

The King's Miracles

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[0:00] Matthew 12, verse 15, and the context is Jesus is now healed on the Sabbath day, and the Pharisees go out and plot how they might kill Jesus.

! That's verse 14, and now we look at verse 15, and we'll read through verse 29. Aware of this, Jesus withdrew from that place. Many followed him, and he healed all their sick, warning them not to tell who he was.

This was to fulfill what was spoken through the prophet Isaiah. Here is my servant, whom I have chosen, the one I love and whom I delight.

I will put my spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out. No one will hear his voice in the streets.

A bruised reed he will not break. In a smoldering wick he will not snuff out. Till he leads justice to victory. In his name the nations will put their hope.

[1:05] Then they brought him a demon-possessed man who was blind and mute, and Jesus healed him so that he could both talk and see. And all the people were astonished, and they said, could this be the son of David?

But when the Pharisees heard this, they said, it is only by Beelzebub, the prince of the demons, that this fellow drives out demons. Jesus knew their thoughts, and he said to them, Every kingdom divided against itself will be ruined, and every city or household divided against itself will not stand. If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? And if I drive out demons by Beelzebub, by whom do your people drive them out?

So then they will be your judges. But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you. Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man?

Then he can rob his house. Children, what do all of these people have in common?

[2:23] The ten men with leprosy, a paralyzed servant suffering terribly, a boy with seizures, a young demon-possessed daughter of a Canaanite woman.

The mother-in-law, sick with fever, a woman with a bleeding disease for twelve years. The man who could not hear or speak without stammering.

The man born blind, blind Bartimaeus. The man blind and mute. The man with the shriveled hand. The man with the ear cut off.

The twelve-year-old girl who had died. The widow's only son who had died. Lazarus, four days dead.

Well, of course, we recognize these figures, don't we, from the scriptures as real boys and girls, just like us.

[3:23] Real men and women who lived on this same earth 2,000 years ago and had various physical problems. But every one of them met Jesus of Nazareth and he healed them all from their diseases and raised them from the dead.

And these are just a sampling of the far greater multitude of all of those that Jesus healed during his three-year ministry on the earth.

Let me read for you some of the summary statements that Matthew gives as he works through his gospel. Just from one gospel. These are not parallel, repeated verses from the different gospels. Just from Matthew. As we go through the three years of Jesus' life and pause along the way for these summary statements. Matthew 4, 23 to 25.

Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people.

[4:30] News about him spread all over Syria and people brought to him all who were sick with various diseases. Those suffering severe pain, the demon-possessed, those having seizures, the paralyzed.

And he healed them. Matthew chapter 8. It's a Sabbath day in Capernaum. And he's preached in the synagogue in the morning and cast out a demon.

That evening, the whole town showed up at the door bringing all their sick who had various diseases and the demon-possessed. And he drove out the spirits with a word and healed all the sick.

Notice, they brought all the sick and he healed all the sick. No wonder the crowd said, nothing like this has ever been seen in Israel.

It was utterly unique to see it on that scale, on that magnitude, with such power. Chapter 9. Jesus is in Galilee.

[5:35] And he went through all the towns and villages, preaching the good news of the kingdom, and healing every disease and sickness. All the towns and villages of that region, healing every disease and sickness.

Some time later, he's in Galilee, and we read, many followed him. Chapter 12. And he healed all their sick. They came deformed and diseased.

They left made whole. Chapter 14. He comes to Gennesaret. Not a town, but a whole region on the western shore of the Sea of Galilee. And we read, men sent word to all the surrounding country.

And people brought all their sick to him. Of course they did. They had heard what Jesus had done. Wouldn't you? Think of all the people that you know.

Maybe in your family who are sick or diseased or deformed in some way, have some imperfection. And suffer because of it. Neighbors. Friends. And if you heard that the miracle working Jesus was in Bremen, you would see to it that you would get them to Jesus to have him heal them.

[6:59] And that's what they did. And they begged Jesus to let the sick just touch the edge of his cloak. And all who touched him were healed. They brought all their sick to Jesus.

And all who touched him were healed. Chapter 14. Sometime later, he's going along the Sea of Galilee. And great crowds came to him, bringing the lame, the blind, the crippled, the mute, and many others, and laid them at his feet.

And he healed them. The people were amazed when they saw the mute speaking. The crippled made well. The lame walking and the blind seeing. And they praised the God of Israel.

So there are the summary statements just in the Gospel of Matthew showing us just how many miracles of healing Jesus did. And in between those summary statements, we have all those individuals that I began with that met Jesus and were healed by him.

So anyone even a little bit familiar. Well, the picture that we see then from the Gospel account is that there were many towns in that entire region of the world, stretching from the northern parts of Palestine all the way down into Jerusalem and Judea and so on.

[8:26] Many towns where you would be hard-pressed to find anyone who did not have a close relative, friend, or neighbor who was healed by Jesus.

That was just the way it was. So extensive were Jesus' miracles. These people who had been healed by him were all over the place, each with a story to tell.

People had known them before and after and had a hard time believing it was the same person. Can you imagine the joy that Jesus left behind wherever he went?

Think of all of our nursing homes and hospitals and sick rooms and places, home beds where people are sick, diseased, of some physical affliction.

And to think of them all being healed. This is our King, the Lord Jesus Christ. Now anyone even familiar then, a little bit with the four Gospel accounts, knows that miracles of healing played a significant role in the ministry of our Lord Jesus Christ.

[9:39] But the real meaning of those miracles, I'm afraid, is not as well understood. I wonder, do you understand the role of Jesus' miracles?

Why was our Messiah King a miracle worker? Well, I'd like to seek to answer that question this morning. And here's the main point, the big overarching lesson.

Jesus' miracles are directly linked to the kingdom of God. Jesus' miracles and the kingdom of God are directly linked.

They belong together. Now some of the summary statements that we found even in Matthew, two of them, Matthew 4, 23 and Matthew 9, 35, each make this plain.

When they tell us that he went about preaching the good news of the kingdom and healing every disease and sickness. This was like Jesus' one-two punch.

[10:42] Preaching the kingdom and healing every disease and sickness. And those two things are not unrelated activities. His healings are directly related to his preaching of the kingdom of God.

So that we could actually even say that the Lord Jesus preached the kingdom of God with words and with wonders. In word and in deed.

That it was show and tell of God's kingdom that Jesus was bringing to the earth. And that leads us then to the first of five truths that we want to see about Jesus' miracles and healings.

In the first place, they are visual pictures of spiritual truths in the kingdom of God. Visual pictures of spiritual truths.

They're windows into the person and work of Jesus Christ. And that point is especially clear in John's gospel, though it's true of all four gospels.

[11:50] But you see it especially, the connection between the miracles picturing a spiritual reality in John's gospel. So, for instance, in John chapter 6, Jesus multiplies the bread so all could eat.

And then he preaches, saying, I am the bread of life. If anyone eats of this bread, he will live forever. Do you see how the miracle and the preaching go together?

Just as you must eat to live physically. So you must have Jesus Christ to live spiritually and eternally. The multiplying of bread is an enacted parable of the truth that he was preaching.

That all spiritual life in the kingdom of God comes through Jesus Christ alone. Or then in chapter 8 of John, Jesus says, I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.

In the very next chapter, he heals the man born blind. And then deals and teaches about spiritual blindness. Again, it's the physical miracle that becomes the visual lesson of spiritual truths.

[13:09] The spiritual truth is that all men are spiritually blind. They do not see. What don't they see? They don't see their sin. They don't see the seriousness of it. They don't see the wonder of Jesus and their need to have him in order to save them from their sin.

They look at Jesus and see no glory in him. That they should sell everything to have him. Because the God of this age has blinded the minds of unbelievers so that they cannot see the glory of Jesus Christ, who is the image of God.

But Jesus can and does heal sin-blinded eyes. Some of you can say with that person in the scriptures, I once was blind, but now I see.

I once saw no sin that should have driven me to Christ. Now I see I'm that sinner. And I once saw nothing in Christ that I would want him to be my Lord and King and Savior.

But now that's all I want. What happened? Jesus gave sight. And the physical miracle of giving sight is a parable, a picture, a window into Jesus' ministry of giving spiritual sight.

[14:21] Same thing in John 11 where Jesus says, I am the resurrection and the life. He who believes in me will live even though he dies. And then he goes on and raises Lazarus from the dead.

Again, the miracle is a visual picture of the spiritual reality. That Jesus alone has resurrection life to give.

He's come to conquer death and to triumph over death. And so we could go through the miracles of Jesus, the leprosy that he healed. Picture the defilement of sin.

That we're unfit for man and God and Jesus cleanses us. So that's the first purpose of the miracles of our Lord Jesus.

They're pictures of spiritual truths in the kingdom of God. This is who Jesus is. This is why he's come. This is what the kingdom of God is all about.

[15:21] Salvation in Jesus Christ. But secondly, his miracles are markers identifying that Jesus is the promised king of the Old Testament scriptures.

Remember how the Old Testament prophets kept saying, he's coming, he's coming, he's coming. Well, how will we identify him and know him when he comes? You bird watchers know what identifying marks are.

How do you identify that the bird you're looking at is a pileated woodpecker? He doesn't come with a sign on his back, does he? Pileated woodpecker.

But he does come with certain distinguishing features about him. His color, his shape, his size, even his behaviors, his markings. And those are identifying markers so that you can know just what you're looking at.

And in the same way, there were certain markers to help Israel identify and recognize the long-promised Messiah king. What were those markers that identified him?

[16:28] Well, in Mark chapter 11, we find John the Baptist rotting in a Roman prison. And he's facing doubts about Jesus. This is the same man who had baptized the Lord Jesus.

And when he did, saw the Holy Spirit coming down from heaven in the form of a dove and landing and remaining on Jesus. This is the same man who pronounced to Israel, this is the Son of God.

And now he himself is doubting. For as time has passed, things have not improved.

Even as John the Baptist is now troubled with doubts. Faith can be strong on certain days and be weak on others, can't they? Is that true of you?

Can we not allow that to be true of John the Baptist? Especially in difficult and dark providences and trials, we can doubt the most sure things. That God is with us.

[17:30] That God is for us. That God loves us. And here's John the Baptist in a dark providence of prison. And so he sends his disciples to ask Jesus, are you the one who was to come?

Or should we look for another? You see, the kingdom of God was not going the way John the Baptist thought it ought to be going by now.

If Jesus is the Messiah King, then why are the Romans still in power? And why am I still in a Roman jail? Maybe I got it wrong.

Are you the one who was to come? Or should we look for another? I like the way that John takes his doubts about Jesus to Jesus.

That's an invitation for us. Take your doubts to Jesus. And Jesus answers those doubts. And notice the answer that he gives to confirm his beloved doubting follower.

[18:34] Jesus says in verses 5 and 6, Go back and report to John what you hear and see. The blind receive sight.

The lame walk. Those that have leprosy are cured. The deaf hear. The dead are raised. And the good news is preached to the poor. You see, at the very moment that the messengers arrived to Jesus, what was he doing?

He was preaching the gospel of the kingdom. And he was healing those with every kind of disease. And he just says, Go back and tell John what you see and hear. And he uses those very words that are taken from Isaiah chapter 35 and Isaiah 61.

That were prophecies about the markers, the identifying markers of the Messiah when he comes.

Take that back to John. Jesus' message to John and all doubters is clear.

I am the promised king. I am the one who was to come. Look no further. And you can trust me to do all that has been written about me.

[19:43] You see, his miracles were identifying markers that he is the king. God's Messiah king. Acts 2.22.

Peter's preaching in Jerusalem on the day of Pentecost. So this is just 50 days after Jesus' resurrection. It's just 10 days after Jesus ascended to his throne in heaven. And there are many Jews that have come back into Jerusalem.

They were there 50 days earlier for Passover. And then they went back to their homes. Now they're back for the feast of Pentecost. And Peter's out to convince them in his Pentecost sermon that they had crucified God's true king and Messiah.

How were they to know it was him? He says in 2.22. Men of Israel, listen to this. Jesus of Nazareth was a man accredited by God to you by miracles, wonders, and signs which God did among you through him as you yourselves know.

You know how you were to know it was him? Because God accredited him with miracles, wonders, and signs among you as you yourselves know.

[20:59] And as Peter looked around that day, that was a hook in their conscience. How could they deny all the miracles and healings that Jesus had done among them?

Some of Peter's hearers that day had very possibly been personally healed by Jesus Christ themselves. Many more of them had seen Jesus heal or knew loved ones that he had healed.

So that Peter can say they were done among you as you yourselves know. And all of them were God's visual stamps of approval. Sometimes schools get accreditation.

What is it? It's an approving mark that this school is fit to be educating our young people. God was doing that with his Messiah king. What was the accredited mark that he put upon his son? It was his miracles, signs, and wonders proving to you that he is indeed God's appointed, anointed prophet, priest, and king. They're called miracles because they're supernatural acts of healing contrary to nature.

[22:03] They're called wonders because of what they inspired in all who saw them. And they're called signs because they point to something or we should say to someone. Namely that Jesus Christ is the one that God had chosen as Messiah king.

And then his own resurrection from the dead was the greatest sign and wonder to prove that he is indeed the son of David, the king promised in the Old Testament scriptures.

So you see how his miracles are identifying markers proving that he is the promised king. And thirdly, they are markers proving that the kingdom of God has come.

Not only that the king is here, but the kingdom of God has come with the coming of the king. And here we turn to the passage in chapter 12 of Matthew that was read for us.

And the context is that Jesus is just healed, a demon-possessed man who could neither see nor speak. And the people were right to be astonished and say, could this be the son of David?

[23:15] I mean, this was one of the markers, right? And they got it right. At least they were questioning it at that point. These were markers of the king and his kingdom.

They were markers that God had now arrived on earth to put right what the devil had put wrong in his world. We've been studying in the adult Sunday school class about the rebellion of Satan against God and his authority and his kingdom.

And because of Satan's fall, man fell and the world was cursed. And sickness and disease and deformities of every kind and death have come into the world because of it.

And now, Jesus Christ is casting out demons. It's a marker. It's a marker that the kingdom of God had come.

The time to put things right. To undo and roll back the curse. But the Pharisees had a different explanation of his healing miracle. They said it's only by Beelzebub, the prince of demons, that this fellow drives out demons.

[24:28] Well, sure, he has power, supernatural powers. But it's the power of the prince of demons. He's casting out demons by Satan's power. And Jesus knows their thoughts and says, now isn't this interesting?

Every kingdom divided against itself will be ruined. And if Satan is driving out Satan, then he's divided against himself.

How then can his kingdom stand? You see, Jesus in his miracles and his casting out of demons is dismantling Satan's kingdom. Why would Satan support that?

It doesn't make sense. You see, you're positing that I'm doing this by the power of the prince of demons. But if I drive out demons by the spirit of God, then the kingdom of God has come upon you.

Verse 28. There's the marker. That the time has come for God to establish his kingdom on earth. To crush the serpent's head.

[25:36] To undo the works of the devil. And that marker is nothing less than Jesus casting out his demons. So Jesus here goes on to give a...

He speaks of two kingdoms, doesn't he? He's talking about Satan's kingdom. He's talking about God's kingdom. And then he tells a short parable about these two kingdoms in verse 29. Matthew 12.

Or again, how can anyone enter a strong man's house and carry off his possessions unless he first ties up the strong man? Then he can rob his house.

If you're the strong man, dad, in your house, your possessions are safe. Before anybody can take anything in your house, you've got to be dealt with, don't you? You've got to be conquered.

That's the picture. And only if you're tied up can they proceed to take your stuff. Now, what's the meaning of the parable? It's clear in the context. Satan is the strong man, standing guard over his house.

[26:43] And his house is his kingdom. He reigns. And his possessions are those he has deceived into being his slaves.

Slaves of sin. And that's all of us by birth. We came into this world servants of Satan. Slaves of him who's deceived us into serving him.

And as long as he's in control, then we are secure in his kingdom.

The whole world is under the control of the evil one, the scriptures say. And none of us have power to escape his kingdom of darkness. It's a sad picture.

It's the prison house of sin. And inside are all the slaves in shackles. With all their misery and pain that Satan is introduced into this world by Adam's sin.

[27 : 44] All the sickness, deformity, and disease. It's all in there. All the hatred and malice that fill this world. It's all in there. In this prison house of sin.

The kingdom of Satan. Because by sin God's curse has come upon all men. And that includes death and every sickness and disease leading to death.

But there's another kingdom. And there's another king. And Jesus is the stronger one from heaven who ties up this strong man, Satan. Indeed, ever since the beginning of the Bible, it was told that one is coming from the woman who will crush the serpent's head.

Well, how will we know when he's here? Well, you will see Satan's kingdom begin to fall.

You will see his servant, demons, cast out of people. You will see that. And when you see that, you will know that Jesus is stronger than Satan and his kingdom.

[28 : 51] And he will then proceed to set his captives free. And that was all pictured in his casting out of demons.

Remember that when you read the scriptures about Jesus casting out demons. It's a sign. It's a marker that the kingdom of God is here. He's setting people free from Satan's kingdom.

And he's bringing them over into the kingdom of God's son, whom he loves. So all the citizens of God's kingdom are the reclaimed citizens of Satan's kingdom.

And Christ has made his own. So this is not, then, when we see Jesus casting out demons, this is not Satan fighting against himself. This is God's kingdom triumphing over Satan's kingdom, just as it was prophesied.

Isaiah 61, the spirit of God is upon me because he's anointed me to preach good news to the poor.

And he sent me to proclaim, what? Freedom for the prisoners. Freedom for the prisoners.

[30 : 04] Think the worst prison. The prison of Satan's house where he kept every sinner in his clutches.

And Christ has come to proclaim freedom, release of the oppressed. And when King Jesus is found casting out demons, setting Satan's captives free, undoing the works of the devil, you can know that the kingdom of God is here.

All that the prophets spoke of, it's now here among you. Markers proving that the kingdom of God is here.

Fourthly, these miracles demonstrate the character of our king. Why are these miracles a part of Jesus' ministry? Well, they're there to teach us about his character. What kind of a king do we have?

And I just want to mention, too, there's others that could be mentioned. But notice his sovereign power. I mean, just a mere word and the demons are gone.

[31 : 07] Diseases are gone. Sickness is gone. Deformity. Disabilities. They're gone. And he doesn't even have to be there. He can be miles away and just a word and they're gone over there.

And he doesn't even have to speak. Somebody just touches the coat and it's gone. Such is the power of our king. Sovereign over everything. With an authority that when he speaks, diseases have to obey.

What a king. Nothing like this had ever been seen in Israel. Matthew 9, 33. And then think how it demonstrates his gracious compassion.

Not only his sovereign power, but his gracious compassion. There are times when we are just told that when Jesus saw the multitudes, he had compassion on them. And he healed them.

He fed them. He taught them. And we see this compassion so vividly in his miracles and his healings. Let's never forget that we are not innocent victims of the devil, disease, and death.

[32 : 19] In the Garden of Eden, as we heard this morning, man voted to join the devil's rebellion against God.

It's man's own sin that has brought death into the world and every disease and deformity and sickness with it. It's all part of the curse, the wages of sin.

That ultimately lead to the miseries of hell. And yet, what do we find? We find King Jesus having pity on these very rebels. They're only getting what their sins deserved as they suffered under their various diseases.

But instead of using his power to crush them, Jesus uses his power to heal them. That's grace. Compassion on the undeserving. I talked with someone two weeks ago about, who commented on my brother's death to cancer. He didn't deserve that.

[33 : 31] Oh, but he did. And we all do. The truth were known, we have sinned. And by man's sin, death entered into the world.

We all deserve death and disease and sickness and misery and deformities. We've sinned against our maker. What my brother didn't deserve was to have Jesus die for his sin and to forgive him all of his sin and to take him to heaven when he died and to be the end of all misery forever.

Our king, sovereign power wedded to compassion and grace, only found in our king.

And that's what these healing miracles demonstrate, the character of our king. And lastly, these miracles of healing are previews of the blessings that are yet to come in his kingdom.

Previews of the blessings that are yet to come. Now, you know what a preview is. A new movie is coming out. And if you get to see a preview, what do you see?

[34 : 52] You don't see the whole thing, do you? You just see a little bit. A little bit of what is coming when the movie comes out. Well, these miracles, these healings of Jesus are previews.

Previews of what's coming in his kingdom when he returns. They're appetizers to the coming feast in God's kingdom in its finalized form.

These miracles that Jesus did while he was on earth are not the final form of his kingdom. But signs pointing to it. That's one reason they're called signs.

They're pointing to something. They're pointing to the great day when he will come. And we will see things like what the people saw when Jesus was here.

Because think about it. The sick that Jesus healed got sick again and died. The dead that Jesus raised got sick and died again and were buried and are awaiting the final resurrection.

[35 : 56] That's not the finalized form of Jesus' kingdom. That's not all the better it gets. It gets much better. So we must never fixate on the beginning and establishing of the kingdom as if that's the end.

No, there is a finalized consummation, completeness, perfection of the kingdom of God that is to come only when Jesus the king returns the second time.

These temporary healings at his first coming were only rehearsals of the grand event. The permanent healings are on the way for his reclaimed people at the second coming.

Because when he returns, the dead in Christ will rise to die no more. This Messiah king must reign, Psalm 110 says.

And he must reign until he has put all his enemies under his feet. And 1 Corinthians 15 says the last enemy is death. And that will be put under his feet when he returns and raises his people from the dead.

[37 : 06] The kingdom will not be completed until he comes again and makes his blessings flow as far as the curse is found. Oh, how wide and how far the curse has been found in our world.

It's gotten right into our very bodies, hasn't it? I should not think that there's not a family here that is not touched by some physical problem.

Of one sort or another. The effects of the curse. They've visited us, you see. They've come into every body. We're all going to get sick and diseased and die.

That's how far the curse is found. But Jesus must reign. And his reign must reach as far as the curse has been found.

And that means that he must entirely banish all sickness and disease and disabilities and death. The complete undoing of all the devil's work.

[38 : 14] Every trace of the curse gone from this world. You'll look in vain in that day to find one sick person. One sniveling cold.

One person with a flu. Any cancer. Any disease. It will be obsolete. I saw a program a year or two ago of Bill Gates and his foundation.

And he has as one of his goals in life. To exterminate smallpox. I believe it is. That's a worthy goal, isn't it? To leave behind a better place.

And when he found it here. And so his goal is to throw his money and people at this problem of smallpox. And there's the map.

And you see it's got an outbreak here and there. It's almost been extinguished. But little bits here and there. And then they crop out. And then they spread. And then he throws more money at it.

[39:11] And more people to go. And he gets down. And he's hoping to end with all of his millions. And one disease.

When Jesus comes. In a moment. Every disease. Will be extinct. Every deformity. In his people. Will be forever gone. And these miracles on earth. When Jesus was here the first time. Are previews.

Of what's coming. And if you thought. He brought joy the first time. He was here. What will it be the second time. When he returns.

And there is no more death. And no more sickness. And no more pain. And no more crying. And no more tears. For the old order of things. Is gone. Passed away.

[40:11] And behold I am making all things new. He will say from his throne. What's the purpose. Of showing a preview.

Of a movie. Can you put yourself into the heads of. A business man. Why does he show a preview. Because he wants you to come back.

And spend some more money. And watch that movie. Can I say it reverently. One of the reasons. Jesus. Jesus. Performed miracles. At his first coming. Was because he wants you. To come back. For the big event.

He wants you to share. In all the blessings. That he has. In his kingdom. For all. Who repent. And trust in him.

[41:09] All who enter the kingdom. What is he doing. As he's going around. Healing every kind of disease. And say. He's wooing us to heaven. He's saying. Come on.

Join this kingdom. Blessings abound. Wherever I reign. Come and join it. It's the good news. Of the gospel. Of the kingdom. Because the gospel. The kingdom.

Is all about. The good things. That God does. For his people. Through his king. Jesus Christ. Christ. These are the delights.

Of his kingdom. You ever grow weary. Of this world. And. The sin. And sickness. And disease. And the physical problems.

That you and your loved ones have. Well here's a king. Who conquered all. Of our enemies. Satan. Sin. Sickness. Disease. Death. And he invites you.

[42:05] He commands you. Enter. Enter through me. The narrow door. Come on in. Come on in. And. And share in.

In amazing blessings now. The immediate forgiveness. Of all your sins. Adoption into the father's family. And the certainty. That when I come back. You will have a part.

In that complete healing. Where every imperfection. Will be gone forever. In a new heaven. A new earth. Where righteousness dwells. In that forever.

And ever. No wonder his. People are described. As those who long. For his appearing. As we look back. To his first coming. And we glory. In what he accomplished.

For us. At the cross. His perfect life. His suffering. In our place. His resurrection. His ascension. Into heaven. His present reign. But we're looking for. We are a people.

[43:13] Who are longing. For his appearing. And that's what gives us hope. In the midst of our suffering. In our physical afflictions. Our citizenship.

Is in heaven. And we look for a savior. From there. Who according to his. Glorious power. That will bring all things. Under his subjection. Will change our vile. All bodies. That they may be like. His glorious body. Let every ache. Every pain. Every sickness. Every disease.

Every tear. Point you to our king. And the wonders. That he has done. And what he will do. And how did he win.

Such blessings for us. By suffering the curse. In our stead. He takes the curses. He gives us the blessings. Can you not safely. Entrust yourself. Into such a king's hands.

[44:10] He's already laid his life down. Is he going to harm you. He's going to take some things from you. I'll assure you of that. He's going to take everything. That's harmful. Out of your hands. Out of your heart.

He's not going to stop. Until you are. Perfect. You know he's going to give you. He's going to give you. All the things. That you couldn't do. For yourself. Forgiveness.

A relationship with God. Eternal life. Spiritual life. Joys. Uninterrupted. And eternal. The king delights.

In the well-being. Of his servants. Can you. Can you see an earthly king. Can you see him on his throne. And he's not. Taxing the people.

And taking from them. No. He's giving. And every time he gives. He smiles. And he's delighted. And he's saying. It's more blessed to give. Than to receive. And he's just giving.

[45:05] To his people. He delights in the well-being. Of his servants. This is our God. In heaven. This is our king. He's come to bless us. And oh.

Worship the king. All glorious above. Oh. Gratefully sing his power. And his love. Bring him your praise. Bring him your love. Bring him your obedience. Bring him your trust. And let his works. Lead you to him. Let his miracles. Bring you. To him. So what have we seen this morning? We've seen Jesus. Miracles and healings. Are God's credentials. Marking out.

That this is. God's chosen king. Have you bowed before him? Have you received him. As your king. Submitting to him. To have him rule over you.

With his commandments. Trusting in him. To defend you. From your enemies. Of Satan. Sin. And hell. We've seen that his physical miracles. Are visual pictures.

[46:02] Of his spiritual work. Of salvation. Have you come to him. To be healed. Of your waywardness. To be healed. From that sin. That dwells in your heart.

That defiles. Everything that you do. Christ's expulsion. Of demon powers. proves that the kingdom of God has come to earth and that Christ is triumphing over Satan's kingdom.

Have you entered God's kingdom by repentance and faith in his son, our king? Have you come to Christ to be set free from Satan's dominion and power? Are you still a slave of his?

And he's still lying to you and you're still believing his lies. Come to Christ, the light of the world, the one who sets people free by the truth.

We've seen that his miracles reveal his character and you'll never find a king more powerful or gracious than Jesus Christ. Have you willingly given him the throne of your heart?

[47:03] You said, oh, come to my heart, Lord Jesus. Reign without arrival here. We've seen that the preview of his miracles on earth is over.

The preview is over. Are you ready for the grand event at his return? The final judgment and the making of all things new for his people.

Come and welcome to Jesus. That's the good news of the kingdom that Jesus preached in word and in wonder. Father, he's spoken to us.

Let's have dealings with him. Whatever your need is, you've seen something of this king and his graciousness, his willingness to receive, even rebels. Have dealings with him.

Let's pray privately and silently and I'll conclude in prayer. Father in heaven, thank you for sending your son to be our king, to rule over us and to defend us, to save us from ourselves, from sin, from Satan.

[48:17] To save us from Satan's power when we had gone astray. What tidings of great joy this is. The gospel of the kingdom preached not only in word, but in the power of the Lord Jesus and his miracles and his healings.

Thank you that in Christ we can look forward to be healed completely from our waywardness and our sin and all of its effects of sickness, disease, and death itself.

Thank you for what you have planned for all who are in your kingdom. Bring many more even this day and take our hearts again. We would offer them up to you, Lord Jesus.

Come and reign and bring your kingdom to our hearts with power and with gracious compassion. We ask in Jesus' name. Amen.