

So far, here's what we've seen. Worship has been the theme of Chapters 1 and 2. And what you have is Jesus Christ is promised in the Old Testament. You have 400 years plus time in between those two, and people are consistently waiting for Christ to come. What you begin to see is, even before He's born, He's in His mother's womb, and people are worshiping this little baby.

And then, you consistently see this pattern of you've got an angry, bitter priest. You've got a young, virgin mother, teenage peasant girl. She looks at Him, and she's in awe of Him, and she worships Him. Then you consistently see this theme of this old man who's waiting his whole life, name Simeon, just to hold Jesus in his arms, and then he wants to die. Like, that is what he lives for, just to hold baby Jesus in his arms. And so that happens, and then you have a girl named Anna and the old woman named Anna, who just prayed that Christ would come.

So all you have consistently throughout Luke's Gospel are people who are waiting for Christ to come, and they are consistently worshiping Christ. And it's amazing to me, because even as a little baby, He's being worshiped, and people are in awe of Christ. And so we're going to continue this understanding of what it really means to be in awe of Christ and to worship Him.

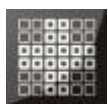
Luke does something really interesting here, alright? Here's what happens. 12 years are now skipped, so the longest period of time that he's skipped. He's been pretty chronological like "This happened, and then this happened, and this happened." He skipped nine months, I think, of Mary's pregnancy, but he does this. He skips 12 years. We don't get to hear anything about Jesus' puberty. He skips it, probably for obvious reasons, right?

I mean, there's a couple of times where he references a young boy. And honestly, Luke's account is going to be one of the longest accounts of any other Gospel writer about Jesus' childhood. And so it's very interesting, because what you have here is something different, because here's the thing about Scripture that you just need to know. God, what He puts in Scripture is what he wants us to know. That is what He wants us to know.

I'm really bothered by people who are like, "Well, we never understand the mind of God," and they say that about things that are already in Scripture. I'm like, "Well, He's put it there, so you've got to deal with it," right?

But with His childhood, we don't know a lot about His childhood. Like, there's some writers during that time that would reference Jesus' childhood. And they would say, "When He was a kid, He got real bored. And so He stared at clay and made it into birds, because He was so bored that He wanted to have play toys." So that's not in Scripture, but that's what some of the people were writing about Jesus during the time shortly after He had lived and died and resurrected.

One other writer was like, "Yeah, there was a time where He was playing, and these kids started picking on Him. And then, He zapped them, and they died." I wish that was in Scripture, but it's just not, because that would be an awesome sermon, right? If people tick you off, you zap them, right? You zap them, but we don't have that, probably because it didn't happen. But what we do have we can trust and rely on.



So what he does is he skips over the first 12 years of His life, but what he does put in here about Christ's childhood is very, very profound and very helpful for us this morning. Because what you're going to see, even as Christ as growing up, that He didn't just start His three-year ministry and then begin worshipping God then.

He has always worshipped God, and if there's anybody that we look to on how to rightly worship, it's Jesus. Because what you're going to see here, even as a young boy, His life is committed to worshipping God.

And so my challenge this morning for all of us is that we would leave here desiring to worship like Jesus. He's the perfect example of what worship is. So let's look here in the text of Luke 2:41. That's where we'll start.

⁴¹Now His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He was twelve years old, they went up according to custom.

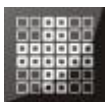
Let me just stop here and explain a little bit about what's taking place. What you see in Jesus' parents, Mary and Joseph, they're a young, young couple. They love God. They are committed. They are trusting His promises. I mean, think about it. He comes to Mary when she's a virgin and says, "You're going to give birth to a son, and now you've got to go tell your fiancé this is happening." They had to trust the Lord in so many ways. They had to trust the Lord that there's this census that's taking place, and you've got to travel a really long distance as you're pregnant.

And so their life is all about trusting God. They've been worshipping Him. And so they dedicated Him. Early in Chapter 2, they dedicated Christ to God saying they were going to do the best they can raising Him as parents.

Now, that's got to be really difficult to raise. All of you want perfect children, but think about how difficult it really is to raise a perfect child, right? Because you're wrong, right? You can win an argument with a perfect kid, right? "Clean your room." "Well, the hour has not come," right? "Are you serious? You can't pull that on me," right? "I'm Jesus. I'm perfect," right? "Go pray," right? I mean, can you image how hard it is to raise – and that was me. I just came up with that. That was funny – how hard it is to raise a perfect child.

And so this is them trusting God, "Hey, we're going to do the best we can to raise Christ." And so what they're doing is they're walking toward Jerusalem because of the Passover.

Let me quickly explain what the Passover is. The Passover is an annual celebration where God's people would remember that they had been delivered by God. So what happened here was early on God calls out a guy with a speech impediment named Moses to be His mouthpiece. Which if you don't find irony there – I mean, there's some irony there, right? "You're going to be my mouthpiece. You're going to go to the strongest leader in all of the world. And you're going to tell him, 'Let my people go.'" He's like, "What voice should I say sent me?" He's like, "Just tell them I AM, you know, the burning bush. It'll work. Trust me," right?



Moses has to go up to the strongest leader of the world and say, "You have to let God's people go." What happens is he rejects this offer. This stuttering guy who says he got a vision from the burning bush, "Yeah, I don't think we're going to listen to him."

So what happens next is something very interesting, because God's like, "Okay, we're going to send that dude some major plagues. Like, water's going to turn to blood," right? And then, he said stuff like locusts. I just wish I could have seen some of these things that happened, like big humongous locusts attacking people, right?

What happens next is something very interesting, because God tells Moses that He's going to send a series of plagues. And one of the plagues would be the death of every firstborn son in all of Egypt. So what happened was, if God's people wanted to be removed from this plague, there had to be a Passover lamb that had to take place.

So blood had to be posted above the door post. And so what would happen, the death angel that would go over every single house and every single firstborn of every single Egyptian home would die, except for the ones that had blood above the door. And so the death angel would literally pass over God's people. So God's mercy was on His people. He always looks after His people. So His promise was there that He would pass over them, so God's people were spared of His wrath.

What would happen, even years and years and years, hundreds and hundreds and hundreds of years, people would remember that God delivered them out of this. So they would celebrate it annually. They were supposed to celebrate it annually.

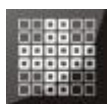
And so you would have couples leaving, God's people from places like Nazareth, and walking all the way to Jerusalem miles and miles and miles on foot. These people were poor. They couldn't travel. You've got Mary and Joseph, young, peasant, poor couple walking just to celebrate what God has done. They love Him. They love Him. And culturally, here's what would take place. You'd have a couple walking side-by-side together to remember the things of God.

I think about that in my own life, as I'm a very independent person. Like, if I hear truths from God, I'm always like, "Yeah, that's so good for me. Like, I'm going to be a better dad now. I'm going to be a better pastor now that I know that. I'm going to be a man of God now that I know that."

But really, what's happening here in the text is Mary and Joseph are going together, walking side-by-side together to remember what He's done. It's together.

This week, we were very encouraged and challenged. The Acts 29 Network that are our church is a part of, every year they fund the pastors and their wives to go on this humongous retreat in Vail, Colorado, just suffering for Christ. I mean, it's really difficult.

And so we fly out. It's beautiful. It's, like, 70 whatever degrees. And it's up in the mountains, and we get these great teachings from these wonderful pastors that are really pouring into our lives during that time.



And for the first time, I think a light bulb kind of came on. Jes and I were sitting together in the conference or in the retreat, and we got taught together side-by-side. Like, I don't know if you knew this, but I can't sit with my wife during church. And so with us doing that together, it was like, "We are learning this together." And there were times where the speaker would say something that was calling me out. And she was like, "Bam, bam," you know, doing that little side kick, right? Nudge, nudge, right? Put your arm around me, grab your shoulder real tight, you know, and stuff.

And that was going on, but it was good for me, because I was starting to say, "Oh, we're supposed to do this together." Like, I've been doing my spiritual life away from my wife for so long, and we're supposed to do it together.

So what I learned about Jesus is not just for me. I learn it for us. I learn it for us. So some of you who are in the independence world of, "I'm going to read this" – some of you ladies are like, "I'm going to do the Beth Moore thing, and I'm going to whatever. I'm going to read through this." And you're just totally separate from your husband in the way you grow.

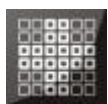
Some of you men are like, "Yeah, I just had this great conversation with this guy." And you come home, and your wife's like, "Hey, how did that conversation go?" "It was good." But you don't want to tell her what you got, because first of all, you don't want her to know your weaknesses and areas that you need to grow. So you don't want to say that, because then you're exposed, but we need to learn together as couples.

Some of you single people in this room are living so independently that you will never even allow room for someone else in your life. That's just total sin in your life. That's an area where you need to say, "You know what? I need other people to grow, and so one day, if I do get married, I'll be able to share this with somebody else."

So you have Mary and Joseph sharing life together. I just don't want to see people – like, typically, here it is in the South. I know so many of you that have fathers that their relationship with God was so personal that no one knew anything about it. Like, dad, oh, he's reading his Bible. When I walk in the room, he shuts it. Or he had his quiet time, but I never heard dad talk about the Lord.

And I remember talking to a pastor, an older pastor, recently. And he said, "You know, when I was a young pastor like you, I would go and travel and speak. And I would stay in other pastors' homes, and it was rare that I actually saw these pastors have a relationship with God, like a quiet time, like a reading of the Bible or praying with his family." I got to say, like, that's really sad.

I mean, people have got to see that this is a together thing that couples are praying and serving and loving Christ together. It's not just for you. Like, we have personalized Christianity way too much. We personalized it saying, "That's my personal relationship." Well, it is personal between you and Christ, but it's really not personal, because if anything, what we learn in the Scripture is that most of the Bible is written to churches, to a group of people and how they're growing together.



So we can't walk in this personal world, right? This is not Mary and Joseph. They don't live in personal world. They're going to say, "We're going to raise this son together. We're going to go and celebrate together." Verse 42, it says this in Chapter 2:

⁴²And when He was twelve years old, they went up according to custom.

Now, here's the thing. Some people would argue like, "Oh, you know, this is wrong, because He's 12 years old. And the custom is this is bar mitzvah. That's when he becomes a man and everybody celebrates and sings." That's not what's taking place here. The custom actually was, when you were 12, when you were 11, you would go to the temple in Jerusalem. And you would get used to the customs that were taking place so that when you do turn 13, you do know the custom.

So Jesus is preparing Himself for really His bar mitzvah coming early. They're bringing Him early. They're traveling this long distance with a 12-year-old. And what you'll know about Jesus is He was highly familiar with the commandments of God. Look in Verses 43-46. It says this.

⁴³And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. His parents did not know it, ⁴⁴but supposing Him to be in the group they went a day's journey.

Uh-oh.

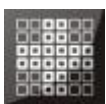
But then they began to search for Him among their relatives and acquaintances.

Anybody else have a problem here with that, right? You've got this godly couple that loves the Lord, and they're doing this together, and they go to the Passover. And they leave, and a day goes by, and they're like, "We're missing something. Oh, the Son of God, yeah, yeah, yeah, the one that we said that we'd take care of." And so you're going, "How did they miss that?" Three days go by.

Well, a couple of things here: When people would travel from something like that, typically, the women and the younger children would go first, and the men and the older boys would travel behind them. So what would happen, they would come side-by-side there, but they would leave separated. And what would happen, too, is older relatives, uncles, would watch after the kids as well. So there was a lot of that going on.

So a day's journey separated, they, you know, "I thought He was with you. I thought He was with you," that probably happened. And so they get there. They're a day away. And they say, "Hey, how did Jesus enjoy the travel?" "I thought He was with you," right?

And they're saying, "What do we need to do?" "Well, let's just stay here. We'll go back. We'll go and look for Him. He's Jesus. He's going to be fine," right? I'm sure they're not totally freaking out. But you'll notice something very interesting here in 46 through 47. It says this. Well, I'll just do 45.



⁴⁵and when they did not find Him, they returned to Jerusalem, searching for Him. ⁴⁶After three days they found Him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷And all who heard Him were amazed at His understanding and His answers.

After the Passover would take place, this big celebration of remembering God delivering His people, you would have the best rabbis, the best teachers, sitting in the temple. And what they would do is they would talk doctrine. They would talk theology. They would talk the big things of God, the deep things of God.

And you had these guys sitting around, and the younger children, or the younger want-to-be rabbis, would sit at their feet and they would ask questions. And what happened often is the rabbis would use a style of teaching that would ask them questions just to get things going, right? "What do you guys think of this?"

And so, if you can imagine, you have these rabbis who spent their lives dedicated to remembering the law, the Old Testament stuff, all the crazy things in Leviticus, right? They're standing up there, and they have a 12-year-old that is owning them, right? They're like, "Name three laws in Leviticus," and Jesus names all of them, right? He quotes all of Isaiah right in front of them, you know? He's going, "What do you guys think the dream of Nebuchadnezzar was about?" And Jesus is like, "Oh, that's about me," right? "It's about me."

And they're astounded at this little, young boy from Nazareth, His big time words that are coming out of His mouth about the deep things of God. Some of you say, "I hate doctrine." Really? That's so weird, because Jesus didn't, right? Jesus didn't at 12.

So Jesus is sitting there, and these guys are astounded at what He's saying. And so it's very interesting, because you get 48 through 49. It says this.

⁴⁸And when His parents saw Him, they were astonished.

I love that word and how they responded to Him. Look at this.

And His mother said to Him, "Son, why have you treated us so? Behold, your father and I have been searching for you in great distress." ⁴⁹And He said to them, "Why were you looking for me?

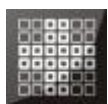
He needs a spanking, right, you know?

Did you not know that I must be in my Father's house?"

So they didn't understand why He was treating them this way, and I kind of get why. But some translations even say this. It says:

Do you not know that I must be about my Father's business?

"Do you not know that I want to know Him more, my Father more? So when it comes to conversations about how I might know Him more, I'm going to pursue that?"



And so, okay, this seems like Jesus has committed His first sin, right? It seems like, “Oh, He’s being disrespectful. Oh, man, you know, I’d wear Him out, right? He’s gone for three days, and He smarts off. You know what I’m saying?”

And you’re looking at this, and you’re going, “Well, how in the world does He have the authority to speak to His own mother this way?”

Alright, so let’s just go to another place that I think might help us. Look at John 2. You have this wedding that’s taking place. Jesus was invited to this wedding. It’s a great idea, by the way, for you married couples to invite Jesus to your wedding, which means that you share the Gospel at your wedding. You make Him the center of attention. It’s not about you. It’s about what Christ has done.

And this is what this couple – we don’t know their names – this is what they do. It’s great. Jesus’ first miracle is wine, alright. Baptist people always freak out. They’re like, “It’s not fermented.” Well, it’s fermented, alright? It was really good. That’s what we know, alright?

And so He has wine at this wedding. That’s His first miracle. And I want to show you. Notice how He speaks to His mother again, alright? John 2.

¹On the third day there was a wedding at Cana in Galilee, and the mother of Jesus was there. ²Jesus also was invited to the wedding with His disciples. ³When the wine ran out, the mother of Jesus said to Him, “They have no wine.” ⁴And Jesus said to her, “Woman, what does this have to do with me? My hour has not yet come.” ⁵His mother said to the servants, “Do whatever He tells you.”

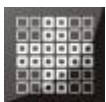
Alright, that’s the response from His mother after He said that.

⁶Now there were six stone water jars –

I’ve so many Christian bands chose the name something like that, “Six Stone Water Jars.”

– there for the Jewish rites of purification, each holding twenty or thirty gallons. ⁷Jesus said to the servants, “Fill the jars with water.” And they filled them up to the brim. ⁸And He said to them, “Now draw some out and take it to the master of the feast.” So they took it. ⁹When the master of the feast tasted the water now become wine, and did not know where it came from (though the servants who had drawn the water knew), the master of the feast called the bridegroom ¹⁰and said to Him, “Everyone serves the good wine first, and when people have drunk freely, then the poor wine. But you have kept the good wine until now.” ¹¹This, the first of His signs, Jesus did at Cana in Galilee, and manifested His glory. And His disciples believed in Him.

This is the very first miracle of Christ. And you say, “How was He able to communicate this way to His own mother?” because Jesus’ main purpose was to glorify His Father. That is why Jesus came and live and died for us.



You say, "I thought He came for me." No, He came to glorify His father, and you benefit from that, because His ultimate way of glorifying His Father is through His death on the cross. But He did that to glorify His Father. The Bible's not about us. The Bible's not about us. He lived His life to glorify the Father. So when it came down to, "Mom, I'm going to do this miracle now, because this is most important to the Father. I'm sorry, but you're going to have to be quiet and just watch," right? Because He is separating Himself from the needs of His Father from His needs of the earthly man.

And so many of us don't grasp worship, because we're wrapped up in how man views us. And everything we do is for man's approval and man's affection and the joy that we might get from someone saying, "You rock. You're awesome. Please continue to do that. That makes me happy."

And some of you, I mean, I see so many college students that come to our church. And they choose career paths based on, "What will man think of me? I know now that my parents will be so delighted in me." And the tragedy is people aren't going, "Is the Father pleased with me? Is my life about the Father's business, or is it about what others think?"

And that's a tragedy, because many of you choose your lifestyle to be wrapped up in what others think of you and not obedience and submission to the Father. Jesus' life from 12 years old, it's so sad that Jesus was more of a man at 12 years old than I ever will be, because His life was fully devoted to the Father. And that's what it means to be a man. That's what it means to be a woman, that your life is submitted fully to the Father.

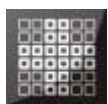
Some of you guys need to take queues from Jesus, because here's what He does. He's open to growing up and walking away from mommy, alright? You guys alright? He walks away from mommy. She's no longer – and I know many of you grew up in homes where your mom was the spiritual leader because dad didn't do anything. I totally get that. I'm sorry that that's the way it happened, but you men need to grow up and see God as the authority. And your life is going to be fully submitted and committed to Him.

I see so many young guys that can't make a decision without their mom. Even when they get married, they have a wife, but they also have a mom that still kind of lives with them, right? At some point, we need to obey Scripture and say, "You know what? I'm going to leave and cleave to my wife."

Some of you single guys are not set up that way. You're still living under mommy's ideas and what mommy wants you to do. But it's really, "What does God want for my life? How can I submit my life to Christ? How can I honor Christ?" It's not about making mom happy.

And you say, "What about honor your father and mother?" I totally get that, yes. But part of you honoring your father and mother is becoming your own person in Christ. That is the best thing that you can do for your parents is love Christ.

As married couples, some of us, we live out of fear of our spouses. "Well, I'm going to do this, because I just want to make that person happy." Marriage is not about happiness. It can't be about happiness. If



I live just to make Jes happy, we'll never move forward in the Gospel. If she lives just to make me happy, we will never move forward in the Gospel. She'll be an enabler of my sin.

At some point, every married couple needs to be about, "You know what? It's not about me making you happy. It's about me pleasing the Father." That's Jesus' life. This is what we learn from Jesus. I'm not about fearing man. I'm about my Father's business. I'm about my Father's business.

It's very interesting here, too. This is not something that's stranger to Jesus, even at 12 years old. Jesus appears multiple times in the Old Testament. When it refers to "the Angel of the Lord," by the way, that is Jesus. So you have three young Hebrew boys thrown in the fiery furnace, Shadrack, Meshach, and Abednego. And it says there was a fourth one who looks like a son of the gods. That's Nebuchadnezzar's pagan words as he looks into the fire. Who was it? Jesus. Jesus. There were times that God sends Jesus down to kick somebody's butt, and He comes back, right? I mean, that's who Jesus was.

And so we know that Jesus has always been. We have it in Colossians 1. All things are held together by Him and for Him. Without Him, nothing was created. And so He knows about what it means to submit to the Father, because He's always, always, always done it.

There's something in Scripture. It's very interested. You have consistently, like, five times referenced in the book of John that Jesus submits to the Father. You have multiple times that the Spirit – He doesn't act on His own authority. He submits to the Father.

And what you have even in the Holy Trinity, God the Father, God the Son, God the Holy Spirit, three in one, they submit to one another, and they honor one another. And they are a perfect unified one God. That's what we have in the Trinity, perfect submission all the way around.

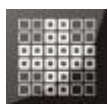
Very interesting, too, even in 1 Corinthians 11, when Paul addresses the issue between how men and women relate, let me just show you this. This is very good. 1 Corinthians 11:3, it says:

³But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

See what he did. He didn't just go, "Man is over his wife, period. Let's pray," right? He said, okay, we learn headship and authority and submission from how Christ submitted to God. It's a Trinitarian idea. We get it from what the Trinity looks like. As the Son submits to the Father, so we also understand submission and authority to the Father. That's where fear of man doesn't even come in.

So Jesus learns this perfect balance of submission and authority and unity from the Trinity. So what you find even further is something very interesting, because He is submissive to the Father in Luke, but He's also submissive to His parents. Notice with me in Verse 51 it says:

⁵¹And He went down with them and came to Nazareth and was –



What? What's the word? Seriously, what's the word? Submissive, right? That's not a popular word, right? You didn't even want to say it.

– He was submissive to them, and His mother treasured up all these things in her heart.

Which, by the way, Luke's probably getting all the story from His mother, because she treasured it up in her heart. Now, she's telling him, so he's writing it down, and it becomes the Word of God. It's very interesting how that plays out. And it says this:

⁵²*And Jesus increased in wisdom and in stature and in favor with God and man.*

So we see what happens in 52, the same thing that happens in Verse 40. Let me just show you Verse 40 real quick.

⁴⁰*And the child grew and became strong, filled with wisdom. And the favor of God was upon Him.*

This is exactly what he's saying twice about Christ in one passage. He grew up. He's full of wisdom, and He grew in favor with God. It says even in 52, He grew up. He's bigger. Like, that's the only difference, but He's continuing to grow in favor with God.

Now, here's the difference between the way that Christ worships and the way that we worship, because we are sinners. We're born in it. Our first parents, Adam and Eve, they committed sin in the garden. They wanted to be like God, so they disobeyed Him. So sin enters the world. All of us who are born from male and female, which is all of us, we are born in sin. We're wicked. Everyone is wicked.

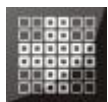
So what's promised here is our growth in the Gospel has to come first through Christ, what He's accomplished on the cross, because God can't look at sin. He can't allow sin, so we have to have a perfect sacrifice. We have to have a Passover Lamb, what we just saw earlier. We have to be relieved of God's wrath.

So Christ is our Passover Lamb. He lived a perfect, sinless life, died in our place, so that we can know the Father. And we move from sin into obedience. And we consistently wrestle with sin.

Now, here's the difference between how we live and how Christ lived. Christ doesn't have to move from sin. He just continues to grow in his understanding. So He grows more from faith to faith to grace to grace and strength, from obedience to even higher levels of obedience that Christ is growing in.

So we don't have to deal with that. We've got sin in our lives that calls us from worshiping God because of our sin. Jesus doesn't have to deal with that, but I find it very interesting that Jesus' desire, even without sin, is to know the Father more and more and more and grow in deeper and deeper understanding of Him and practice of Him in obedience to Him. That's Jesus' desire.

So if we look at, like, a Romans 12 that tells us that our spiritual act of worship is living as a living sacrifice to God, what does that look like for us when we look at Jesus' life? Because Jesus' life is all about His ultimate desire is to worship the Father. And what you're going to see here is Jesus maturing



in His relationship with God, in His understanding of who He is, so that He would take the ultimate plunge of obedience, becoming obedient to death, as Philippians says, even death on the cross.

So Christ's obedience was for that purpose. He wants to know God deeply, so that eventually He could go to the cross. At 12 years old, He wants to know Him more and more and more so that He could follow through the perfect act of obedience. So it's not just knowledge, but it's practice. Because He's not just like, "I just want to get my head full."

He wants to get His heart full so that He could fully obey the Father. Is that us? Is that us? Because my fear is this, my fear is with a young church, there's a tendency to be very immature. And we can grow in our understanding of who He is, and we can get our heads really full and really big. And we've been covering big doctrinal things this last year. I mean, that's what we did. We just went through Philippians, and it was great, the great depth of Philippians that challenged our hearts. We did 1 Corinthians that challenged our hearts.

But my fear is this, that we are not doing it for purposes of growing in deeper obedience to the Father. I mean, my fear is we have a lot of theology but not a lot of reality. I think at some point, we've got to start taking what we know and practicing it so that we can be fully obedient to the Father. We can move towards deeper obedience to the Father.

If you're still fighting the same sins, or if you're not fighting the same sins, that's an issue. If you're knowing more about God, but you're not fighting sin any harder, are you serious? Every single thing that we know about God should push us to fight sin even harder so that we can grow in our understanding of who He is, yes, and then grow deeper in our practice, because Jesus lived His life so that He could make the ultimate sacrifice for us on the cross. He did it for us, for His glory, to please the Father.

That's what it means to worship, that we want to know Him more so that we can grow in further obedience to Him. God help us.

