Lord, Exalt before him.”

233 Psalm 81:1, “Sing aloud to God our strength, shout for joy to the God of Jacob.

234 Psalm 98:5, “Sing praises to the Lord with a lyre, with a lyre and the sound of melody.”

235 See all of these psalms were given in the context of the gathered church. And as they  
236 gather, they say, “Sing. Sing. Sing.”

237 Even the New Testament Church, Ephesians 5:19, “Address one another in psalms and  
238 hymns and spiritual songs. Singing and making melody to the Lord with your heart.”

239 See when Jesus churches gathered, God commands, “Sing!” And so the question for the  
240 Christian is what do they do when a mandate goes directly against Scripture? What do  
241 Christians do then?

242 Now, fortunately, the Supreme Court has helped us by saying “The constitution may not  
243 be suspended even in a pandemic or an emergency.” That's helpful. Yeah? But let me just  
244 say to you, the time will come where the Supreme Court will not save us, from making  
245 that choice. The time will come where the Supreme Court will be just as happy to take  
246 away our rights as preserve them. And what will the Christians do then?

247 See for Shadrack, Meshach and Abednego. They looked the king straight in the face and  
248 they say, “Oh king. Your law is unjust. We will not obey it.” And they're willing to face  
249 the consequence.

250 Now in verse 24 you see what happens with the king. It says, “The king Nebuchadnezzar  
251 was astonished and he rose up in haste. He declared to his counselors, ‘Did we not cast  
252 three men bound into the fire?’ And they answered and said to the king, ‘True O King!’”  
253 And so the king, he's like, “Whoa, whoa, whoa, what's happening right now??” And he's  
254 like, “My math is not so good. I thought we threw 3 into the fire.” And they're like,  
255 “Yeah, it's true we threw 3 into the fire.”

256 Why is he saying this? Well, we see it says. “But I see four men unbound walking in the  
257 midst of the fire, and they are not hurt, and the appearance of the fourth is like the son of  
258 the gods.”

259 So Nebuchadnezzar, he's looking into this furnace that he's heated so, so, so hot to try to  
260 incinerate them, and they're walking around. They're unbound, so I don't know what  
261 happened to their ropes or whatever was binding them, but they're gone and they're just  
262 walking around casual and there's another one walking around and he looks like a son of  
263 the gods.

264 I don't even know what a son of the gods look like. Maybe he was shining bright. I don't  
265 know, but there's another walking in the fire with them.

266 Some people think that this was an appearance of Jesus in the Old Testament. Others  
267 think it was an Angel, but this was somebody walking in the fire with them.

268 And the king is just blown away by this. And he says, “Shadrack, Meshach, Abednego!  
269 Servant of the most high God! Come out and come here.” Then Shadrack, Meshach, and  
270 Abednego come out of the fire.

271 This is interesting, 'cause the king has a new command, “Come out of the fire!” And  
272 Shadrack, Meshach, and Abednego say, “OK, we'll obey that one. We're out.” When they  
273 come out of the fire, the king wants to see what's going on here! So they come out. And it  
274 says in all the satraps the prefects and the governors and the Kings counsellors gathered  
275 together and saw that the fire had not any power over the bodies of those men.

276 The hair of their heads is not singed. Their cloaks were not harmed. And no smell of fire  
277 had come upon them. Wow.

278 They came out. And their cloaks? Not even burned. Their hair? Not even singed. They  
279 don't even smell like fire. You know if you've been around a campfire, you know out  
280 camping or something like that, and then you go home and smell your clothes that you  
281 had while you're on the campfire? You're just like, “Oh my goodness, I didn't smell that  
282 when I was out there! It smells like smoke.” They didn't smell like smoke at all,  
283 completely fresh, just like they had just washed their clothes in the washing machine.  
284 Completely fresh.



285 And the king changes his tune. Verse 28, “Bless be the God of Shadrack, Meshach and  
286 Abednego, who has sent his Angel and delivered his servants he trusted in him and set  
287 aside the King's command and yielded up their bodies rather than serving worship any  
288 God except their own God!” Nebuchadnezzar: “Blessed be the God of Shadrack,  
289 Meshach and Abednego!”

290 This is the guy that laid siege to Jerusalem. This is the guy that kidnapped all the royalty  
291 and the nobles and anyone who had any potential and brought them to Babylon and  
292 indoctrinated them for three years and took away their names and their identity. That  
293 same guy.

294 He's saying, “blessed be the God of Shadrack, Meshach and Abednego.” Still using their  
295 Babylonian names, but that's OK one step at a time. And he says, “Blessed be their God  
296 because they didn't follow the King's edict.” And I like how he said the Kings edict. He  
297 didn't say my edict, you know. He tried to like it was some other king across the room  
298 that they didn't follow. You know, “Bless because they didn't follow the King's edict, and  
299 they refused to worship any other God but their God. Blessed be them and their God.”

300 And then verse 29, “Therefore I make a decree.” So he makes a new decree. And this is  
301 what it is. “Any people, nation or language that speaks anything against the God of  
302 Shadrack, Meshach and Abednego shall be torn limb from limb and their house is laid in  
303 ruins, but there is no other God who is able to rescue in this way.” That's really  
304 interesting, isn't it?

305 King Nebuchadnezzar, ruler of the Babylonian Empire. The greatest empire up until that  
306 point. And he says, “Nobody mess with the God of Shadrack, Meshach and Abednego.”  
307 Why? “Because he has power greater than my power. He's stronger than me. He is a true  
308 king. Greater than I am.” And he acknowledges God's glory. And then he turns to  
309 Shadrack, Meshach and Abednego and he promotes them.

310 All because Shadrack, Meshach and Abednego had courage to obey God rather than man.

311 When I was younger we used to stand in the classroom in grade school and say the  
312 Pledge of Allegiance. And we would say, “One nation under God.” And as a kid I  
313 thought nothing of it. Now, I've noticed how it's very intentionally taken out. “Under  
314 God.” And I've noticed through the years, a decline of our culture. To the point where  
315 now I'm older, I have children. And I'm having conversation with those children that I  
316 never thought that I would have.

317 Comes to my mind when I was driving two of my kids to school and I had to have a  
318 conversation with them saying, “Yes, it is true. That some people think it is OK to take a  
319 baby in their mom's tummy and rip it apart and kill it.” “Really?! No, it can't be!” “I  
320 know, it is. Some people think it's OK to, even as that baby is being born, extinguish its

321 life.” “But Daddy, that's murder, isn't it?!” “It is.” “Why daddy?!” “This age is evil, you  
322 guys, it's evil.”

323 Every night when I pray for my kids I always make sure to not forget this one prayer,  
324 “God protect them from this age, because our times are evil.” They're evil. And it's going  
325 to go faster and it's going to get worse.

326 What will be the result? Well, the result will be for those who have courage to follow the  
327 living God, come what may: protection. And for the living God himself: glory.

328 In the New Testament church, it wasn't just Peter who was threatened. The other leaders  
329 and other Christians were threatened too. They were scattered with persecution. Paul, for  
330 example in Philippi, he was teaching about God. There is a girl who had an unclean spirit  
331 harassing her, oppressing her. He freed her from the unclean spirit and the people in the  
332 town surround him and they want to do him harm.

333 And listen to what they said to the rulers and the authorities. This is out of Acts chapter  
334 16, verse 21. It says, “they advocate customs that are not lawful for us Romans to accept  
335 or practice. The crowd joined in the attack. And the magistrates tore their garments off of  
336 them and gave orders to beat them with rods. And when they had inflicted many blows  
337 upon them, they threw them into prison, ordering the jailer to keep them safely. And  
338 having received this order, he put them in the inner prison and fastened their feet in  
339 stocks.”

340 What they do wrong? What was it that was unlawful? They were talking about Jesus.  
341 They're obeying what he told him to. And now here they are, they're in jail, maximum  
342 security, the inner prison with their feet in stocks, after their clothes have been stripped  
343 off of them, and they've been beat repeatedly with many blows.

344 And what do they do? They sing. They worship. In the prison. And all of the inmates and  
345 the jailer... they're all listening. “What are these guys doing? They're bloody, their feet  
346 are in stocks, and they're singing?” And late that night there was an earthquake. And  
347 everything starts to shake. Shake so much that the doors to the cells open up. Shake so  
348 much that the chains on their feet break off. 'Cause isn't that what happens when  
349 earthquakes happen, right? Your chains break off? You're in handcuffs and all of a  
350 sudden they fall off? “Oh, the earthquake!” Right?

351 And the jailor is like freaking out because he thinks they all escaped. And he's ready to  
352 kill himself. Why? Because the punishment for losing your charge in the prison was  
353 death, and he would rather do it himself quickly than let the Romans do it. And Paul and  
354 Silas say “Whoa, whoa, whoa, whoa, wait! Stop, stop, stop stop! We're here still. We  
355 haven't gone anywhere.”

356 And the jailers like, “You're here? After everything that's happened, God broke you out  
357 and you're here?” And they're like, “Yeah.” And he says this wonderful phrase: “What  
358 must I do to be saved?” And they say, “Funny you ask. That's just what we want to tell  
359 you.”

360 And they tell him about how Jesus came as a man. But he wasn't just a man. He was God,  
361 too. They tell him about how he died. On a cross, and he intentionally allowed himself to  
362 be killed, for that jailer sins, so that he could be forgiven and become a part of God's  
363 family. And the jailer says, “Oh! Could it really be true?” And they say, “We're sitting  
364 here in a prison so that you can know it.” And he says, “OK! I believe.” And they say,  
365 “Good.” He says, “But my wife needs to know, my kids need to know, my servants need  
366 to know. Will you come to my house and tell them, too?” And they say, “Sure.”

367 And so he takes them. Offers them his hospitality and they tell the household and the  
368 whole household believes. And because Paul and Silas had courage, salvation comes to  
369 that household. And God gets glory.

370 Why are we here Summit Creek? What are we doing? Why are we even here this  
371 morning? Don't you know that we found life? Jesus was serious when he said, “I am the  
372 way, the truth, and the life.” We are here because it is our job to point to life and say,  
373 “Come with us. Let's find it together.”

374 But the time is gonna come, you guys, when it is *unpopular*. That might be here already.  
375 The time is going to come where it is *illegal* to point to life and say, “come with us.”

376 Summit Creek, what will we do then? Will we say, “Oh yes, we won't say it anymore.”  
377 Will we be like Shadrack Meshach and Abednego? Will we be like Peter and John? Will  
378 we be like Paul and Silas and say? Answer me this: Who should we obey, God or man?  
379 Are we ‘gonna obey God? My hope is that we would have the courage to obey God even  
380 in the face of an environment that is increasingly hostile to following and pursuing the  
381 living God. That's my hope. So why don't we go ahead and stand up? I'm going to pray  
382 and we're going to worship to one more song. Go ahead.

383 [END]