

**The Index to Time**  
**Genesis 1:1-2:8**  
**October 5, 2008**  
**Peter Hiett**

Wes Seeliger wrote a book called *Western Theology* that's meant a lot to me, at least what he says in the book. Because in the book he argues that there are two kinds of people in this world that have two different views of reality: there are settlers and there are pioneers.

The first see life as a possession to be carefully guarded, preserved.

The second see life as this wild explosion; a gift that's meant to be spent, a journey that's meant to be traveled.

He argues that each view gives rise to its respective theology: settler theology and pioneer theology.

In settler theology, the church is a courthouse, the center of town life. It's an old stone structure full of records and laws. It's a symbol of order and stability and, most of all, security. The mayor's office is on the top floor where his eagle eye ferrets out all the activity in the town. The smallest little failure, smallest transgression, he would notice. And that's settler theology.

In Pioneer theology the church is like a covered wagon, a tent on wheels, a tabernacle on wheels, always on the move. It's where pioneers eat, sleep, fight, love and die. It creaks and it's scarred with all kinds of marks from arrows and attacks. It's held together by bailing wire, but it's where the action is. Always moving toward the future and it's not comfortable. But the pioneers are more into adventure than they are into comfort. This picture kind of reminds me of my dad. He was into the Wild West and cowboys and adventure.

In settler theology, God is the mayor. He's dressed like a dude from back East. He lounges all day in an overstuffed chair in the top of the courthouse there in his office. He keeps the blinds drawn most the time, so nobody really knows for sure whether or not he's there. No one sees him directly, and that's good, that way they honor him. He must be there because there's order in the town. And just knowing that he's up there keeps everything orderly and predictable and under control. He sends the sheriff every now and then to check on pioneers that ride into the settlement.

In pioneer theology, God is the trail boss. He's rough and rugged and full of life. He chews tobacco, rough cut. The trail boss lives, eats and sleeps, fights with his people. He gets down in the mud with the pioneers to help them push their wagons because oftentimes the wagons will get stuck, like, in a rut. He prods the pioneers when they get soft and want to turn back. You see, His fist is like an expression of His concern: He's been known to even beat the tar out of pioneers for their own good and get them back on the trail.

Well, in settler theology, Jesus is the sheriff. He wears a white hat, drinks milk, is always polite to the good town people. But He outdraws the bad guys and He decides who goes to jail.

In pioneer theology, Jesus is the scout. He rides out ahead to blaze a trail for the pioneers. He lives the dangers of the trail; He suffers along with everybody else. He's attacked by Indians. Through His word and through His actions He demonstrates the true intentions of the trail boss and by looking at the scout, all these pilgrims watching Him, they know the way.

In settler theology, the Holy Spirit is a saloon girl and She keeps all the settlers comfortable and nice. Plays easy-listening music on the piano in the town saloon and She serves them ice tea, not usually whiskey.

In pioneer theology, the Holy Spirit brings another kind of comfort. The Holy Spirit is the buffalo hunter: He furnishes fresh meat to the pioneers. Without it they'd just die. The buffalo hunter is kind of a wild man, strange character. Pioneers can never quite tell what He's going to do next. It scares the hell out of the town folks. He carries a big black gun and it goes off like a cannon and sometimes on Sundays He rides into town when the settlers have their ice cream social. And with His gun in hand, He'll sneak up to the window of the courthouse, fire off a tremendous blast. The men jump, the women scream, the dogs bark and then chuckling to himself, the buffalo hunter, He rides back out to the wagon train firing His gun the whole way as he goes.

And in settler theology, you see the Christian is a settler. His concern is to stay on good terms with the mayor, keep out of the sheriff's way and avoid all buffalo hunters. And that wide open frontier out there, well, it just kind of makes him nervous. His motto is "Safety First." Keeps his money in the bank, never ever misses an ice cream social.

In pioneer theology, the Christian is a pioneer: daring, hungry for a new life. He rides hard and feels sorry for those that miss the thrill of life out there on the trail and he dies with his boots on, still traveling.

In settler theology, the clergyman is the banker--very well-respected. Within his vault are locked the values of the town. He is very well-respected. He has a gun but it's hidden in his desk. He feels that the he and the sheriff have a lot in common, seeing as they both protect the bank.

In pioneer theology, the clergyman is the cook. He doesn't furnish the meat, he just dishes up what the buffalo hunter provides. He never confuses his job with that of the trail boss, scout or buffalo hunter. He's just another pioneer who's learned how to cook what the buffalo hunter brings. He helps the pioneer to get on out there and pioneer.

In settler theology, faith is believing that the mayor is in the courthouse, keeping your nose clean at all times.

In pioneer theology, faith is the spirit of adventure. I mean, it's a readiness to move out and risk everything in response to the restless voice of the trail boss and the actions of the scout.

And in settler theology, sin is breaking a town ordinance and holiness is tiptoeing around the courthouse.

In pioneer theology, sin is wanting to turn back or maybe to stay right where you are and holiness is following the scout. So, you see, there is a price to pay with pioneer theology. It's inconvenient, uncomfortable, threatening and at times it's just downright scary.

But there's a price to pay with settler theology, too, and that is that you never go anywhere; you're stuck right where you are.

Settler theology and pioneer theology, which one's right?

Let's pray:

Father, would You help us to see things the way You see them? And, Lord God, to do that You're going to have to open our hearts really wide. You're going to have to fire up our brains and invigorate our spirits. And so, we ask that in the name of Jesus and through the power of Your Holy Spirit. Amen.

Well, it was 11 months ago that many of us were at Lookout Mountain Community Church preaching through Genesis, Chapter 2. Many of us, however – many of us weren't. Many have joined us since then, but that was 11 months ago. I had been there 15 years; it had been quite a journey. We'd built an awesome new building, a great building.

And, you know, I think I started to kind of figure that I'd just settle there. And people ask, "Well, you know, what happened? Why the move?" And I could give a million answers, but I think probably the very best would be, 'Well, the trail boss decided it was time to strike camp and move on.' Move on, but keep preaching, even though Genesis.

Now, many of you were there for that, many of you were not. But whether you were there or not, I hope that you would take advantage of the resources we have online now. So, all of those sermons are there, both in an audio format and in a written format so you can go back and look at them and catch up.

But even so, tonight I want to do a little catch-up and make a point.

**Genesis 1:1-5** "In the beginning God created the heavens and the earth. The earth was without form and void and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters and God said, "Let there be light." And there was light and God saw the light was good and God separated the light from the darkness and God called the light day and the darkness He called night and there was evening and there was morning, a first day."

Genesis then goes on to describe four more days of creation. And then on the sixth day...

**Genesis 1:26-27** “Then God said, “Let us make man, Adam, in our image after our likeness and let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.” So, God created man in His own image. In the image of God, He created a male and female, He created them.”

“Let us make man in our own image,” He said. And I guess that’s His purpose.

**Genesis 1:31-2:4** “And God saw everything. God saw everything that He had made and behold, [check it out,] it was very good. And there was evening and there was morning, the sixth day. Thus the heavens and the earth were finished and all the hosts of them. And on the seventh day, God finished His work that He had done and He rested on the seventh day from all His work that He had done. So, God blessed the seventh day and made it holy because on it God rested from all His work that He had done in creation. These are the generations of the heavens and the earth when they were created in the day that the Lord God made the earth and heavens.

Seven days, the day, that God made the earth and heavens. Seven days that are one day that are also generations. These are like weird days and they make up an amazing week.

Kind of like this:

[image]

...beginning, one, two, three, four, five, six, seven.

On the seventh day, God is finished with creation and all that He made is very good, is paradise.

In Chapter 2, God makes Eden. But Adam and Eve sin. You heard about that and God kicks them out of Eden, east of Eden into the wilderness, kicks of them out of Eden into the wilderness.

So, I think most people walk away with the idea that long, long, long ago at the end of this amazing week, at the end of that amazing week, everything was perfect until people came along and screwed the whole thing up. So, God had this great and perfect plan and you mess it up. God made it all very good, willed it all very good until we willed it bad and screwed the whole thing up.

But because God is so nice, He sent some laws with Moses. And even better, He sent some life principles and application points with Jesus so we could apply them to our lives and make the best of it here in the wilderness, hunker down and do our best to reconstruct the garden with all of our knowledge of good and evil.

And, you know, that’s the way most people pick a church, by that way. Which one looks the most like Eden, you know, a little garden where they got it all together. And which one has the best knowledge of good and evil? The best rules, laws, life application points to make this world easy?

Well, anyway, I think that most people believe God tried to make everything very good. He tried, but wrecked His plan. And now, if you think that, if that's what you think, that ought to stress you out a little bit because it means you and your bad choices are more powerful than God's plan, right? He willed something, you willed something else and you won. Your will to sin is stronger than God's will to save. And since your choice is stronger than God's choice, well, gosh, then you're going to need all the knowledge of good and evil that you can get; all the laws and formulas and religion you can get so you can make good choices because Jesus can't choose you unless you first choose Him. And because most haven't chosen Jesus and because preachers tell us most won't choose Jesus and even can't, God will have to forever look at everything that He has made and admit, well, it's not all very good.

Not very good for most men are not good and not in His image, but an abomination of His image forever and ever without end. I think that's the way most people kind read this story. In other words, that talking snake got his wish and most people are not safe and most people cannot be saved—cannot be made in God's image.

And that seventh day where everything, everything was very good, oh, baby, that is long, long, long gone. So, most people, I think view time as something like this:

[image]

...that seven days, if you were to put it on a timeline, that seven days would be way back here, a long, long, long time ago at the beginning, right?

[image]

And you could hardly even see it because we're just talking about seven days. I mean, whether a young earth or an old earth or, I mean, it's was a long, long, long time ago. And then you go to time and you get stuff like the dinosaurs here and then the Ark. I don't know if they were – yes, I don't know how that works. But Ark and then, let's see, you've got the whole Israel thing going and captivity and everything.

[image]

And then God tries Plan B. He tries Jesus and Jesus comes along and that kind of works, but not totally.

And then you get the church coming along here and then, what, Britney Spears, Michael Jackson, Harry Potter. I mean, just all kinds of bad stuff happens and that seventh day, that seventh day is just like way, way, way, way back there in the distant past.

Things are bad and the seventh day is long gone. I think that's what most think and what most believe. The seventh day was the Garden of Eden and the seventh day is long gone.

But you see, there is some problems with that idea. If the Garden was the seventh day where everything was very good, where did that freakin' talking snake come from, right? I mean, talking-evil-snakes named "Satan" are bad. That's not good. Where did that come from?

And if everything is good, why is there a poison tree smack-dab in the middle of the garden? That's not good; it doesn't seem good to me. And get this. Why would we need a walled garden if everything is good, right? And that's what Eden means, "a walled garden." I mean, a garden is like a little bit of order in the midst of a sea of chaos.

And even if it was paradise, it wasn't paradise for Eve. Eve's heart was empty and restless and longing to be filled with rest.

So, Eden may have been the beginning of paradise, but certainly not the end for not everything was very good.

It wasn't the seventh day.

And get this: scripture tells us that it wasn't the seventh day.

**Genesis 2:4-5** "These are the generations of the heavens and the earth. When they were created on the day that the Lord God made the earth and the heavens when no bush of the field was yet in the land." [No bush of the field was yet in the land. Well, that's like the third day, right?] And no small plant of the field had yet sprung up for the Lord God had not caused it to rain on the land there was no Adam, no man to work the ground."

When there was no Adam, well, that's like the sixth day.

**Genesis 2:7-8** "Then the Lord God formed the man of dust from the ground and breathed into his nostrils the breath of life, spirit of life and the man became a living creature, [the Adam became a living creature. You see, this isn't just a story about one dude. Adam means mankind and mankind—check this out—is still being created. That happens on the sixth day.] And the Lord God planted a garden in Eden in the East and there He put the man whom He had formed."

And so, this is like the sixth day and it still must be the sixth day right now for by the seventh day, humanity is complete in God's image, right?

Scripture says that Jesus is the exact image of God and that we are being conformed to His image. So, none of us are finished yet in God's image. You're half-baked. And it still must be day six for us, but not for Jesus because Scripture says that Jesus is the first born of all creation. It says that Jesus is first fruit of the new creation which, by the way, in Scripture it doesn't talk about an old creation, just this new creation.

And get this: Jesus said His Father had been working until now. Do you know when He said that? It was like 30 A.D. That means creation wasn't finished until at least 30 A.D. because when creation is finished, God does what? Rests. And He says, "My Father is working still."

And that's interesting because when He said that in 30 A.D., a little bit after that Jesus tells a thief, "Today you will be with Me in paradise" and when He lifts His head from a cross, He cries, "It is finished!" You know, that was the end of the sixth day of the week? Friday. At the edge of the seventh day, the Sabbath. Well, it still must be the sixth day of creation somehow because we're all still being made in God's image, but Jesus must be in the seventh day for He is God's image – finished image in the seventh day. Seven.

You know, the Bible makes a really big deal out of the number seven. It's the number of completion and fullness. Did you know in Scripture that there is a fullness of time? And God has a plan for the fullness of time. Time doesn't go on forever, but in Scripture it has a beginning and an end. There's a fullness of time and seven is the number of fullness. Seven days in a week, we remember that and remember that God rested on the seventh. Seven is important: seven days in a week, number seven on John Elway's jersey. I mean, pay attention to seven. You got it? Seven is important.

In the Revelation there are seven churches, seven lamps and seven spirits, seven stars, seven seals, seven trumpets, seven thunders and seven bowls. Broken seals in that day revealed meaning. Trumpets proclaimed news, and bowls were judgments. There are meanings, proclamations and judgments revealed throughout time in the fullness of time. And in the Revelation, get this, at the end of each series of seven, it's like time comes to an end.

By the last seal, the sky has rolled up and the stars fall from the sky. That's big. By the last trumpet, an angel declares that time—*chronos*—will be no more. At the last trumpet, the kingdoms of this world are become the kingdoms of our Lord and of His Christ. And at the seventh bowl, the wrath of God is ended, says Scripture. And a voice cries out, "It is done." Whew. Kind of like, "It is finished."

You know, in the Gospels most of the action happens in seven days? We call it the Passion Week which culminates in Jesus crying out, "It is finished!"

Oh, that's wild. But, you see, if we take the Bible seriously, well, then, we have to view time as something kind of like this:

[image]

All of time is like these seven days and then the end: beginning and end. Or maybe this is the end. Jesus dies at the end of the seventh day and He is the end.

All of creation, though, is seven days or maybe six for creation is finished somehow at Christ when He dies on the Cross. He's the first born of all creation. And get this: Scripture says He is the end of the ages and we've come to the end of the ages. And all of history is like His story. All of time. Seven days.

And now you may be thinking to yourself, “Well, that’s crazy. That’s just stupid. It’s hard enough to believe God created the world in just seven days, but now you’re suggesting that God created the world six, seven days ago?” Yes. That’s what the Bible seems to say.

You know, for most of history that seemed absurd until Albert Einstein and modern physicists demonstrated that time is relative to the speed of light and that, in fact, light itself is eternal. So, to really know what time it is, you have to ask, “Where are you standing?” because time is relative.

Several years ago I read a book by Gerald Schroeder, a Jewish astrophysicist from MIT that lives in Jerusalem now. And he argues that if the world is 15 billion years old from our standpoint, then from the standpoint of the Big Bang, specifically “quark confinement,” he says, our world would actually be seven days old--not seem seven days old, but be seven days old because time is relative to where you’re standing.

You know, scientists can argue the details, but not the principles. To say the world is 15 billion years old is really just as valid as saying that it’s six or seven days old depending on where you’re standing. And get this: at Genesis 1:1, there was no earth to stand on. And God is eternal. He’s light.

Now, check this out.

[image]

That’s all of time, chronological time, right? Everything thing on this timeline is temporal, right? It’s chronology. Everything on this timeline is mortal. That means it comes to an end; it dies and comes to an end.

And where are we? Well, here I am. I’m on this timeline right here, right?

[image]

Where’s death and hell? Death and Hades? Revelation says that at the end it will be thrown into the lake of fire and death will be no more. I think Scripture would testify it’s on this timeline.

But now check this out: where’s God?

Is He temporal? No. God is – He’s off the line. He’s eternal. Is He mortal? No, He’s immortal. In fact, Scripture says, “God alone has immortality.” That means if hell were to go on forever, God would have to keep filling it with Himself. That wrecks it.

But anyway, God alone has immortality. Does He exist in chronological time? In other words, does God change? No. He’s changeless, right? In fact, His name is I Am That I Am. He’s off the chart, He’s off the line. God is not stuck on this line. In fact, God made the line. He made space and time.

But, now, let me ask you another question: where's Jesus?

Well, that's hard, isn't it? Because Jesus is God in flesh. He is eternity wrapped in temporality. He is immortality wrapped in mortality. When Jesus was born, eternity invaded temporality. And when Jesus died, eternity invaded us because He gave us his Spirit, His life, His blood, His immortality. His what? His eternal life.

So, where is Jesus? Well, He's here, right?

[image]

I mean, Jesus is here. He's God. Oh, and He's here.

[image]

He's the beginning—that's what Scripture says—and the end. He's here.

[image]

Oh, and check it out, He's here because right here eternity invaded temporality, right? He's here, He entered the line.

[image]

And, oh, check this out. He's here because He fills His people with Himself.

Now, this is wild, but when Christ lives in us, even though our bodies are dying here in the sixth day, the Spirit inside of us is living in the seventh day: eternal life. And we are first fruits of the new creation, that's what Scripture calls us. We have eternal life and we enter God's rest. The seventh day of each week comes to an end, but God's seventh day never comes to an end. The finished creation never comes to an end. In fact, the finished creation is – well, it's full of the end because Jesus is the end.

So, I really don't know how to draw the seventh day because on the seventh day it's like temporality bleeds into eternity or maybe it's that eternity bleeds into temporality.

But please understand Jesus is the beginning and the end.

Jesus is the way.

You see, Jesus is the doorway – that's what Scripture says Jesus is. He's the doorway to the finished creation. Where God sees everything that He has made and, behold, it's all very good.

So, according to Scripture, the seventh day isn't lost somewhere in the distant past. The seventh day is in the future and, in fact, already in our hearts by faith. And that means that the story isn't over, in fact, it's just starting to get good. And Genesis 1 is not the history of some ancient week long gone. Genesis 1 is like the index to all of time. You know at the start of a book it has an index and it maps out everything that's going to be in the story in the book? The index to the

greatest story ever told, the Good News, it's good because the story isn't over and it's good because the last chapter is nothing but good.

We didn't stop God's plan. How arrogant of us to think that we could stop God's plan who exists outside of time. We didn't wreck God's story. Our bad choices are not stronger than His good choice, His choice, His judgment, His word who is Jesus. That's His judgment and His word.

So, get this: Genesis 1:1 through 2:4 isn't ancient history; it's the index to all of history which is His story that becomes your story. If you believe the index, if you believe the plot, the plot will give you courage to turn the page and finish the story. The story isn't over. And if you think it is, it's only because you're too scared to turn the page, you're stuck.

What I'm driving at is that the pioneers are right.

And the settlers? They're dead.

If you settle in this world, it turns into death and hell. Death and hell are part of this world on the timeline. And so, you see, sin really is its wanting to turn back, it's trying to settle here in the sixth day.

Hell is refusing to trust the trail boss and follow the scout.

Hell is trusting your own knowledge of good and evil.

Hell is building your own courthouse which becomes your prison and then your grave.

Genesis 1 isn't ancient history; it's the index to all of history, all of time and by Genesis 2 we're back in time and God is telling us how we make the journey from day six to day seven.

In Chapter 3, Eve doesn't trust the trail boss. She trusts the knowledge of good and evil, the law. And she gives some to her husband Adam who is with her and they build a courthouse and it becomes their grave. They're settlers and they die.

Moses is the one that wrote Genesis--compiled it at least, and he continues the story. He gives it to a wagon train of Israelites crossing the desert to a promise land, but they don't trust the scouts, they don't trust Joshua, *Jeshua*. They turn back in fear and they relive the same old story over and over in the desert. You see, they're settlers and they die.

When their children finally enter the land, they build a stone temple. God told them that He preferred a tent because He liked to travel, He said. But they think they've arrived and in reality they haven't arrived. So God destroys their temple, destroys their city and makes them strike camp.

And now, we still build temples, churches, pretend they're courthouses, club houses, casinos where we have all the answers and we pretend that we've arrived. You see, we're settlers.

After Genesis 1, Scripture is full of settlers that die until you come to Jesus. Scripture calls Him the pioneer and perfecter of our faith and it says, "Look to Him."

And when you look to Him, He hands you a cup which is His spirit, His life, His blood, His love, His mercy. He fills the temple with His spirit and makes it move. He's Joshua the scout who gives His life to lead the children of God across the Jordan into paradise. He's the great bridegroom who buys back His wayward bride; He romances her fortress of a heart and then fills her with His love. His blood, His mercy in us dissolves the courthouse walls and sets us free to walk in love. His blood, His lifeblood is our courage.

And so, you see, I want you to trust Him as we walk forward into Genesis. Talk to Him, pray to Him, call on Him because I think He has new things to show us. And I want you to trust Him as you walk into your future because, you see, God wants you to go somewhere: a promised land.

But sometimes in fear we choose to settle in the desert. And what we think is our fortress soon becomes our prison. It's God in His mercy that tears down our prisons and makes us strike camp. We think it's bad, but it's good.

Last year about this time my courthouse was really beginning to crumble. Years before it had felt like a wagon train, but for me, at least, it had slowly turned into a prison.

On a Sunday last year about this time I had just finished preaching and folks were receiving communion and Susan, my wife, she grabbed me in the front row and she said, "Peter, I just saw your dad."

Every now and then my wife has visions, I don't know why, but she doesn't make them up and, you see, my dad is dead or maybe he's alive. You see, I really think he was visiting us from the seventh day. She said, "I saw your dad. He was standing right in front of us, Peter. His eyes were so alive, filled with excitement and life and this spirit of adventure." And she said, "As he stood there staring at me with these burning eyes, he had this, like, bowl/cup-like thing in his hands." And she said, "Peter, he reached forward like this and he said, 'Susan and Peter, do not be afraid to drink from the cup that the Lord has for you' and then he vanished."

And I remember thinking, 'Here we go.'

Sure enough, God struck camp, destroyed my old Jerusalem, sent me packing and now here I am in a wagon train drinking the Lord's cup in a place that once trapped me in fear. And, you see, that's not bad. That's good.

Last week my friend (Kim) met me for coffee and gave me those four songs that she said God had been wanting her to give me. She described these miraculous things that happened around that to explain why she came to that conclusion. And she said, "Now, Peter, this is weird. This is weird. You probably think I'm crazy, but one of them is this old REO Speedwagon song. I don't know if you know it, but if you would, just listen to it and pay attention to the lyrics."

And (Kim) didn't know it, but I did know that song. In fact, that was the very song I remember that I had blasted over the stereo speakers in my '67 Mustang as I drove around downtown Denver one fall day in 1981. You see, the fortress of my heart was crumbling and I was psyching

myself up to walk in Kenmark Jewelers on 17<sup>th</sup> Street and purchase a wedding ring, an engagement ring, because, well, I was about to make a change, turn the page, and walk into the future. Last week I realized that it wasn't just REO Speedwagon singing to me, it was Jesus. And, you see, He's singing to you, His bride.

And so, as we go from the index into the story of our journey, we're about to read of Adam and the woman and it turns out that we are the woman and Jesus is the ultimate Adam. When you follow the story, you realize that we nail Him to a tree and then we build a courthouse for ourselves in shame. It's our prison and our grave. We're the bride of Christ. But Jesus came to romance us out of our dungeons and into His seventh day.

On the seventh day at the end of the Bible, there's a feast. It's the wedding supper of the lamb and there He fills us finally and forever with Himself.

And so, on that sixth day, that Friday, He took bread and He broke it saying, "This is My body which is given to you. Take and eat. Do it in remembrance of Me."

And in the same way, after supper He took the cup and He said, "This is My blood of the Covenant which is poured out for many. Drink of it, all of you."

I don't know what all of this means for you. However, I imagine that some of you are stuck and I really believe that Jesus is saying, "My cup is on the table. Our love, Father, Son and Holy Spirit, is spilling, waiting here for you to take and drink of."

And so, if you're tired of the same old story, turn some pages. Don't be afraid to drink the cup that the Lord has for you. In Jesus' name, believe the Gospel.

Amen.

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Communion

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Benediction

Since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and sin which clings so closely and let us run with endurance, perseverance, the race that is set before us looking to Jesus, [the pioneer] and perfecter of our faith, who for the joy that was set before Him endured the cross despising the shame and is seated at the right hand of the throne of God."

If you're having trouble looking to Jesus, following Jesus—you know, the word disciple means follower—it could be because you're stuck in a moment in time. But I have news for you, it's good news. Jesus has descended into all our moments and if you'll look, He's there and He has a

cup. The cup is your power to break out of that prison and move on. It's forgiveness, it's life, it's love, it's joy.

And so, if you're having trouble moving, we have a ministry team and they're going to be on the sides of the room kind of the green chairs with a candle. And God uses prayer sometime to unstick us. And really what it is is it's helping someone to see, "No, Jesus was there. And you believed a lie about Him" or "Jesus was there and He wants you to forgive them" or "Jesus was there and this is His cup and this is how you move on."

And so, if you're stuck, we invite you to go to one of the ministry team. They'd love to pray with you. But remember what we said, drink until drunk, okay, by God. He drinks your worship and He wants to commune with you. So, I invite you to just stay and worship if you like.

But God bless you and believe Jesus.

He really is good.

Amen.