

Disrupting Religion
Part 2
“What Do You Want?”
Pastor Brett McBride
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Well, Good Morning, Church! I have to say you sounded beautiful this morning. That was a great time of worship. And sometimes I just listen and it was beautiful. So you sounded wonderful today. Yeah, pat the person to your right on the back and just say, “You sounded wonderful today.” Alright, that’s enough self-praise.

You can turn in your Bibles to John Chapter 1. Reg just mentioned we are looking for volunteers for summer Sunday school. And I would encourage you; it is a wonderful experience to work amongst children. It will increase your faith. It will increase your dependence upon the Holy Spirit. And so I would highly recommend that you connect with our staff afterwards and sign up for one, two, three, maybe the whole summer, whatever you are able to, to give our regular Sunday school volunteers a break.

A couple of weeks ago we started into a new series called “Disrupting Religion,” looking at how Jesus, in the first year and a half of His ministry, went about making disciples.

And two weeks ago we talked about how God ushered in the new covenant with the ministry of John the Baptist.

John is son of a priest and he is sent by God – the word of the Lord comes to him – and he goes out into the Judean wilderness and starts preaching a baptism of repentance for the forgiveness of sins.

And multitudes of people from Jerusalem, Judea, the whole surrounding countryside, are going out to John the Baptist, being baptized by him in the Jordan River, confessing their sins, confessing their need.

And John is sent as a forerunner to the coming of the Christ. He is to prepare the people for the revelation of the Messiah.

And Jesus Himself comes out to where John is baptizing, and in obedience to the Father’s will, Jesus, who has no sin, gets baptized alongside those who do have sin. And when He comes up out of the water, we looked at a couple of weeks ago how the heavens were torn open and the Spirit comes and rests on Jesus in bodily form like a dove.

And then He is filled and led by the Holy Spirit out into the desert where He is fasting for forty days and forty nights and He is tempted by the devil.

And all that has taken place, and then Jesus, filled with the Holy Spirit, in the power of the Holy Spirit, returns to where John is baptizing.

And we pick up the story in John 1:29. This is when Jesus has returned from the desert temptation, we read in John 1:29,

“The next day John saw Jesus coming toward him and said, ‘Look, the Lamb of God who takes away the sin of the world!’

“‘This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’”

“‘I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel.’

“Then John gave this testimony: ‘I saw the Spirit come down from heaven as a dove and remain on him.

“ ‘I myself did not know him, but the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.’”

“‘I have seen and I testify that this is God’s chosen one.’

“The next day John was there again with two of his disciples.

“When he saw Jesus passing by, he said, ‘Look, the Lamb of God!’

“When the two disciples heard him say this, they followed Jesus.

“Turning around, Jesus saw them following and asked, ‘What do you want?’

“They said, ‘Rabbi’ (which means Teacher), ‘where are you staying?’

“‘Come,’ he replied, ‘and you will see.’

“So they went and saw where he was staying, and they spent that day with him. It was about four in the afternoon.

“Andrew, Simon Peter’s brother, was one of the two who heard what John had said and who had followed Jesus.

“The first thing Andrew did was to find his brother Simon and tell him, ‘We have found the Messiah’ (that is, the Christ).

“And he brought him to Jesus. Jesus looked at him and said, ‘You are Simon son of John. You will be called Cephas’ (which, when translated, is Peter).

“The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, ‘Follow me.’

“Philip, like Andrew and Peter, was from the town of Bethsaida.

“Philip found Nathanael and told him, ‘We have found the one Moses wrote about in the Law, and about whom the prophets also wrote – Jesus of Nazareth, the son of Joseph.’

“‘Nazareth! Can anything good come from there?’ Nathanael asked. ‘Come and see,’ said Philip.

“When Jesus saw Nathanael approaching he said of him, ‘Here truly is an Israelite in whom there is no deceit.’

“‘How do you know me?’ Nathanael asked. Jesus answered, ‘I saw you while you were still under the fig tree before Philip called you.’

“Then Nathanael declared, ‘Rabbi, you are the Son of God; you are the King of Israel.’

“Jesus said, ‘You believe because I told you I saw you under the fig tree. You will see greater things than that.’

“He then added, ‘Very truly I tell you, you will see heaven open and the angels of God ascending and descending on the Son of Man.’”

What I want to look at in our time together today is how the early disciples are moving on to Jesus, going deeper with Jesus, and inviting others to Jesus.

The ministry of John the Baptist continues. Multitudes of people are going out to this man who is wearing camel coat clothing, eating bugs and honey in the desert wilderness, preaching a baptism of repentance. And multitudes of people are surrounding him.

John has some disciples who are following him. And what is amazing is in Verse 29 John sees Jesus return from the wilderness, from His desert experience where He was tempted by the devil, and John declares in the company of witnesses, “Look, the Lamb of God who takes away the sins of the world. This is the one I meant when I said, ‘A man who comes after me has surpassed me because he was before me.’”

John is trying to get people off of himself and on to Jesus. John the Baptist is like a big sign pointing to the arrival of the Messiah. And what I find comforting about this passage is Jesus is physically present. People can stare at Him, they can touch Him, and John himself is bearing witness to the fact of who Jesus is, saying, “This is the One we have been waiting for. Behold the Lamb of God who takes away the sins of the world.”

John is preaching his life out, and how many of John’s disciples get off of John and on to Jesus? Zero. Absolutely none of them.

Do you know why I find that comforting? Because, have you ever shared your faith with someone, have you ever maybe prepared a message and thought to yourself, “This is going to be the one. This is going to be the one where people understand who Jesus is.”

And you present it so clearly. You point to Him. He is standing right there. And there is nothing.

John is trying to direct people to Christ, but sometimes people cleave to the instrument or the teacher and don't move past the teacher to the source of their teaching.

And Charles Price for years would constantly remind us that we need to be in the Word ourselves. We can't just trust what a teacher tells you.

But there is a dangerous pattern I see sometimes in North American Christianity. Some people don't move past the teacher to the source of their teaching.

I meet some people who are fans of their favorite Bible teacher. They listen to all their messages. They buy their study Bible. They love the teacher and they practice what I call podcast Christianity.

I am not against listening to sermons online or listening to podcasts online; don't get me wrong; they are a part of our development.

But let us realize what listening to sermons actually is. The preacher or teacher who is delivering the message has spent countless hours praying and mining Scripture and when they share it on the platform, when they preach and deliver that message, you are the beneficiary of their quiet time and their relationship with God.

And so they are helpful in helping us grow but they cannot be a substitute for our own discipline of getting into God's Word. Listening to sermons is like sitting down to a steak dinner, but somebody has cut it up for you and is spoon-feeding you.

And if that's all you do, then you aren't actually getting to know Jesus alone by yourself, you are not meeting with Him alone. You are allowing someone else's knowledge of Him be your supplement.

And sometimes it's similar to bottle feeding. Now we would all agree if we saw a 14-year old; if we were downtown Toronto and we saw a 14-year old young man all of a sudden walk over to his mother, crawl up into her arms and she held him like a little baby and started bottle feeding him, that would be a little awkward wouldn't it? It would probably be a little uncomfortable.

But the danger sometimes when I look around is I see 14-year old Christians whose main source of supplement and feeding is listening to sermons online, and it is someone else cutting up your food, you are not getting alone with Jesus and doing your own hard work in His Word, you are

not dwelling and abiding with Him; you are allowing someone else's revelation of who He is be your supplement.

When I look at what John the Baptist is doing, he is constantly pointing to Christ and trying to get people off of him, on to Christ.

In John Chapter 3 he says, "He must become greater; I must become lesser."

And that is what the goal is, is it not, for us as Christians, is to be pointing to the One who can satisfy people's deepest needs.

But when I look around sometimes I see people listening to their favorite teachers but they haven't moved past the teacher to the source of their teaching. They are locked on the instrument itself, not on the source behind the instrument.

The other day I was watching the Blue Jays baseball. Last Sunday it was the bottom of the ninth, tie game, and Kevin Pillar walks out, walks up to the mound, and they pitch the ball. And he hits a game-winning home run. As he is rounding the bases, his teammates are waiting for him at home plate. He crosses home plate, steps, they win the game; everybody is going wild. They try and rip jerseys off at this time and the whole team is mauling him.

What I noticed is that nobody went over to the bat and praised the bat for the homerun. They all ran to the player who was using the bat.

See, the bat is simply an instrument by which the home run was hit. But it's the person behind the bat that really matters.

And John the Baptist is an instrument. All he is, is the Word of the Lord came to him and he is pointing to the real source of life. But people are focusing on the bat; they are focusing on John the Baptist. They are locked on the instrument.

And so John the Baptist at first says, "Behold the Lamb of God who takes away the sin of the world," and nothing happens.

But then in Verse 35 it says,

"The next day John was there again with two of his disciples."

And in Verse 36:

"When he saw Jesus passing by he said, "Look the Lamb of God."

John the Baptist the next day is with two of his disciples and they heard what he said the day before but nothing happened. And then Jesus comes by again and John the Baptist – I almost envision him grabbing Andrew and John, who are the disciples who see Jesus that second day –

grabbing them and holding their heads and saying, “Guys, look, the Lamb of God. I am trying to tell you what you should be doing.”

And the two disciples clue into what John the Baptist is doing and they leave John and move on to Jesus. And they follow his revelation of who Jesus is and begin to follow Him. They literally are walking in behind Him.

And Jesus is walking along and these two guys start to follow Him. He maybe goes down a corner; these two guys are still following Him. He is walking around and these guys are following Him and Jesus turns around and He asks them a question.

It’s interesting; the very first interaction Jesus has with His earliest disciples, He asks them a question: “What do you want?”

And when you study the Gospels you notice that Jesus is asking these types of questions to people all the time. And by their answers they reveal what they are seeking. Oftentimes people will come up to Jesus and He will say to them, “What do you want Me to do for you?” And they want healing; they want Him to do a miracle on a family member who is ill. They want Him to cast out a demon. They want to see something miraculous.

But what you notice is that many times they don’t want Jesus; they just want what they can get from Jesus.

And sometimes we are in danger of doing this with God. We don’t want Him to intrude in our lives; we just want Him to bless us or to help us or to take care of what is ailing us.

Tony Campolo used to tell a funny story about his son, Bart Campolo. Bart was about 8 years old. He was going up to bed and he stopped at the bottom of the steps. He looked at his family and he said, “I’m going to bed and I’m going to pray; does anybody want anything?”

When you look in the Scriptures, Jesus oftentimes, when someone was seeking Him would say, “What do you want?” And oftentimes Jesus had so much more for people, but they didn’t realize who they were talking to and what He had for them.

Throughout the Gospels I wonder how many people missed out on all He had for them by asking for the wrong thing. They would want whatever is ailing them to be cured but then they would walk away once they were healed.

And don’t you realize you are talking to the Son of God? Don’t you realize that you could have walked away with forgiveness of sins? You could have experienced real life, but you just wanted a temporary fix.

Oftentimes I think Jesus is prepared to give us so much more, but we ask for the wrong things.

I remember one time visiting Stephanie when we were engaged to be married. I had driven down to Philadelphia to visit her. We had done some grocery shopping, and I walked out of the

grocery store with her and I saw a homeless man standing by my car. And I figured that as I approached my car - he was standing right by the driver's door; I knew he was going to ask me for change.

So I reached into my pocket and I felt for how much change I had in my pocket and I just thought, "I'll give him everything that I have." And I had about two dollars in my pocket. And as I got closer to him, sure enough, he came to me and he said, "Excuse me sir, can I borrow a quarter?"

And because he asked for such a specific amount, I just gave him what I - I gave him the quarter; I let go of all the other money. I just saved \$1.75. I was prepared to give him multiplied times of what he asked for, but because he asked for such a specific request, I granted his wish.

And sometimes I see in the Gospels Jesus would ask a question and they don't realize what He is prepared to give them. They don't realize who they are standing in the midst of.

Jesus asks Andrew and John a penetrating question, a loaded question, "What do you want? What are you looking for? What are you seeking?"

Maybe we should turn that question on ourselves this morning. What if Jesus asked you that question today? What if He looked at you and He said, "What do you actually want? What are you looking for from Me?"

Maybe you are here this morning and you have chased after all your wants, but they haven't satisfied and they have left you empty on the inside, and you know there must be more to life than this.

And Jesus asks you today, "What do you want? What are you actually seeking?"

If I lined up how we spend our time and our money, would it reveal what our real wants and desires are?

And so Jesus' first order of business with these new seekers is to ask them a question. And many times throughout the Gospels Jesus asks questions to establish what people are actually seeking.

Now in this first year and half that we are looking at Jesus with His disciples, we are going to study His message but we are also going to look at His methods, for how He went about making disciples.

And this is an important method that you see even with His first disciples. It is essential for us to engage seekers by first asking questions, to discern what they are actually looking for. We need to be good listeners first before we engage in the work of sharing about who Jesus is.

We need to listen to people's questions, understand their desires, understand what they are actually seeking.

And you notice Jesus do this throughout the Gospel. So Jesus begins by bringing what is on the inside out with a question. And the disciples, when they are asked, “What do you want?” their answer is pregnant with meaning.

They have heard John’s testimony and they want to know more. And in Verse 38 they say,

“Rabbi, where are you staying?”

Now we read that and we think, wow, that’s odd, you know. John just told you that this is the Messiah. They might have said, “I heard from John the Baptist that You are Messiah; I want to know if that is true.”

But by saying, “Rabbi, where are You staying?” Jesus knew exactly what they were asking of Him.

What they are saying is for a New Testament Jew to say to a Rabbi, “Where are you staying?” what they are saying is, “We want to learn from You. We want to enter into a disciple relationship with You. We want You to be our Rabbi. We want to abide with You. We want to experience You. We want to go deeper into understanding who You are.”

They have moved past John the Baptist onto Jesus. And they essentially say to Him, “We want to know You. We want to prioritize our lives around You. We want to be completely immersed in who You are” because that’s what the Rabbi relationship was.

And Jesus, hearing their request, in Verse 39 says to them, “Come and you will see.”

Jesus invites those who want to know more to come and see. “Come and see who I am. Come and linger, come and explore. Come and learn from Me. Come and abide with Me.”

Jesus’ invitation is to enter into a communal relationship with these first disciples.

You know it’s interesting to notice what Jesus doesn’t do right away. Jesus doesn’t give them a sermon listing out His non-negotiable creeds to believe. Jesus doesn’t put His finger on all their sinful behaviors and shout “Repent” in their face. He invites them over. He invites them into community.

When you study the ministry of Jesus and how He went about making disciples you notice that it contains three elements to His ministry happening simultaneously. He invites them to a place of belonging. He teaches them what to believe and models for them how to behave.

Jesus invites them into a communal meal-sharing fellowship. When you study the Gospels you see Him with His disciples; He invites them into a community of learning.

Yes, He teaches them what to believe. Yes, He reveals who He is and yes, it translates into their behavior, even though they are getting it gloriously wrong throughout the Gospels.

So God is patient with us. He invites us into a relationship. And Jesus says to these first followers, “Come and see. Come and discover. Come and belong and you will learn from Me.”

That is an important lesson for us to know because we sometimes hammer people with what to believe and how they should behave and then wonder why they don’t feel a sense of belonging.

I saw this in the inner city all the time. My first ministry exposure was really in the city of Philadelphia and I had gone there after about a year of being a Christian. I had studied my Bible, I had devoured the Word; I had been spending lots of time with Jesus.

I grew up in a privileged household and I was now being sent to the inner city of Philadelphia into a cross-cultural experience, into a socio-economic situation that I hadn’t been exposed to before.

But I knew the truth of God’s Word, I knew who Jesus was and I was passionate that if He could save a sinner like me, He could save anybody.

And so there was a desire to share what I believed and my faith with others.

But I remember when I arrived in Philadelphia and saw the economic disparity that was before me, when I saw the pain and the hurt and the obvious scars of sin that were evident in the neighborhood, I remember sitting on my porch one night, praying and looking out over the neighborhood that was now home.

And God met with me to say something very specific to me. He indicated to me that He would be quite happy if I wouldn’t talk for a few months. A deep inward sense that He wanted me to sit amongst the people, dwell amongst the people, understand their hurt, understand their pain, understand what has happened in their lives and listen a lot before opening my mouth.

Because I was so evangelically charged up, I would want to run through the streets shouting “Repent” and telling people what they ought to believe or how they ought to behave. But it wouldn’t have created a sense of belonging.

And when I look at the Gospels Jesus invites those who are seeking to know Him into a communal, relational understanding of who He is.

And as I served in the inner city for a number of years, I saw how sometimes suburban churches, because they wanted to do good in the neighborhood, thought that they would do a short-term missions trip to the inner city where they could work amongst the poor people who needed Jesus.

And they would show up in the neighborhood; they would do a one-week VBS; they had a message to declare; they would tell people how they ought to behave. They would tell people what they ought to believe, and they had all the bells and whistles to offer the kids who didn’t have much.

And what they would do at the end of the week, inevitably there would be an altar call. And they would ask the children, “Who wants to receive Jesus and have eternal life?” and every hand in the room would go up. Every kid wanted to know Jesus.

And they would lead them all to Christ. They would take a picture. They would go back to their church and report how wonderful the ministry was and how God had moved.

And then the next week the next suburban church would show up and they would do the same thing. And then on the Friday they would do an altar call, and do you know what? All those same kids would receive Jesus again. They were born again, born again. They were born again every week for whatever weeks people showed up.

And do you know what’s heartbreaking is that a few months would go by and that suburban church had no idea how those children were really doing, had no idea how this drop-in short-term missions mindset actually did more harm than good.

And it’s not that we are malicious or poor in our intentions, but sometimes we are not thinking of how we do evangelism.

And when we study the Scriptures, Jesus invites people into a community of belonging where they understand who He is and it starts to shape their beliefs and it starts to translate out of abiding with Him into a behavior.

But as you look at Him interact with Andrew and John, He doesn’t just bring His message, although that is certainly what they would have talked about throughout the day of being together; Jesus invites them into a shared life, a community of learning from Him.

And sometimes when I look at our North American way of doing discipleship and contrast it with Jesus and how He made disciples in the New Testament, I see some areas where we need to grow in our understanding of how we go about making disciples because that is what we are called to make.

When you look at discipleship, sometimes it is focused on following a study, it is curriculum based. When you study the Gospels you see Jesus saying, “Follow Me” and it’s Rabbi based, it is in a shared relationship.

Sometimes when I look at North American discipleship, it’s program-emphasis. Jesus was people-emphasis.

When I look at discipleship it is educational and it’s informational. When you study the Gospels it was experiential and transformational. When you study discipleship, it is a scheduled event; when you study the Gospels, it is unfolding continuously.

Discipleship can be simply a shared study, but disciple-making is a shared life.

Discipleship can be learned in a classroom, but disciple-making is learned in real life environments.

Discipleship sometimes is focused on knowing more, but disciple-making is focused on being and doing.

When you study the Gospels, Jesus calls people into a shared life where in everyday real life moments He imparts His wisdom, who He is, His priorities; He shapes them into the lives of those He is discipling.

And we sometimes think that Sunday is where we gather. Although it is important, although it is essential, although it is good for our development as Christians, we think that this is disciple-making. This is a part of it, but every single daily life moment is a disciple-making moment.

It is about a shared life, not just a shared study.

I always say that parenting is the purest form of disciple-making because when I am telling my children how their behavior is impacting the rest of the family, or if I am talking to them about school and what the challenge is they are facing, I am disciple-making. It is everyday real life moments.

And when you study the Gospels Jesus taught His disciples through real life scenarios – not in a classroom, not with the textbooks out. He took them into the thick of it.

And so we need to realize that every moment is a disciple-making moment and it is a shared life that we are working towards.

That's why at the Peoples Church we talk about being together in God's global mission because it is something we do in community, it is something we do together.

Jesus made disciples in the context of relationships. And so that is why we emphasize life groups and Rooted. If Sunday mornings are your only touchpoint to what it means to be made a disciple at the Peoples Church, you need to go further than that, you need to get into a life group where there is a shared experience, where you know others and you are known by others, because it will help you grow.

And at Urban Promise, the ministry I worked at for a number of years, we would see young people who God had touched their lives, they would come to faith, they would grow in their understanding of who Jesus is and they would want more.

And constantly we would have them over at our house because when youth who were growing up in difficult situations, who were growing up in single-parent families; when they came over to the house they would see what it meant to be a father when I would father my children. It was a disciple-making moment.

They would see how I treated my wife, how Steph and I would talk to one another and care for one another. We viewed every moment as disciple-making, not just when we were doing Bible studies or prayer gatherings or formal times of worship, but every single daily real life moment is a disciple-making moment.

And so what Jesus invites them into is this reality, this relationship where in a Rabbi-based way, they are going to follow Him, learn from Him and be immersed in who He is.

The apostle Paul models this type of disciple-making method in Philippians. In Philippians 4:9 he says this:

“Whatever you have learned or received or heard from me or seen in me - put it into practice. And the God of peace will be with you.”

What Paul is describing there is a shared life, not just a shared belief. We are told in the Great Commission to “teach them to obey everything I have commanded you.”

We are not told to teach them to believe everything that Jesus commanded, but teach them to obey everything Jesus has commanded.

And we do that in a shared life together. What Paul is describing is a disciple-making in the context of a shared life where in community we put into practice the teachings of Jesus.

“Whatever you have seen in me - put it into practice.”

I love that word “practice” because being a disciple requires practice, amen? Let me try that again: being a disciple requires practice, amen?

Our Peoples Church has four basketball teams. If you come here on a Tuesday night or on a Saturday or on a Sunday evening, they are in the gym practicing. They practice a lot. And they are good. But they still practice a lot.

And the reason they practice so much is so that in game time they are able to perform because they have taken that free throw so many times. They have practiced so many times.

What it means to be a disciple is in community together we put into practice the teachings of Jesus. In a shared life context, in a Rabbi relationship, we walk out what He is working within us. And we do this in Rooted; we do this in life groups.

And so Jesus has invited them to come and see, come and explore, come and understand who He is. And after a day with Him, what John the Baptist declared is burning in their hearts.

Andrew and John have spent the day with Jesus and they are convinced by the end of the day that John the Baptist was right – this is the Messiah that we have been waiting for.

Now what do you do when you are so excited about something you can hardly contain it? You share it on Facebook. You go on Facebook and you see people sharing that wonderful food they ate at that restaurant, right?

You see people sharing that new dish they discovered at their favorite restaurant or you see people sharing that they are at a baseball game. Or you see people sharing their favorite sports event. Or you see people sharing a treasured family memory that they are creating or a friendship that they are celebrating.

Well, it was no different in the New Testament. Andrew has spent the day with Jesus and the first thing he does in Verse 41; the first thing Andrew did was to find his brother Simon and tell him, “We have found the Messiah.”

And he brought him to Jesus. And they didn’t have Facebook at that time so he just went and physically found him and brought him to Jesus.

But what you share with others sometimes is an indicator of what is most dear in your life.

And sometimes we are so busy sharing about the new car we got or the food that we like.

As I read this passage this week, I thought to myself, what about Jesus? When Jesus is moving in your life in a vibrant way, it’s very difficult for you to hold it in and not tell others about it.

John testifies to who Jesus is and puts others onto Jesus.

Andrew, when he encounters Jesus and spends the day with Him, is so overwhelmed that he has found the Messiah that he has to bring his brother.

When Jesus calls Philip, Philip runs and gets Nathanael and says, “We have found the one Moses wrote about.”

And so when Jesus is working in our lives, we have to testify about it to others. And if that starts to go dormant in our lives, sometimes it should be a wake-up call that something is wrong because when you are captivated by who He is, you can’t help but share it.

And so let me close with this thought. What if Jesus walked in here today and looked at you and He simply asked you the same question He asked those early disciples, “What do you want?” What would the answer be?

Do you want to know Him? Do you want to learn from Him and abide in Him? Do you want to go deeper in Him, to enter into a shared life with Him and His people? Do you want to put into practice His ways? Do you want to put into practice obedience?

Or would you prefer a shared sermon, someone else to cut up your food and serve it to you?

These early disciples; they wanted more. They wanted to go deeper into who Jesus was. They spent time alone with Him and that needs to be true in our lives as well because when we seek Him for who He is - not what He can give us, but who He is - He says, "Come and I will show you. Come and you will see greater things than these. I have been waiting for you to come with this desire in your heart."

And as He shows you, you can't help but share it with others.

I am encouraged that Jesus selected His first few disciples from the ministry of John the Baptist, people who were flocking out and confessing their need of a Savior, imperfect people who were hungering and thirsting for righteousness, and that He didn't turn them away but invited them into fellowship with Him.

We are going to close with a song where we just declare that Christ is enough for us. Let's pray together.

Father, may we feel the force of that question in our own hearts today. "What do you want?" Lord, we want more of You. We want to walk with You. We want to abide in You. We want to go deep with You. Want You to have Your way in our lives. We want you to shape us into the church You want us to be.

Lord, we want to experience You. We want to immerse in You. And we thank You that when we come to You in this posture of dependence, You invite us to explore who You are, to learn, to linger with you, to abide with You.

We love You. We thank You for Your grace at work in our lives. We pray that as we go through this week You would be glorified. Give us eyes to see who You would have us share with.