

Worship the King

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Preacher: Pastor Andrew

[0 : 00] Open your Bibles, if you would please, to Luke chapter 19.! We're beginning our study this morning in verse 28.

! Luke 19, beginning in verse 28. If you're using the Pew Bible, it's on page 878. As John alluded to or mentioned already, this is a familiar passage.

And so what the temptation or the danger of doing a very familiar passage, you've probably heard dozens of messages regarding this particular passage.

It's very easy to kind of check out, to tune out in your heart. I've heard this already. No more information can be added to kind of fill this up for me.

And I just am waiting for this to be over so I can get out of here and go about my business. Well, that is the danger, but there are lessons in this passage today that had the audience been aware of, had the audience been sincere in their worship in praise of the King Jesus, it would have changed the course of what would have happened on that following Friday.

[1 : 21] Instead of rejection, instead of crucifixion, instead of putting their King to death, there would have been a celebration. There would have been an acceptance of the King, a change of heart.

Sometimes it's the simple things that are the most challenging, the most difficult. Because they're so obvious, we tend to dismiss the lessons and the truths that really we should be aware of.

And that's where we come to this morning. Coming back to familiar truths. Truths that should fundamentally change the way we live. This past week, my son and I decided to do a simple job.

Simple things. We're talking about simple things. And the job was to switch out the door to his bedroom. Okay? And, you know, there can't be a simpler mechanism than a door on hinges, right?

And you think, hey, this ought to be a cinch. This ought to be a piece of cake. Anybody can do this. This is so easy. And I see some of you construction people out there.

[2 : 34] You're already laughing. You're already snickering at the challenge of something that should be very, very simple. So we had this master plan. Okay? It's very easy.

We're just going to use the closet door. We're going to switch it out for the main door. And no sweat should be a piece of cake. Well, we made some assumptions.

You know, we made some assumptions related to size of the door. Yeah. We made some assumptions about the placement of hinges.

Yeah. And we made some assumptions about the direction of the hinges on the door and fitting with the existing hinges on the frame.

And, you know, simple, free, it just hangs on hinges. It turns. It's so easy. And it wasn't easy.

[3 : 31] It was not easy. I hate doors. I think we just get rid of doors. I think life would be so much easier without doors. That's what I think.

But we know the significance of doors, right? And we know the significance of hinges. You see, if the door is not swinging on the hinge, it will not serve its function.

If a door is not swinging on hinges, it won't be secure. If a door is not swinging on hinges, it is not going to serve its purpose.

At least not easily. Okay? And I make a correlation between simple doors and simple mechanisms and simple truths in the Christian life.

The simple truth of the Christian life we're going to find and explore in our passage today. That Jesus is king. And those three hinges of our response to the kingship of Christ that will not only orient our heart, but help it to be useful.

[4 : 42] They're fundamental. They're fundamental. These hinges of response that we're going to find in our passage are essential for the Christian life in understanding that Jesus is king and how

that really will work out in the life of every true disciple of Jesus.

So that's my goal this morning. Three simple truths. Three simple hinges that your life, if it's going to be in alignment with Jesus in the truth of him being king, those truths will orient and align your heart and will respond in these three ways.

Here's my three goals. My first goal is to help paint the picture of what should be very clear in this passage is the identity of Christ as Messiah.

Okay? And it's my desire that we don't just know that intellectually. I think most of us in this room will ascribe to that reality. Jesus is Messiah.

We know it. But I want the truth to settle in a little deeper. I want that truth to form a response of faith.

[6 : 02] I want that truth of Jesus being king to settle in and to call attention in your heart to something deeper. That Jesus not only calls you to think and believe certain truths, but to participate in those truths.

To enjoy the beauty of the fellowship and friendship that God offers to us through that amazing identity. I want us, when we're done with our time today, to wonder and marvel a little bit at the fact that Jesus is king.

I wonder how long it's been for us, for you, for me, to actually have said, you know, Jesus, I love you.

You're king. And that's amazing to me. And because you're king, you're so in control. You're so powerful.

And yet, you decided to place your affection on me as king. And you're still calling me to friendship and fellowship. And that the reality of Jesus being king will settle on your heart a little bit more today.

[7 : 22] And you'll walk out saying, Jesus, I love you more now than I did when I walked into this place. That's a response of faith.

The hinge of faith is essential for what we should respond to if Jesus is king. Second, I want to call you to active obedience.

That's our second hinge. We're going to see that hinge in our passage today. That true disciples who understand the sovereignty and authority of their king respond in obedience to the king.

They respond in humility to the king. They're willing to do what the king says. They come to understand that what the king requires is good.

It's best. And so they obey. They don't have to think about it. They just do it. Maybe sometimes it doesn't even make sense. But because the king has called me to this, I'm going to do it.

[8 : 23] A call to obedience. A call to obey the king. And third, third, I want to invite us to sincere, enthusiastic worship of the king.

Not just worship that happens on Sunday, but this becomes kind of the crescendo of the kind of worship that's happening throughout the week. As you're delighting in God, as you're coming to enjoy him from day to day, as through the expression of your life, there is this faithful, consistent, personal worship that explodes on Sunday morning.

But God has called us to worship. And if he's king, worship is going to be built in to the reflex of what you do as a believer.

It's just natural. And it's not work. It becomes easy. And it's not always that way. But God, through his power, helps us to respond to the king in worship.

And that's my desire. To call us to these things. Not just to truths, but to respond to these truths in a way that reflects our alignment to the hinges of truth that God has set before us.

[9 : 47] So, let's look at Luke chapter 19, beginning in verse 28 together. We're going to see right at the outset the identity of the king. The identity of the king.

Who is he? Who is this Jesus? What is he doing? What's he about? And do I believe it? This hinge of faith. Beginning in verse 28, it says, And when he had said these things, he went on ahead, going up to Jerusalem.

When he drew near Bethphage and Bethany and the mount that is called Olivet, he sent two of the disciples, saying, And go into the village in front of you, where on entering you will find a colt tied on which no one has ever yet sat.

Untie it and bring it here. If anyone asks you, why are you untying it? You shall say this, the Lord has need of it. So those who were sent went away and found it just as it was told them.

And as they were untying the colt, its owners said to them, why are you untying the colt? And they said, the Lord has need of it. And they brought it to Jesus and throwing their coats on the colt, they set Jesus on it.

[10:56] And as he rode along, they spread their cloaks on the road. And he was drawing near, already on the way, down the Mount of Olives. The whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen.

Saying, blessed is the king who comes in the name of the Lord. Peace in heaven, in glory in the highest. And some of the Pharisees in the crowd said to him, Teacher, rebuke your disciples. He answered, I tell you. If these were silent, the very stones would cry out. Jesus' identity as king. It begins to come into full view.

And we've seen over the last couple of weeks, beginning at the end of chapter 18, I think verse 31. Now moving into this week, this rapid succession.

And all of these things that would point to the reality of Jesus as Messiah. As he enters into Jericho, this blind man sitting by the way.

[12:01] Jesus, son of David, have mercy on me. And the significance of that title, which had messianic themes. And then Jesus himself, in calling himself, in using the title, son of man.

Again, this clear messianic title. I am the Christ. I am the one that you've been looking for. Identifying himself as son of man. Then going up to Jerusalem, it says, Jesus says, Everything that was written about the son of man from the prophets will be accomplished.

And those lights that were going off in the heads of those who were listening. Aha! This is the moment. It's here. The king has come. And this statement that Jesus makes to Zacchaeus.

The son of man has come to seek and to save the lost. Then finally, the parable of the nobleman receiving the kingdom. And all of these things are wetting the appetite, growing or stoking the fires of enthusiasm.

The crowd is saying to themselves, The kingdom is going to come. And the Lord continues to stoke these fires of fulfillment.

[13:15] And now Jesus takes the lead to Jerusalem. And that's important. Jesus takes the lead to Jerusalem to show that he is obedient to God himself.

This demonstration of his obedience is pointing again to the fact that he is king. His obedience. His submission to God the Father.

And that's why he's going to Jerusalem to begin with. Because Jesus has said in verse 31, in chapter 18, Taking the twelve, He said to them, See, we're going out to Jerusalem.

Everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles, and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him.

And on the third day, he will rise. But regardless of what awaits Jesus in Jerusalem, he is committed to obedience to the Father. He forges ahead.

[14:19] Goes up to Jerusalem. He's not running away. He's not looking for an escape. He's not seeking to save his life. His desire is not to cower. His desire is not to retreat.

He is not reluctant. He's on the road, and he's taking the lead. His heart is committed to obedience to God. His commitment to arrive in Jerusalem, and embrace God's eternal plan for his life, demonstrates his commitment to obedience to the Father.

And his perfect submission to the will of God, cemented his identity of Jesus being Son of David, Son of God. Jesus demonstrated through his obedience that he was king.

Then we move to verses 29 to 31, and we see not only demonstrated by his obedience, but also demonstrated by his knowledge, his perfect knowledge of what was coming ahead.

When he drew near Bethphage and Bethany at the mount that is called Olivet, he sent two disciples saying, Go into the village in front of you. Where on entering you will find a colt tied on which no one has ever yet sat.

[15:36] Untie it and bring it here. Jesus knew exactly what they were going to find. Bethany is about two to three miles away from Jericho, or excuse me, from Jerusalem.

It's on the way, on the journey from Jericho to Jerusalem. Again, about three miles to the east of Jerusalem. Jesus and his disciples would lodge there in the evening in Bethany before making this final approach.

They would have dinner at Simon the leper's house, and Mary, and Martha, and Lazarus would also be in the company of Jesus on that evening. And here we are on the next day.

It would have been Sunday morning, and Jesus is making his way now into Jerusalem. He sends his disciples ahead, and we see that this account is continuing to provide evidence of Jesus' authority, Jesus' identity as God himself.

He knows the what. They're going to see a donkey. They're going to see a foal, the colt of a donkey. It's going to be the first thing that they're going to notice in the city.

[16:43] He knows where. He says, immediately on entering this village, you're going to see this thing happen. He knows the how. Jesus knew the donkey would be tied.

He knew that the donkey and the colt would be one that had never been used before. He also knew that when the disciples were questioned, that they would be questioned how to answer.

He instructs them. If anyone says anything to you, the Lord has need of him, and they will send them at once. Through all of this, Jesus is proving his identity.

He is the king. He's aligning himself with the perfect knowledge of God, even that comes from the prophets. He's aligning himself to what the prophets will say, and painting or, again, stoking the fires of anticipation as Jesus will fulfill prophecy that's given to us from Zechariah 9, verse 9.

Rejoice greatly, O daughter of Zion. Shout aloud, O daughter of Jerusalem. Behold, your king is coming to you, righteous and having salvation as he, humble and mounted on a donkey, on a colt, the foal of a donkey.

[17:56] Jesus was fulfilling prophecy. Jesus was submissive to the Father's will, and Jesus was willing and demonstrated his perfect knowledge.

We see in verse 31, Jesus also demonstrated his authority, his authority to command. Notice, If anyone asks you, why are you untying it? You shall say this, the Lord has need of it.

And we see this word Lord over and over throughout the New Testament. We don't normally think much about it, but the word Lord is essentially a title of authority. Jesus is master.

Lord is master. One who controls. One who exercises authority. This supernatural master of all. This owner. Jesus is ascribing this title to himself.

The Lord has need of this. And this title continues to add to the claims that have been present over the last couple of days.

[19:02] On Friday, as he makes his way into Jerusalem. On Saturday, as he's making his way through Jericho. On Saturday, as he's making his way up to Jerusalem.

All of these things are adding and stoking the fires of anticipation. And regardless of who the owners were, Jesus is the owner and ruler and master of all.

That's what Jesus is essentially saying here. The Lord has need. The Lord. Definite article. I am he. I'm the one. So what's a response to the king?

The first response to the king needs to be a response of faith. That we not only know what Jesus says about himself. And this mental ascent to the truths that are in the word of God.

But that it causes a response for us. A response of faith. That we believe that Jesus is the king. Faith. Faith.

[20:06] Depends of course on knowledge of God's identity. And faith is what will propel us into the kinds of relationships. With God that God has welcomed us and invited us to enjoy.

You know up to this point Jesus has been known as a teacher. And the crowds marveled at who Jesus was. Because of his teaching. Up to this point Jesus was a miracle worker.

And the crowds loved his miracle work. And the multitudes would come and flock to him. Because of what they could get out of Jesus. What can he do for me? He's been known as a rabbi.

His ability to teach the scriptures. His knowledge of the word. His ability to answer the hard deep things of the word of God. But up until this point.

He guarded this part of his identity. He kept it away. The knowledge of him being Christ. The knowledge of him being Messiah. Jesus kept at bay.

[21:06] He concealed intentionally. Because he knew how the crowds would respond. To his identity as him being king. You see in Luke chapter 4.

Verses 33 to 35. This is Jesus' public ministry. And Jesus will heal someone who has an unclean demon. He'll cast out this demon from this man.

And when everything is said and done. This demon says. He comes out. He says you are the son of God. But Jesus rebukes them. And would not allow them to speak.

In Luke chapter 5. Jesus heals a man who is full of leprosy. And then once they're clean. He charges them to tell no one. In Luke chapter 8.

There's a man that comes to Jesus. He's one of the religious leaders. A leader of the synagogue. His name is Jairus. And Jesus will raise his daughter from the dead.

[22 : 06] Jesus will only bring Peter and James and John. And when Jesus raises her from the dead. It says her parents were amazed. But he charged them to tell no one what had happened.

Concealing his identity. His Messiah. His king. And then in Luke chapter 9. Verses 18 to 21. Jesus is having a private conversation with his disciples. And says now it happened.

That as he was praying alone. The disciples were with him. And he asked them. Who do the crowds say that I am? And they answered. John the Baptist. But others say Elijah. And others that one of the prophets of old has risen.

Then he said to them. But who do you say that I am? And Peter answered. The Christ of God. And he strictly charged them. And commanded them.

To tell this to no one. Why? Because he was concealing his identity as king. And he knew. How the people of the first century.

[23 : 11] Were going to respond to the reality. To the identity of him as king. They were going to put him on the cross. They knew. He knew it was going to happen. We move to verses 32 to 35.

And we see the second hinge as it were. We see these disciples who obey the king. This obedience. Which is a natural response. To the mastery and sovereignty and authority.

Of Christ himself. To the king. We see in verses 32. It says. Those who were sent. Went away and found it. Just as he had told them. And as they were untying the colt.

Its owners said to them. Why are you untying the colt? And they said. The Lord has need of it. And they brought it to Jesus. And throwing their cloaks on the colt. They set Jesus on it.

Notice this heart. This inclination. This reflex. Of obedience. That was present in the disciples. And notice that the disciples. They make their way to Bethphage.

[24 : 15] And it says. They found it. Just as it was told them. It happened exactly the way. Jesus described it. And Luke draws attention. To the pinpoint accuracy.

Of what Christ had said. Of course. This was meant. To serve as an example. For them. Of the future events. That were going to unfold. During the week.

They could anticipate. That Jesus was going to die. But he was also going to rise from the dead.

But it also stood as a mental marker. For them. That any of the prophecies. That Jesus had spoken to them.

That were still distant future. Were also going to happen. They could trust. And rely. On the dependability. Of Jesus's word. So they go into the village.

They find the donkey. And I love this. They act so boldly. They start to untie the donkey. They do it right in front.

[25 : 12] Of the owner. There's no shame. There's no apology. There are no questions. They just walk right up to the donkey. Owners standing right there. They begin to untie.

And they take the donkey away. Why? Because they had instructions. From the king. They had instructions from the lord.

The master. The owner. Of this donkey. They'd already gotten permission. And what you don't see. In the text. And I think it's important. Is it says.

The owners said to them. And the word owners. Is the word lords. It's the same word. For the lord has need of them. And yet. The lord. Over.

The little lords. Is the one who's calling the shots. They were owners of sorts. They were. But they were only owners. Under.

[26 : 05] Under. The authority. Of the lord. God. Of Israel. Simple as that. The lord has need of him. The lord who is overall.

Is calling this donkey. Into service. He by the way. Is lord of all creation. And so when that owner. And that lord. Says he needs something. We obey.

Because you know. One of the greatest. Assurances. Of our faith. Is a heart. That's ready to obey. When things are hard. When things are easy. There's a response. There's a.

There's a. Reflex. In our life. Our life. Swings. On the hinges. Of faith. And obedience. We understand.

The authority. And the lordship. Of who God is. And in our. And our life. Swings. On the hinges. Of those truths. Jesus will say. To his disciples. The night.

[27 : 01] Before he's crucified. In John chapter 14. 14 verse 15. He says, if you love me, you will keep my commandments. Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my father, and I will love him and manifest myself to him. Did you catch that? That there is a response of love and obedience to Christ, but there is a correlating response of love to us. That the king of glory extends himself to us in love as well. He's welcoming us in to participate and enjoy the benefits of that obedient life. And then he extends his love in relationship and friendship also. The verses that are small are bigger on the next slide. Let me move to verses 23 and 24.

Jesus continues to fill this out. He says, if anyone loves me, he will keep my word, and my father will love him, and we will come to him and make our home with him. Did you catch that? Jesus isn't just looking for your dutiful obedience. Jesus is interested in something much, much greater.

And that your obedience to Christ will provide in your life a home that's ready to be occupied. A home that is ready to enjoy and experience the real presence of God. That God himself, who lives in the heavens, wants to take up residence with you. And by the way, does take up residence in the heart of every true believer through his Holy Spirit. That's the promise.

[29 : 06] The Christian life is so much more than duty. It's so much more than rote obedience. And Jesus is calling us and inviting us to know that he is king. And when we know that he is king, we actually want to do what he says. But because we recognize that what he says is good for us.

And that the cravings of our heart are propelling us in a direction that will harm us. And so we realize, okay, what God has commanded is good for me. Not only because it keeps me from the danger of my sin, but because it invites this presence of God that can be so real and so present in my life. I want that.

I want the enjoyment of that. Disciples will obey the king. In verses 36 and 38, this third hinge is this hinge of worship. We see that the crowd will worship the king.

And there's so much here in these verses that point to the worship that's taking place. We don't have time this morning to go into it in detail, but I just want to draw attention to it.

It says, he rode along. They spread their cloaks on the road. This was a way for them to show respect, a way for them to show honor, a way for them to really represent that our lives are yours. They're at your disposal.

[30 : 42] And so what you say we will do, because in worship to you and recognition of you as king, we're laying our stuff down. It doesn't really matter. The things that we own, we yield to you for your disposal.

Verse 37, as he was drawing near, already on the way down the Mount of Olives, the whole multitude of disciples began to rejoice and to praise God.

But this rejoicing, this authentic, real, sincere response of delight in God for what was happening. And in their minds, it was all unfolding. And all of their hopes and all of their dreams of what God would accomplish in raising up a king were unfolding before their very eyes.

So their hearts were erupting in a good way, but for the wrong reason. They were rejoicing. And they were praising God. This word for praise is only used in the New Testament to talk about praise that God alone is worthy.

[31 : 48] They were praising God. Their response went in the right direction. And then it says, They praise God with a loud voice for all the mighty works that they had seen.

And so they're calling attention to the things that they've seen about Christ. And they're recognizing that his power, they're recognizing his authority, their hearts are in alignment, at least for now, to his purposes.

And there's this eruption of praise and joy and glory to God that explodes by them saying, Blessed is the king who comes in the name of the Lord.

Peace in the highest. Glory in the heavens. They're praising God. They're coming to recognize who he is. And they're drawing their praise from scripture itself.

This phrase, blessed is he who comes in the name of the Lord, is pulled directly from Psalm 118, verse 26. They're using the scripture.

[32 : 54] They're applying it to Jesus. Their hearts are seeing, at least temporarily, that Jesus is who he says he is. He is the king. And so their response is appropriate.

It's worship. But not from all. Not from all. And finally, in verses 39 and 40, we see the leaders reject the king.

The leaders reject the king. It says, Some of the Pharisees in the crowd said to him, Teacher, rebuke your disciples. And he answered, I tell you, If these were silent, the very stones would cry out.

The Pharisees have been a vocal group all along in Jesus' public ministry. They have provided constant pushback, opposition, antagonism to Jesus' ministry.

They have, from the start, been opposed to Jesus as king. And here, it's going to take epic proportions, where in their hearts, they are ready to put Jesus to death. And they're looking for the golden opportunity to make it happen.

[33 : 59] They have rejected Christ as king. They will not have him be their authority. And so they rebuke Jesus.

They command Jesus. They put Jesus under their own feet, under their own leadership. And they tell Jesus what to do.

They have the audacity to command Jesus to tell his disciples to be quiet. And Jesus, of course, knows that he is king.

And Jesus recognizes that what the crowds are saying is true, even if they really don't understand the full dimension of it. And even if they haven't embraced it for themselves yet, what they're saying is true.

In all creation, Jesus as being Lord over all creation, creation will testify to the identity of Jesus. The heavens declare the glory of God.

[35 : 01] And so the rocks will cry out. If people are silent, part of creation is going to do its work, its job. And so we come to the end of this narrative, this account, and we come back to the question that really stands there for all of us.

And the question is, what will we do with Jesus as king? And these three hinges that are required in order for our hearts to be aligned to this truth, you're going to respond in these three ways.

Every true disciple is going to come to a place of aligning their hearts and their lives to these things. It begins with faith.

Do you believe in Jesus alone for salvation? And then once you believe in Jesus for salvation, if he's sufficient for the greatest need of your life, then you have to ask yourself the question, if he's enough for the greatest thing of my life, then what about all the other things?

The day-to-day things? The conflicts that I'm experiencing in my friendships? The heartbreak that I have in my family?

[36 : 23] The uncertainty about the future? The bad news that I just got from the doctor? Is Jesus king over those things? And if he's king and lord over all, then he's king and lord over that.

And so the response of my life in recognizing the sovereignty of Jesus over those things will draw me in.

It'll draw me in to wanting to know more about this king. It will draw me in to invite Jesus to be part of a regular process of fellowship and friendship that I will pursue friendship with God.

And like the psalmist says, he says in Psalm 19, your word is like honey. It's sweeter than honey. Do you experience that?

And when was the last time you said, Jesus, I love you? When was the last time where you really were reading the word of God, not because you were just checking the boxes, but because you really wanted to know him more?

[37 : 46] I wanted to fill out your longing for him in this friendship that he's invited you to participate in.

And so there's been a pressing in of your life in faith, not only to trust God, but to want more of him. And by the way, Jesus is more than happy to give as much of himself to you as you're willing to receive. It's amazing part about this king, like no other king.

And then obedience. Thy kingdom come, thy will be done. And let me tell you, the reason why the people rejected Jesus as king is because it wasn't about his kingdom, it was about their kingdom. They wanted Jesus to fulfill their dreams. They wanted Jesus to make their lives easy. They wanted Jesus to kick out the Roman authorities so things would be easier for them.

[38 : 51] They had this idea of how Jesus' kingship should intervene in their situation and it had almost nothing to do with Jesus and everything to do with them.

And that's our problem too. Our problem so often is that we're okay with the power and sovereignty of God as long as it makes my life easier.

As long as Jesus fixes my problems. And so I'm not a subject of his kingdom. He becomes the subject of my kingdom. You see the problem?

We have to fundamentally change our perspective where we say, Jesus, because you are king and your word is the authority, I will do what you say even when I don't feel like it.

And let me tell you, there are most days that go by and I don't feel like it. And that's the work of God in sanctification trying to help me get a better attitude.

[39 : 57] Which God, by the way, delights in doing as well. And finally, this is where things become easy. If we get to this point, now things become easier.

Because obedience that is just because of duty is hard. But when obedience is driven by delight in worship and affection for Jesus, then it becomes easy.

Those of you who are married, you know this. You know how easy it was at the beginning to do very hard things for your future spouse because you loved her.

Right? Our love for Jesus is going to propel us. This worship of Jesus will propel us to the kind of affection that naturally leads to obedience.

I think of the way that Paul describes this in Romans chapter 12. He says, I beseech you, brethren. I beg you. I'm getting down on my knees. I beseech you, therefore, brothers, by the mercy of God, present your bodies a living sacrifice, holy, acceptable to God, which is your act of worship.

[41 : 09] Worship the king through your life, through your obedience, through your affection, through your interest in knowing him more so that we can say, I love you, Lord.

Fill out for us a greater understanding of your beauty. May we marvel at your wonder and may this Christian life not be just the rote obedience, but might it be fueled by a delight for Jesus, a delight for God.

Let me pray. Lord, we know that you're king and so we worship the king, all glorious above and gratefully sing the wonders of your love.

Lord, we pray that the realities of your sovereignty would not just be intellectual and mental ascent, but that you would help us to press in, especially at the beginning of this new year, to set the course, Lord, to set the course to know you, to love you, to believe you, obey you, to delight in you. May that be the testimony, the witness of this year for us as we look back and we think, ah, 2025, that was the year where God really got a hold of me and I started loving Jesus better.

[42 : 44] Might that be true of us, I pray in your name. Amen. God bless you. Have a great week.