Well, good morning, Grace Hills.

Good morning.

You are the few, the proud, the brave who were willing to come through the storm and get through the water. Angie and I are supposed to, this afternoon, fly to California. We're going to Saddleback Church. It's the annual Purpose Driven Church Conference. We're supposed to fly out at like 2:45 or something. Angie said, "Do you think our flight will be delayed?" and I said, "Maybe, but we'll just go by boat because I know a guy." Sorry. Father's Day is over. No more dad jokes. Sorry.

I want to talk to you today about something absolutely miraculous. We're going to start a series of messages today called Miraculous. We're going to take about six weeks and walk through six of the miracles that Jesus performed in the New Testament.

We don't get to cover many of them. There are at least 36 that he performed and are recorded, 37 if you consider his resurrection as one of his miracles, 37. Then John, the gospel writer, actually said there aren't enough books to contain all the stories of the miraculous and powerful works of Jesus. We're going to start today and just walk through and talk about miracles.

As we talk about miracles, I need to just begin by telling you that there are two different extreme perspectives on the subject of miracles today, of the connection between the miracles you read about in the Old Testament and Jesus' life and the early apostles, all the way down until today.

Most Christians look at those miracles and we think about the miraculous in one of two extremes. On the spectrum or on account of on one end is the idea that miracles have ceased, they have stopped, that they were meant for a time and for a season and, yes, we believe Jesus performed them and then the apostles performed some. But then you've got the close of the New Testament, and we now have a Bible. We don't need miracles anymore because we have a Bible, and so we don't expect anything miraculous to happen today.

Then on the other extreme, on the other end of the spectrum, is what I would call like an Oprah's favorite things viewpoint on miracles, where they're just everywhere, and you get a miracle and you get a miracle and come and get your miracle. You're $5 short for coffee, bam! Miracle. It's just like miracles everywhere. It's this idea that miracles are so commonplace, that it's just the normal thing to expect every day of my life to watch God show up in miraculous ways.

I'll just say I fall in between those two camps. I believe the miracles recorded in the Bible are historical, it really happened. I believe that miracles happen today, that supernatural events occur that can't be explained. I've walked through some of these in my own life, and I'll share a couple of those in future weeks. But I believe that God does miraculous things today, and he has purposes in doing.

I also believe that miracles are not necessarily handed out and distributed in a way that makes them no big deal at all. The point of a miracle is that it's a big deal. The point of a miracle is you walk away going, "Man, this changes everything. I have to rethink the way I've been thinking. I have to change my pattern of belief about God because this teaches me something that I really couldn't have realized otherwise."
The point of miracles is different, but I also believe that each of the miracles of Jesus teaches us something different about him. It gives us some nugget of truth or it teaches us who he is in some way.

As we walk through these miracles over the next six weeks, I want us to understand that Jesus performed these particular miracles not only as a statement of goodness, goodness to the person who received that miraculous moment, but because it's written down and recorded for us to read about today in the year 2019. There's a lesson in each and every one of those miracles for us. In fact, there are multiple lessons, too many for us to cover today.

I want to challenge you, as I often do, go to our website on the 'Small Groups' page. There's a link to the studies that are available through this. You can go a little deeper and gather a group around you and tell us later about it. We'll say, "Hey, you started a small group," and it'll feel really cool. But to study a little bit deeper into some things that we're not able to cover that we don't have time to get into, I want to challenge you to do that.

But I wanted to dive in today talking about Jesus' first miracle of his life, of his earthly ministry. It's where he changes water into wine at the wedding in Cana in Galilee. We'll get into that in just a second, but I want you to know the big point right upfront, just before we go any further. Here's the biggest point of all: Jesus is saving the best for last. Jesus is saving the best for last.

When he interrupted the event that occurred that day, when he shows up at the wedding party that day, he taught us that while we tend to consume things early, that Jesus saved the very best for last. We're going to do a lot of unpacking about what that means and what it meant for Jesus' disciples in his day and what it means for his disciples today and what it means for us as followers. But I want us to just dive in and talk a little bit about this passage.

Let's read together. In John 2:1 is the story of this miracle. The Bible says, "The next day, there was a wedding celebration in the Village of Cana in Galilee. Jesus' mother was there, and Jesus and his disciples were also invited to the celebration," which, by the way, suggests there was a closeness. Jesus' mother is there. His disciples probably came along for the ride and were a surprise. They were wedding crashers.

Jesus and his mom were invited. The five disciples he'd collected so far, they're extra guests. The wedding coordinator goes, "Oh, oh, yeah. We're going to need more wine, and I don't know how I'm going to fix that problem." There's the first clue. They were all brought to the celebration.

"The wine supply ran out during the festivities, so Jesus' mother tells him, 'They have no more wine.' "Dear woman, that's not our problem," Jesus replied." I'll just fix this right now. If that sounds abrupt, it's because of how his culture translates into English. Jesus was actually being very respectful. He was not being disrespectful in any way. When he said "Woman", he's not saying, "Woman!" It really is like, "Dear woman."

"'Dear woman, that's not our problem,' Jesus replied. 'My time has not yet come.' "'My hour, my moment has not yet come.'" "But his mother told the servants, 'Do whatever he tells you.'" This is a mom for you. "I know you don't think it's your time, but I'm proud of my boy, and I know what you can do. Do whatever he tells you."
"Standing nearby were six stone water jars, used for Jewish ceremonial washing. Each could hold 20 to 30 gallons. Jesus told the servants, 'Fill the jars with water.' When the jars had been filled, he said, 'Now dip some out, and take it to the master of ceremonies.' So the servants followed his instructions."

"When the master of ceremonies tasted the water that was now wine, not knowing where it had come from ... though, of course, the servants knew ... He called the bridegroom over. 'A host always serves the best wine first,' he said. 'Then when everybody has had a lot to drink, he brings out the less expensive wine,' "the watered down wine, '"But you have kept the best until now!"', not the watered down version, but something that is pure, something that is precious, something that's valuable. "You've kept that until now. You've saved the best for last." "This miraculous sign at Cana in Galilee was the first time Jesus revealed his glory. And his disciples believed in him."

Let me just walk through a couple of historical notes about this wedding, this miracle of water into wine. It's funny to me sometimes what we tend to focus on when we look back in an ancient story and start to debate what's going on, when Jesus says, "Mother, my time has not yet come. What do you have to do with me?" He's not being rude, he's being kind. He's saying, "You don't understand yet. I have a full grasp of what God's really up to, and it's going to be bigger than you even imagined yet." He deals with her in a very respectful way.

You have to understand that, for us, weddings are very different than they are in traditional Jewish culture, especially 2,000-year-old traditional Jewish culture. For our weddings today, who is the star? The bride. The groom, he just wanders in. But when the bride starts to come in, everything stops, everyone stands, everyone turns, and we all watch the bride. It's all about her.

Guess who was the star in ancient Jewish weddings? It was the groom. It was his show. We've come a long way, I guess. But in ancient Jewish culture, the groom was the star of the show. This was his and his family's opportunity to show off their ability to be hospitable, to host people. Hospitality is a big value in ancient Jewish culture. It's huge.

The groom is the star of the show, and he has a governor. He brings someone in. He's the one that hires the wedding coordinator, so to speak. The governor of the feast is the one that oversees to make sure they don't run out of food, they don't run out of wine, that they have enough for everyone.

Another thing about ancient Jewish weddings is that they weren't just ... Today, the last wedding I did, I think, lasted about 25 minutes. Some weddings will go as long as 50 minutes. If it's much more than that, people start passing out. But in ancient Jewish culture, weddings would last six or seven days. They would go all week. The family would stay in and around the house and everybody would travel a great distance to get there. They're just camped out for a long time.

It's like Woodstock. It's not like Woodstock at all, but it's a multi-day festival, in a sense, where everybody really gets into the spirit of celebrating this couple and celebrating love. A wedding is the biggest kind of party that there was in the New Testament era. It was huge.

Jesus and his mother and his disciples show up at this wedding, and what really catches my attention, what's really neat about it to me historically, is he didn't perform this miracle in order to show off. By the end of it, no one at the wedding knows what has happened except the servants who were dipping out the water as it turned into wine. They're the only ones that know. The governor doesn't know, the Jesus is Saving the Best for Last (Completed 06/24/19)
groom doesn't know, the wedding party doesn't know, all the guests don't know. Jesus knows, his disciples know, his mother knows, and the servants know, but otherwise nobody knows.

This is not like a miracle that ... Jesus wasn't bringing the cameras in close, because I want you all to see this. Instead, this was a miracle performed for an inside circle of people. What he taught that inside circle of people is very significant for us today. Every miracle of Jesus makes an exclamation point kind of statement about who Jesus is.

When he closes the passage and says, "This is the first time he showed his glory off," what he means is that Jesus is fully God, Jesus is fully man, and this is the first time that the man, the Son of Man, Jesus, shows his divinity and his divine power and the attributes of God that he possesses. It's the first time he is showing those to his inner circle of people. He is sharing his glory.

The glory of God, the being of God, the identity of God is shining through him in this moment, and he's teaching them something about who he is. That's where I want us to dig in. Let me give you the big truth that we're going to unpack this morning.

The big truth is simply this: what King Jesus has for you is always greater than anything you've imagined in your life so far. When I talk about Jesus saving the best for last, I mean that he desires for us to be forward-thinking, future-oriented, for us to believe something about the long term and about eternity and about heaven and about abundant life and about the life to come that affects the way I live here today in this moment, that there's something that I capture about the eternal aspects of Jesus that changes the way I live and think. This needs to be true of me that I have not even begun to imagine the goodness that I'm going to see in Jesus the longer I hang around him.

Think about it. So far, these five initial disciples followed him without having seen a miracle. They haven't seen him do anything supernatural yet or miraculous yet. He hasn't broken any laws of nature yet. He hasn't suspended any laws of nature. He hasn't done any of that.

They followed him because John the Baptist said, "There goes the Messiah," and they believed that witness so they're following him. After following him, in this moment, when they see this, they're going, "Wow! What have we gotten into?" Suddenly their expectations about life change.

Here's one of the reasons why I wanted to do this series of messages ... This is not just about this miracle, but all the miracles ... is that we sometimes expect very mundane things from our spiritual lives. In other words, when we talk about God providing, usually we'll say, "Yes, God provides, and I believe he's going to provide for me exactly what I need. I'm not going to need too much. I'm not going to need a lot. I mean just a little. I'll make it where he can definitely provide for me. I won't make it too hard for God."

We expect something a little mundane, something mediocre because, to really expect God to provide in some miraculous last-minute, save my neck kind of way sounds risky and scary, and I don't know if I want to put myself out there. We do that when it comes to our health and our protection. We'll say, "I know God wants to protect me. Yes. I mean as long as nothing really bad happens, and then it's out of God's hands." We might not say that, but sometimes we start to think of it that way.
The miracles of Jesus suggest that even when he's not breaking the very laws of nature or hastening or suspending them, that, at the very least, what we believe in is a normal everyday faith. It's a faith that, "Yes, I'll grow if I just read my Bible and study and go to church and get in fellowship. Over time, I'll experience God's goodness a little at a time. My life will be better." We don't necessarily expect God to show up in powerful ways, but in every case in these miracles, Jesus went beyond the expectations of people.

It's not that I need to count on or demand that God literally give me a miracle every time I want one. That's not the point. But at the same time, I do think there's an expectation from God that if I'm a Jesus follower, if I'm a disciple, if he has saved me and changed my life, I've been born again, and I believe that he is the Jesus you read about in scripture, then there ought to be a heightened sense of expectancy in my life that I believe he will show up and do things that are not ordinary, but he'll do things that are extraordinary. He'll do things that are beyond, bigger than what I could do on my own.

In other words, if you can look back the last five or 10 or 20 years of your life and go, "I've known God all that time and I've watched God be good to me, but everything I've done can easily be explained by the natural abilities I already possess. Everything about my life can be easily explained by the job that I work to make money, by the things I've done to stay healthy, by the relationships that I have formed and deepened. It can all be explained in that way, and God has been there through all of it," then what I have is a faith that doesn't really require a whole lot of faith. It requires duty, it requires being faithful, it requires showing up. It doesn't necessarily require a big, scary kind of faith.

But when I start to look at my life and go, "I don't know how I'm going to get through this. I don't know how I'm going to survive this moment. I don't know how I'm going to find hope after this crushing loss. I don't know how my marriage is going to recover from the precipice of divorce. I don't know how that's going to happen. I don't know how my child is going to come back from the brink of such rebellion. I don't have it in me. I can't do this on my own. I don't have the ability, I don't have the resources, I don't have the knowledge. God is going to have to show up, and I believe he can. I believe he can," it's not that I'm looking every day for some supernatural, miraculous occurrence, but the fact that there have been supernatural, miraculous occurrences certainly ought to suggest to me God is capable of far more than a mediocre, comfortable faith, that he wants me to expect some great things and that there are times when we ought to pray for the miraculous.

When someone asks me to pray over them for an illness, and I've had lots of opportunities to do that, some of them I've found interesting. The first time I ever got to pray over someone when I was at Saddleback Church was really cool. The pastor said, "All the pastors, you're going to go out to the prayer garden. I'm going to send people out there if they need prayer about something physical, in their health. They're going to come to you and you pray for their healing." I thought, "Yes, I've never ... "

I go out to the prayer garden and out comes this first guy. He walks right up to me and I'm so excited. He says, "Man, I've had this shoulder problem and I want prayer for that." I said, "Absolutely. What happened to you? Was it an injury or something?" I thought he was going to have this story of he dislocated it 20 years ago and he hadn't been able to use it since. He was practically amputated and we're about to grow a new limb. I mean I'm looking for something. Then he goes, "Well, man, I held it up so long in worship in there. It's kind of tight." I was like, "Okay." God miraculously ...
I know that there are these situations. We're not going to be looking for these grandiose kind of break the very laws of nature and blow us all away with this occurrence, and yet I also know that there should definitely be an expectancy that God can do great things. When people ask me to pray over them and they're sick and they're struggling physically, I'm going to pray for healing without apology.

Now I believe that I can, as a child of God, ask God for healing. I know that our common responses is to go, "Well, but you need to pray if it's God's will." I understand what you're saying. Maybe you're not saying that, but if you are, I understand where you're going with that. Yes, God is sovereign. We'll talk about that in just a second. He's in charge, absolutely. I don't get to demand things of him. That's true. That's true. But he also looks for me to have the kind of faith that says he can if he will. He can if he will.

I want to pray in such a way that the doctors will be shocked. I want to pray believing that God can heal and change and perform the kind of miracle that cannot be achieved by human means. I want to pray in that way. Then when I say amen, I want to trust that God is good and will do the best thing, that he's good and he'll do the best thing. Will he always answer my prayer with a yes every time I ask him for miraculous healing? He hasn't. He hasn't. Will he sometimes? Absolutely.

But I will say this. The scriptures teach us that prayer is the mechanism by which we invite heaven to get involved. There is a way to almost guarantee that I'm not going to see anything miraculous happen in that moment, and that is to not believe and to not ask for it and not talk to God about it at all.

I'd rather stretch my faith and believe what I need to believe about Jesus and believe that that healing, that that miracle is possible, and that I've seen them before, that I haven't seen them every time, that I haven't seen them in cases sometimes where I wanted to ask God why. I think he's big enough to handle those questions, but I still believe that sometimes he will show up and do the very best thing, which is to answer my prayer with a yes and shock us all. Then there are times when he answers my prayer differently and points and aims my faith in a different way. Either way, he can be trusted. He can be trusted.

Very quickly, I want to build one of these truths upon another. I want to give you three things that Jesus wants us to know about him based on this particular miracle. Before I get there, I have to answer one other question, another question you might not be asking.

But one of the things that cracks me up about the story of turning water into wine in the wedding at Cana in Galilee is how much we focus on what issue, what word? Wine. Yeah, you were all thinking it. What's he going to say about that? What's funny to me is I found entire volumes that address was this real wine or was it grape juice? Whole books on this story.

I picked up a pamphlet one time that was all about why it couldn't have been wine. It had to be grape juice. Then others were like, "Oh, it couldn't have been grape juice. It had to be wine." Let me just, from a historical perspective, answer that real quick.

We have only argued about this issue for a hundred years. For 1900 years, no one ever had a question about it because you never would have attended a Jewish wedding where they were serving Welch's grape juice, not in the history of mankind. Was it wine or was it ... It was wine, okay? It was wine. Jesus served wine. Later, people accused Jesus of being a drunk, of drinking too much, and he had to correct
them. He said, "No, you've misunderstood me. You've misread my personality as being one who parties too much."

By the way, there's something interesting about that, isn't it? Do we really know Jesus fully? If your only picture of Jesus is one who's always serious and always stern, but instead when you start to understand a Jesus who laughs and goes to weddings and enjoys parties and even says, "Children, when they play wedding, they're basically playing a game that resembles my personality."

I think Jesus was happy and he laughed and he enjoyed people, and people wanted to be around him. All of that aside, let me just share with you what I think are the big truths Jesus wants us to know about him in this story.

The first one is this: Jesus is king. He is king. He is sovereign. He is over all. There is a groom who is the center of attention. The groom has hired a governor, a manager, a coordinator of the wedding. That's the guy who's in charge, or at least that's the guy who thinks he's in charge, because behind all of that is God in the flesh who is attending this wedding and proves who is really in charge.

Jesus, in this miracle, demonstrates into the eyes of the apostles and to his mother, "I am in charge of all of this." When the resources are supplied continuously and never run out, that's Jesus being in charge, that he is in charge of nature. He proves that here.

I mean this is water. These are ceremonial water pots. I'll come back to those ceremonial part in just a second. But he says, "I am God over water, and I will turn it into wine when I will. When I will." He's God over nature. He is God over the law. People are always trying to trip Jesus up with the law, and he keeps reminding them, "Hey, I wrote that."

These are ceremonial water pots, meaning the Jewish people would always dip their hands in this water and wash their hands before eating their meal, because it wasn't so much physically ... They didn't use antibacterial soap back then. It was more just the symbolism of being clean before God.

Jesus has a whole debate with the Pharisees about this practice. He says, "You guys think you're spiritually clean because you do these ceremonies, but really you just cleanse your skin, and you're like a grave that's been painted white. You're dead on the inside." He was real gentle with how he approached these things.

Jesus takes these ceremonial water pots and he says, "You guys, I can use those for anything I want. They're now going to be used for wine, because I'm king of those ceremonies. I'm king of nature. I'm king of this wedding," king of all that you understand. Jesus is king.

I need to understand today, based on the miracles of Jesus, that Jesus is king. He's in charge. His kingdom belongs to him, and I'm just a subject in it. I get to serve him loyal.

Here's the second thing, and it builds on the first one. The second big truth is this: Jesus is the good king. He's the good king. You've saved the best for now, that which is rich and pure and flavorful. I don't know how you read this passage, but I tend to think that the governor of the feast, that the people being served, they are delighted at what they're tasting. They're tasting of something good, that Jesus has supplied something good.
A lot of us have trouble believing that God wants my best, that he's looking out for my best interest. We're taught to believe that he's mad at us all the time because we mess up so much, and so his general attitude toward us is he's grumpy. Maybe we don't think of Jesus that way, but we separate the father and the son and we go, "I know Jesus is a nice guy, but God in heaven, man, he's mad at me all the time." We fail to interpret him through the eyes of Jesus.

But Jesus is letting us know, "For my people, for my family, for my disciples, I supply good things. I bring new life abundantly. I can bring you peace and joy and all these other things." We tend to think about the wrath of God toward sin and the judgment of God towards sin and how I need to be delivered from that. I trust in Jesus as my savior and he forgives my sin. Now his wrath is abated, his judgment. But I continue to live as though I'm always skating along the edge of getting judged again.

It's like instead of claiming sonship, instead of realizing I've been forgiven and freed and delivered and I have been declared a child of God, I continue to approach God like a slave. I continue to approach him as one who is outside the family.

But he is the good king. When I'm part of his kingdom, I'm part of a kingdom the belongs to a king who is good to his people. He's good to his people. He supplies that which is flavorful for their lives. He doesn't have to. He wasn't obligated to. This is not his wedding. He doesn't have to do this. But in his grace, in this outpouring of his goodness, this undeserved kindness flows forth from Jesus, and he does that for me today.

I look at my life sometimes and I think about my wife and I think about my kids and I think about my home and my church and my community in northwest Arkansas. I think about all the things we get to enjoy. I think God has been so good in what he has provided, and I don't deserve any of it.

I mean I deserve his judgment, I deserve that wrath toward my sin, but instead he says, "No, I'm going to call you a son, Brandon. I'm adopting you into my family. You're born again. I'm going to treat you like one of my children from now on. I'm going to shower my goodness upon you. Your mind is going to be blown by the goodness and the blessing of God." I continue to be overwhelmed at the loving kindness and the goodness and the patience and the peace and the purpose that I have from God.

When I stand here and I get to walk confidently in my calling and God's purposes for me, I'm not just doing that because I think positively. I'm doing that because God has literally given me a purpose to live out.

Like he said, "I want you to enjoy me in worship. I want you to share me through evangelism. I want you to go and get with God's people. I want you to have fellowship. I want you to serve. Man, I gave you gifts and talents, and I want you to use them to serve other people. There's this ministry. I want to use you to impact the world. These big problems you see on this planet? I want you to be part of the solution. I will empower you and equip you for it."

I was reading something this week, and I shared it on Facebook, but it just popped back into my head. I was reading a book by Kenny Luck, who writes a lot of books for men, and he talks about how when the Holy Spirit moves into a believer, we're essentially weaponized for some dangerous good. That's his phrase that he used. It's like I could have done good as a human being, but now I've been weaponized for dangerous good. Darkness tends to be dispelled, tends to fall when we weaponize for good.

Jesus is Saving the Best for Last (Completed 06/24/19)
This morning, we were trying to turn on some lights that are above the ceiling for something. They're still up there and they're off all the time, but they're from construction. I found the breaker that turns them on. But in the closet where the breaker is, there's a wooden cross standing there that the youth group uses.

I'm standing there looking at this cross and there's the breaker box. Clayton's coming down the hall. He's like, "Did you find it?" I said, "Yeah, I've just got to go over the cross to get to the light." It was this weird corny symbolism that I ... I flipped that switch and I was just on a roll this morning. He's like, "Did you do it?" I said, "Yeah. It's what I do. I dispelled the darkness." It was just really offtrack, offbeat.

But the fact is God has weaponized his family for some dangerous good in the world. When a sex trafficking ring falls because some Christians got involved in a ministry like A21, we've been weaponized for some dangerous good. When marriages are put back together because we choose to love and to step in and to counsel and to pray and to mentor another couple and help them in their desperate situation, we've been weaponized for good. We've been prepared for good things. He's a good king.

Then this final point builds on all of that. Jesus the good king is worthy of our faith, our worship, and our total obedience. He's worthy of it. If he's really king and if he's really the good king, if he's really the one that rose from the dead to take the title deed to all that exists, to own and manage and be sovereign over all things, to be on the throne that God had prepared for him, if that's true, then he is certainly worthy of my belief. He's certainly worthy of my worship. He is worthy of my worship from a perspective of absolute gratitude. He is worthy of that.

I love how it closes. It says, "This is the first time that he showed his glory to his disciples." The Bible says, "The disciples believed in him."

Now if you look throughout John, the Book of John, and you keep reading past chapter two, you're going to see multiple times when the Bible says, "And his disciples believed in him." It's almost like they got amnesia over and over. They would come to a place and Jesus would do something amazing, and the Bible would declare that the disciples saw that and they suddenly believed in him. It's like they forgot the wedding in Cana, they forgot that miracle. It's like over and over he keeps taking them to new levels of faith and belief.

Every time we encounter another miracle of Jesus in the New Testament, every time we read more about his divinity and his sovereignty and how in charge he is and how good he is, we are more and more struck by his worthiness, his worthiness, of worship and of faith.

You can trust him, and he is worthy of that trust. You can believe in him, and he is worthy of that belief. This miracle teaches us that he's a king who deserves to be honored, to be honored for who he is.

Jesus ultimately presents his miracles so that we know who he is, so that we come face-to-face with the God who can be celebrated, with the Jesus who is good. He radically changes our perspective and our understanding and he invites us into a relationship of dependence upon him, so that when I step into a worship service with God's people, or when I'm in my closet at home alone in my prayer time, or when I'm driving down the road and I see something that's happened or something comes across the news and I get concerned and I start to talk to God, when any of those moments arise, that I can wholeheartedly, with great passion and faith and belief and confidence, that I can rise before him and say,
"God, I am humbled. I'm humbled by your goodness. I don't deserve this, but here you are again showing up. You're a king, and earth doesn't deserve a king like you. But here you are graciously, willingly, lovingly ruling over all who will say yes to you. God, my mind is blown. My heart is overwhelmed at that kind of goodness. I just want to say thank you. I just want to praise you. I just want to recognize you on your throne."

See, sometimes we boil worship down to the experience that we have. We'll leave here and we'll go, "How was worship today?" "I'd give it a six." I mean we sometimes talk about it like it's an experience that we enjoy. I'm not saying we don't. I enjoy worship, yes, and it's okay to enjoy worship. I hope you enjoy worship. I sure hope it's not terrible for you. That's not the goal I'm going for.

But what I'm ultimately saying is at the end of the day, it's not actually about me or you, or even us collectively. It's about the worthiness of the king who is good, the worthiness of the king who is good. It makes me think about C.S. Lewis writing about him as Aslan. He's on the move, and people tremble. He says the king is worthy and he's good and he watches out for us.

I'll tell you this. You can continue to live life expecting normal, expecting mundane, expecting the bare minimum from God. "God, I don't want too much from you. Just get me through. Just help me survive until my natural death, and I'll be okay with you. I'll praise you. Just don't be too mad at me."

A lot of us live life that way, but what he invites us into is to understand and experience and have our minds elevated again and again to have an expanded, and ever-expanding, view of the goodness of God, that I keep coming back to the word over and over. Every time I do, he looks more amazing to me that he did before, that I keep coming back with God's people, Sunday after Sunday. Every time I do, I'm reminded that, collectively, we have this faith in this good king, that I can relate to the Holy Spirit, that I can listen to him in prayer, that I can listen as he uses me and speaks through me and speaks to my heart, and that I can know in that moment I can walk away from that experience knowing he is greater than I've ever even begun to imagine.

Back to the original point, I don't care if you've been a Christian for a week or for five decades, or somewhere in between or even longer. You are in this position as well. I don't care how advanced you are or what you've seen in terms of the miraculous intervention of God in your life. Even if you have already seen great things, it is still true that you have only even begun to imagine just how good he really is.

Think about that. Some of you go, "No, I've had a good life, a great experience. I've seen God do lots of things." Congratulations. Welcome to 1% of who he is or whatever. You're just now beginning to think and understand about his goodness. As good as you have thought he is so far, for eternity, we will have our viewpoint of him elevated and expanded forever and forever and see the goodness of King Jesus. It'll just blow up in my mind. He's worthy of my belief and my worship and my obedience. He's worthy. Let's bow our heads.

Father, thank you. Thank you that you intervene, you get involved. Sometimes we invite you by faith and you show up. Sometimes we didn't think of that. We didn't invite you at all. And yet you're there graciously caring for us. God, thank you. We praise you because you're worthy. As a church family, we give you glory because you're worthy.
God, we put you in such a box. We try to explain you, try to bring you down to a limited level that can be explained in human ability. Forgive us, God, and blow up our faith. Help us to be passionately committed to the goodness of King Jesus, to living a life that praises you.

If you’re here this morning and you’ve not met him, you don’t know him personally, this good King Jesus made it possible and desires for you to know him, to know him, to have a relationship with him, to be his child, to be his subject, to witness his faithfulness and his saving power firsthand.

If that's you and you don't know him yet, here's how you do that. God, I know that I have sinned. I am guilty. I have some things that need to be forgiven. I bring those to you and I ask you, God, to forgive me and wash me and cleanse me and receive me. God, in this new life that you're giving me, I want to come to know you and obey you and follow you. Lord, I give my life to you. I give my life to you.

If you're a believer and you know there's any situation in your life where you need to be expecting God to show up in a supernatural way, in a way that isn't going to make sense. You're afraid of praying for it, you're afraid of asking because what if he says no? Will my faith be destroyed? What if he doesn't answer the way I want?

Well, there's only one way to find out. Without demanding God do what we tell him to do, we can express faith today by saying, "God, I don't know if you will, but I believe you can. You can, and I'm asking you for it."

Father, I pray for any believer in this room who just needs that intervention from you, that miraculous, supernatural, big kind of intervention. God, help us to ask in faith believing, not demanding but trusting, yielding, submitting, surrendering. God, yes, you're the king, and I want your will. But, Lord, I believe you can change the game in this situation. God, we love you and we praise you, in Jesus' precious name. Amen.