



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 4: 43-54

Spring 2022

"Pain For Faith"

TRANSCRIPT

Thank you Seth, and good morning. That was a good reference to Psalm 119. It's going to be a text I reference in our passage; which is John chapter 4, verses 43 through 54. Jesus has spent most of the time in chapter 4 in Samaria as He's been traveling from Judea up to Galilee; and a very significant amount of Scripture in this book is given to that visit. And I think 'significant' because it underscores a major theme in this book, which the Samaritans themselves confess. So it comes from their mouth, significantly, and that is, Jesus "is the Savior of the world" (vs42)—and not just the Jews but the Samaritans, the Gentiles.

He's the "Savior of the world" in the sense that He is the Savior of the world in all of its parts. He is the Savior of all, in the sense of all of the elect. And yet that covers this broad range of people, "Some out of every tribe and tongue and people and nation." (Rev 5:9). And that's been underscored here.

But now He's going to continue north in His journey; and we read in verse 43,

⁴³ After the two days He went forth from there into Galilee. ⁴⁴ For Jesus Himself testified that a prophet has no honor in his own country. ⁴⁵ So when He came to Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they themselves also went to the feast. *[Now I want to make just a brief comment on that statement, "having seen all the things that Jesus did." There seems to*

be in this text a contrast between 'faith' and 'sight', between 'signs' and 'God's Word', or 'miracles' and the 'Scriptures'—the promises of God. And what it underscores for us is what is essential for us is the Word of God. And so the question we have to ask ourselves, 'Is God's Word sufficient for the believer for every aspect of our lives?' I think that is a theme that we see throughout this text; and it may be suggested there in verse 45. I think we will see that in a moment],

⁴⁶Therefore He came again to Cana of Galilee where He had made the water wine. And there was a royal official whose son was sick at Capernaum. ⁴⁷When he heard that Jesus had come out of Judea into Galilee, he went to Him and was imploring *Him* to come down and heal his son; for he was at the point of death. ⁴⁸So Jesus said to him, "Unless you *people* see signs and wonders, you *simply* will not believe." ⁴⁹The royal official said to Him, "Sir, come down before my child dies." ⁵⁰Jesus said to him, "Go; your son lives." The man believed the word that Jesus spoke to him and started off. ⁵¹As he was now going down, *his* slaves met him, saying that his son was living. ⁵²So he inquired of them the hour when he began to get better. Then they said to him, "Yesterday at the seventh hour the fever left him." ⁵³So the father knew that *it was* at that hour in which Jesus said to him, "Your son lives"; and he himself believed and his whole household. ⁵⁴This is again a second sign that Jesus performed when He had come out of Judea into Galilee.

John 4: 43-54

May the LORD bless this reading of His Word and bless our time of study in it together.

(Message) *The Problem of Pain*, as C. S. Lewis titled his book, is for many a problem for faith. A world full of suffering and sorrow makes it impossible for some people 'to believe in God'...so they say. But then the psalmist wrote in Psalm 119, verse 71, "It is good for me that I was afflicted; that I may learn Thy statutes." He wasn't

suggesting that affliction is in and of itself good. It's painful. But God used it to teach him; and he blessed it for that.

There is a reason for pain. And our passage in John 4 gives us an example of that very thing when affliction, pain, brought a nobleman to the end of himself and brought him to Christ—where he gained faith, and truth, and life. His son was dying and out of despair he came to Jesus for help. By the end of the story, not only was his son healed, he and his family were converted, genuine believers in Jesus Christ. You can imagine him looking up to heaven and saying, "It is good for me that I was afflicted."

John called this the "second sign", (vs54), that Jesus performed. It's the second sign that he chose to include in his Gospel and it happened in the same place as the first sign, Canaan, where He made water into wine. I think a comparison between the two is intended by our Lord and is instructive because of the differences between them. The first happened at a wedding celebration at a time of joy, the second in the shadow of death at a moment of despair.

The Lord did many miracles. But John selected, out of all the miracles that He had done up in Galilee, two to put together and make a point; which it seems to be, 'Jesus is the answer to every human situation and need.' In the good times we are to invite Him in—and they will be the best of times. In the worst of times, we're to look to Him—and He will convert them from darkness to light, from night to day. Nothing is too difficult for Him; He is God, the Son of God. And all of this is written to show that and to lead people to faith in Him and into eternal life. But it also encourages the believer: It encourages the faith in us to grow and shows how faith grows. And affliction has a part in that process, has a part in our growth.

Well, it happened shortly after the Lord arrived in Galilee. He had come from Judea after traveling through Samaria where He met the woman at the well of Sychar. As a result of her conversion, many Samaritans came to Him and believed in Him as the Savior, as they confessed, "the Savior of the world"; and not only of the Jew but of the Samaritan, of the Gentile—of all kinds of people.

At their request He stayed with them in Samaria for two days before returning to Galilee, His home: Concerning which Jesus said, "...a prophet has no honor in his own country." (vs44). Now that may refer to Judea for opposition was rising against Him there; but I think it's more likely that He's referring to Galilee where His hometown of Nazareth rejected Him after He'd done many miracles.

So even though John wrote in verse 45 that when He arrived, "...the Galileans received Him..." the reality was they did not receive Him as the Messiah—at least as the Messiah in the true sense of the word as the Samaritans did. They looked upon Him really as simply a 'wonder worker'. John says they had 'seen all the things that He had done in Jerusalem at the feast', (this is referring to chapter 2 where, you remember, reference is made to a number of miracles that He did). Jesus knew the nature of things when He went back home. He knew the shallow depth of the enthusiasm that was going on in Galilee.

So with a full understanding of things Jesus returned home to Galilee; and returned to Cana where John wrote, "And there was a royal official whose son was sick at Capernaum." (vs46b). He would have been an officer in Herod's court since Galilee was the region ruled by Herod Antipas, the son of Herod the Great. So he was a man of some standing, power, and wealth.

But he had a problem that his money and his influence couldn't touch. John stated it in verse 47; his son was so sick that, "...he was at the point of death." No amount of money could buy the nobleman out of that problem. And as he saw his young son slowly slipping away, he became desperate. He had one hope, and that was a carpenter up in the hills of Galilee. So he left home and he made his way up the steep road to Cana: It was a difficult trek; it was an act of faith.

Capernaum is by the Sea of Galilee, 700 feet below sea level. He had to travel about 20, 25 miles from the valley, up the slopes to the high ground. So it was real faith that overcame the inconvenience of the journey—and faith that overcame the pride that might have kept the nobleman from seeking the help of a poor man. But that was the

blessing of unwelcomed "affliction"; it brought him to the end of himself and to the Lord over life and death.

When he came to Jesus, we read in verse 47, that he "was *imploring* Him to come down and heal his son." That verb, *imploring*, is in the imperfect tense—which is a simple past tense but emphasizing a repetition of activity, "*was imploring*"—so he was persistently requesting. And not just once but he continued to make his request that Jesus come down to Capernaum and heal his son. Well evidently, the Lord didn't give him a quick answer because he keeps repeating it.

So the man persists. It's often the way it is in prayer. It's often the way it is in your prayers. I know, it's common to all of us, we don't get an immediate answer. And the Lord didn't answer him very quickly either, so he has to continue in his request...and so do we too. That's typical of how we pray. We come back to it, and that can be agonizing, it can be painful.

It's also instructive. It makes us more aware of our helplessness and it forces us to continue looking to the LORD. There's a purpose in it; it causes us to exercise faith. Unbelief gives up; it doesn't continue. Persistent prayer is an act of faith: And this nobleman was doing that. He had acted in faith by coming to Christ and was showing real faith in persistently requesting His help. He only did it because he knew only Christ could heal.

But his faith was small. He underestimated the power of Christ's Word and didn't believe it could extend all the way down the valley to where his son lay. So, there was this persistent request that He come down to where his son lay. He assumed that Jesus had to do that, He had to come down to Capernaum in order to heal, to be physically present there, in order for His power to have effect—and perhaps thinking He had to be there in order to touch him, to lay His hands upon his sick son before the miracle could occur.

And it seems he didn't think that Christ could overcome the power of death because he thought the Lord had to come before his son died, otherwise all would be

lost. He had faith, but it was weak faith; faith, we might say, the size of a mustard seed. Small faith. Weak faith—but genuine faith. And genuine faith can and will grow as we exercise our faith as we persist in it.

Now listen, this is one of those things that is so common in Scripture that, 'It's an easy thing to preach, it's a hard thing to live.' And who hasn't experienced what this man was experiencing in prayer: We pray about something that has troubled us, a weakness we have, a problem in our family or among friends; and we pray and we pray and we continue to do it. But the answers come very slowly.

And it's easy to explain the reasons; and how that really, ultimately, is a blessing—but it really is difficult when you go through it. And I recognize that. It tries our patience. And one of the most difficult experiences in life is having your patience tried. But that's how faith grows. It grows through the tensions that we experience and we feel. And that's what was going on here. Through this affliction, in various ways, this man's faith was being developed.

The Lord knew what He was doing with this man. In verse 48 the Lord gave an answer to his request. It wasn't the answer that he wanted to hear; it was really a rebuke directed at him. But not just him, at others as well. Evidently there were Galileans there, (I think, really, it's addressed to us as well, certainly by application that we would apply to ourselves), "Unless you *people* see signs and wonders, you *simply* will not believe."

The *you* there, in the Greek text, is plural. So it's not just, as I said, the nobleman that He's speaking to, but the Galileans around him. They live by our proverb, 'Seeing is believing.' That's typical of Jews; and I say that because that's what Paul says, in 1 Corinthians chapter 1, verse 22, the "Jews ask for signs". They needed to see something; they needed some tangible proof in order to believe. The Word itself, wasn't sufficient for them.

Now there are plenty of Gentiles like that too; even Christians like that. We used to hear a lot about 'signs and wonders' in the charismatic movement. People want the sensational more than the Word, more than Scripture. Psalm 119, where the psalmist said, "It is good for me that I was afflicted," is a Psalm in praise of the Word of God. It's the longest Psalm in the Bible and it's all about the Bible. It is "a lamp to my feet and a light to my path," (vs105), the psalmist said. And the psalmist is teaching all through the 176 verses about Scripture, about God's revelation; and saying it is sufficient for life—it's all we need. With it God has equipped us fully for our journey through this world. Now, it's sufficient with the Spirit of God making it efficient in our lives. But the Word of God is sufficient.

Unbelief is shown in the proverb, 'Seeing is believing.' The essence of faith is, 'Believing is seeing'. Faith is trust in the unseen. It's trust in God's Word alone. Hebrews, chapter 11, verse 1, "Faith is the assurance of *things* hoped for, the conviction of things not seen." Faith is taking God at His Word.

So Jesus rebukes the crowd for its unwillingness to believe unless it sees a miracle. And in that correction, the Lord was challenging this nobleman not to seek signs but to trust in Him and in His Word alone. And He urged that because of who He is.

Look, if He were just a man then seeing would be believing. Genuine faith is not blind faith. It's absurd to believe someone simply because they speak or because they have some charisma. But Christ is no mere man; He is God and He's done signs and wonders to prove that. But also the Scriptures, the Old Testament is filled with prophecies that demonstrated who He is. And that itself should have been believed and understood.

And so, because of who He is, He's to be believed; He is to be taken at His Word. That really is the most reasonable and logical thing to do, because it's believing God. What can be more logical and reasonable?

And that's what the nobleman was being asked to do. He stood firm, this man. With even greater persistence he did stand firm in Christ's Word. As weak as his faith

may have been, he pleaded passionately with the Lord, "Sir, come down before my child dies." (vs49). So as small as his faith was, it was all in Christ. He knew that he had no hope other than the hope that he had in Him—and he was not going to let go of Him. He was not going to be dissuaded. Not that the Lord was dissuading him; but he was not going to be off this track of seeking the Lord's help because he believed in Him.

Well again though, all of this was a challenge to the man's faith and caused him to exercise his faith so that it would become stronger faith. The final test came when the Lord gave him the answer to his request. 'Go your way,' He said, "your son lives." (vs50), In other words, 'I healed him; now, believe without seeing.'

That's what the Lord taught about blessing: That a person must first believe and then he or she will see the results and experience the results of his or her faith. But, as I said, it again challenged the man's faith. He had to decide either to believe the Lord or not; to leave for home unaccompanied or stay and continue to insist on Jesus' presence in Capernaum.

Fear that his son would die unless Jesus were there must have been great; and you can imagine that and sympathize with him. We'd probably be doing the same thing: "Would You come down and be there where he is?" That's a very natural thing and in itself, not a bad thing. But could he believe that what the Lord said was true and trust Him on the basis of His Word alone?

Well, he chose to do that. He chose to believe Jesus. He wasn't interested in signs and wonders, only in his son's life; and the Lord had spoken—and he believed. So his faith is now raised to a new level. And so, by faith, he started off with his mind at ease.

That's clear from what follows. As he was going down to Capernaum some of his servants came up to meet him and they gave him the good news, that his son was alive. "So he inquired of them the hour when he began to get better. Then they said to him, 'Yesterday at the seventh hour the fever left him.' " (vs52). "The seventh hour" was one o'clock in the afternoon according to Jewish reckoning. And that's when the Lord told him, "Your son lives."

Now that would have, as you think about this or put this all together, that would have given him plenty of time to make his return home. If this occurred around 12 to 1 o'clock he could have been back to Capernaum that day; and would have arrived, probably around six or seven, maybe eight o'clock in the evening; but he could have made it back home. What this shows is that his confidence in the Lord was so strong when the Lord spoke to him and told him that his son lived, that it allowed him to rest for that day—not go back immediately and so rest before returning.

And I think we have a lesson in that, a very practical one: And that is, believing in Christ, trusting in God's Word, is the best way to gain peace and end anxiety. Jesus had said, "Your son lives", and he believed. In fact so much so that he could rest that afternoon and go back the next day. He was sure that his son was well based on the Lord's Word.

But the confirmation of his faith by his servants resulted in an even greater, or stronger faith—what we could call in his case, 'complete faith.' John wrote that, "...he himself, believed and his whole household." (vs53). He had gone to Cana for his child, not realizing that he too, had a need—a great need to trust for himself in Jesus as Savior. And as a result of the encounter he came down a changed man. His faith progressed from belief in Christ's power to heal, to faith in Christ's Word, and finally in Christ himself, as the Savior. And he led his household to faith, as well.

The chapter concludes, "This is again a second sign that Jesus performed when He had come out of Judea into Galilee." (vs54). Both occurred, the first and the second signs or miracles, in Cana and the passage gives us at least two more lessons. The first lesson gives Jesus' identity, reveals who He is. And the second shows the right response to Him. This second sign, like the first sign and all seven signs that John chose to include in his Gospel, shows that, as John says, "Jesus is the Christ, the Son of God." (Jn 20:31).

When Jesus turned water into wine, He demonstrated His divine power over the physical universe. When He healed the nobleman's son, He demonstrated that His

power is not limited by distance, space, or time. It is unlimited—the unlimited power of God.

The first miracle transformed things; the second transformed a person. The first gave joy to a bride and groom; the second gave joy to a family when its child was healed and given life—rescued from death itself. The Lord willed it to happen, and then revealed to the father that it had happened; showing that Jesus is as all-knowing as He is all powerful. He is the Christ, the Son of God.

And why did He do that? Why did He act with this great almighty power to bless a young couple who's wedding was about to be ruined by a lack of wine? And why did He heal this boy on the verge of death? Why did He do that? Well, love is the answer to that and it's really the unrecorded and implied reason for His action in both signs. It's that infinite love of God: the genuine concern and care for the lost, for humanity, that motivated the actions of God throughout this Gospel—throughout all of the Gospels for that matter. But we see it particularly here in the fourth Gospel.

So, when people claim the suffering and sorrow of the world as the reason they don't believe in God, they only show their ignorance of two things: God and man. They fail to understand that man, who was created perfect and placed in a perfect environment and given all of the advantages that one could have, that in spite of it all, man willed to rebel. Man sinned and fell into ruin. And as a result the whole race of mankind is in that rebellion. But God has a plan to redeem the world—and He is doing it.

John Calvin was right when he began his *Institutes Of The Christian Religion* with the sentence, "Nearly all the wisdom we possess, that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves." What we must know is: we are sinners; we are unworthy; we are in rebellion—and God is a Savior. That's John 3:16.

So how are we to respond to that? We're to respond to it by faith. That's the lesson of this Gospel; John wrote it, he said, "...so that you may believe...". This is his

purpose stated later in the book in chapter 20, verse 31: "...so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name." And that's the lesson of this passage. All through it this nobleman was being brought to faith. His faith was being developed and improved by providence, and then by Jesus, who guides this man in order to produce the right response.

So again, sometimes affliction is necessary to produce the best result. It's not pleasant; it's not something we desire. No one wants affliction; no healthy person wants affliction. It's painful. Someday there will be none of that: There will be no pain, there will be no sorrow. But now it is sometimes necessary. It's not something God delights to do. The LORD's not some mean being. He does it because it's necessary and He does it because we're so hard.

I read an interesting statement that Michelangelo put in a letter to a friend about how he fashioned statues out of stone to make the great masterpieces of the Renaissance. "Every block of stone," he wrote, "has a statue inside it, and it is the task of the sculptor to discover it. I saw an angel in the marble and carved until I set him free." And that's how it appears from some of his statues that are unfinished—like the prisoners or the slaves there in the Athena in Florence.

And you can see pictures of them. But if you look at them, they show human forms that are still in the stone; and they seem to be emerging from that but there's still this stone around them. And it looks as though if he just knocks some more marble off, then they would become whole and you'd see them. And it just seems as though he did sculpt in that way; just chipping marble away from this image that's in there and is formed.

Well, the LORD's work is a lot like that with us. And I don't want to say this is the only way He works in us, but in light of the passage that we're looking at, it does apply. Each of His elect ones is like a block of stone. But the LORD sees the image of Christ in each one of us and He is chiseling a masterpiece to free that image, to bring that image out. Afflictions are His hammerings as He knocks away what hinders us from seeing Him and trusting in Him. And through that process the image of Christ is presently emerging

in all of us. And the day will come when we see Him 'face to face', as it were, and we will be transformed.

Of course, that image that is being formed and fashioned in us, involves faith. And our faith, or lack of faith, resembles the nobleman and his struggle with trusting Christ. As believers, we confess that He is the Son of God but still, even though we lay hold of Him firmly with weak faith and with anxious lives, it is a paradox, we might say, that we would trust in Jesus Christ as the Son of God, the creator of all things, and still be anxious in the details and the experiences of life.

We can't go to Christ like the nobleman did, in person. But we do go to Him, just as, really, as he did. We go to Him in prayer; and we have His Word. It is Scripture: and God's Word reveals the LORD as the almighty—therefore as the One who is completely sufficient. And we should trust in Him fully and completely. We don't need to have Him physically in our presence. We don't need Him to come and be by our bedside or that of a friend or family member. His power extends from a distance. Space is no obstacle to His response to us; to hearing us and providing for us. In fact, in His divine nature He is omnipresent. He's always with us. And His promise is to be faithful to us—and He cannot break His promise.

Now we may not see the results of our prayers immediately, as we considered earlier. The nobleman didn't. He seemed to have rested, though, in Cana for the evening, (it seems to be the suggestion of the text), and return to Capernaum the next day. So, there was a period of waiting for him, waiting to see the Lord's answer to prayer; and that must have been a challenge to his faith but he seemed firm in that faith. He rested and waited. And during that time we might wonder, did he have some questions? Well, I ask that question because that's what we often ask; "Is the LORD going to answer this prayer that I keep making?" Even more, "Can we trust the LORD when our prayer isn't answered according to the way that we prayed?"

Paul wrote in Romans 8, verse 26, that we don't "know how to pray in our weakness." So we lack the full knowledge of how we are to pray. We pray according to

our need; but maybe our prayer isn't the right one. He says we have the Spirit of God within us who does that. So He helps our prayers, making the right request. And God answers that in His time and in His way.

Still, there's often confusion and disappointment when our prayers are not answered as we asked—as we made them. The life of faith bows to the will of God and acknowledges that He knows best; and He always does what is wise and good. That too, I think, is the life of faith. In fact, I think that is mature faith; that when things don't happen the way we wanted them to happen and hoped that they would happen, are we still going to trust in the LORD? Are we still going to lean on Him? Or do we feel He failed us? The LORD can never fail us. And so mature faith understands that His will is perfect and trusts in Him. And so through the trials we go through, that kind of mature faith does grow. But it takes trials and tests to perfect it and mature us.

And what it comes down to, very simply, is believing God's Word; 'His judgments are unsearchable and His ways past finding out—unfathomable'. (Rom 13:33). We can't understand all that God is doing and why He's doing it—but we know why He is doing it and it is for our good.

So we have to trust Him. That's what the nobleman did. He finally rested in the Lord's Word. That's faith. It's not only stepping out in bold obedience, (we often think of faith in that way, it's taking a step of faith that goes against everything that we see around us), no, it's also resting in His providence and the assurance that His way is perfect—even though it's not what we had hoped for.

And for a parent that is especially challenging when it involves our children, as it did with this nobleman. When a father or mother sees their child suffer, they suffer the pain more than the child does. So we need to ground ourselves in God's Word in order to have the kind of faith that can endure what might be to us a disappointment. We need to ground ourselves in God's Word and engage in prayer consistently.

“Faith comes from hearing”, Paul said, (Rom 10:17), and hearing and reading God's Word—the Bible. And that's how we ground ourselves and strengthen our faith for those times when our faith is challenged.

But also, I think, as another application of this, we need to be sensitive to one another in the circumstances that they may be in. Be in prayer for each other and come alongside the suffering saint with encouragement and help. Be a friend to those who are going through affliction. Affliction should have that effect upon us; to teach us concern for one another and to be a help when they are going through suffering. The Lord showed that for the nobleman. That's the example that He gives. Why did He do what He did? As I said, love for him and love for that couple in Cana. And so having the image of Christ in us is reflected in that way.

He helped this man; and we're to help those in need as well. He help him, obviously, by healing his son. But to get to that help, He first helped his faith: Helping him to trust, not in what he saw, but in what he heard. Trust in the power of Christ's Word; and in that we have also the way of salvation. I think ultimately that's, perhaps, what John is coming to, at least by implication. It's through faith alone in Christ alone, in His Word, (in the Gospel), alone, that Christ died in our place on the cross. He was punished for our sins, paid the price in full. And, as He will say at the end of that difficult process of dying and being a sacrifice, as He says here in the Book of John, "It is finished." (Jn 19:30). Can we trust that? Can we believe that? That's the Gospel.

But like the nobleman who thought Jesus had to be present with his son, maybe touch him in order to heal him, people often feel the need to do something more than simply rest in Christ's finished work, 'Faith is not enough. We got to do something more.'

It's like Naaman in the Old Testament, the Syrian general who was a leper. He's another example of “It is good for me that I was afflicted that I may learn thy statutes.” When he heard there was a prophet in Israel who could heal him of leprosy, he went there with lots of riches to pay the prophet. And he went supposing that the healing

would involve lots of ceremony. So when Elisha told him to go and wash in the Jordan river seven times, Naaman was offended, 'There's no performance in this; it's too simple; just believe Elisha's words and do it?' He refused and prepared to go back to Syria a sick man when his attendants talked reason to him. And he took Elisha at his word, washed, and was healed completely. His skin became like a child's.

Like the Syrian, people today have their own ideas about salvation that are very different from what the Lord instructs us to do, which is simply "Believe". Spurgeon wrote, "His gospel is not, 'Suffer so much for, and despair, and live'; but "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31). That's it! No works, no emotion; simply Believe! And live!" "I do believe in Him," Spurgeon wrote, "and therefore I have everlasting life. I may not feel any peculiar emotion, but I have eternal life." And that's true. Salvation and the assurance of our salvation is found in Scripture. It's found in believing God's Word to be true and trusting in Him through it.

If you're here without Christ, look to Him, not to emotions. Believe in Him knowing that He has made the complete payment for sin. And all who trust in Him are forgiven at that moment and have eternal life at that moment. And then continue living by faith in God's Word—knowing Christ is the almighty Son of God, who knows us, knows our every circumstance and every need that we have, and will move heaven and earth to provide for us. Maybe not according to our request—but according to our real need. We can trust Him. He's always faithful. We see that here. What a blessing. Let's pray.

What a blessing it is to be able to confess, LORD, that You are a God of love and You love Your people so much that You sent Your Son to die for them. That was a great event that occurred when we were not seeking Him, when we were in rebellion. And yet You loved us infinitely and unconditionally. And so, if You've done that for us, the greatest, You'll certainly do the lesser. You'll answer the requests we have, the needs that we have, as we look to You and trust in You. So may we do that, Father.

We have anxious hearts; we live in that weakness of the flesh. But You never change and Your promises are sure—and we can rest in them. Help us to do that, Father. Increase our faith the way You did that nobleman; and may we see Your hand of blessing.

We thank You for Your Son, and what He's done for us, and the future that we have. We pass through trials now but we have a glorious future before us; and You're fitting us for that day and for reward. We thank You for that, thank You for Your grace, and it's in Christ's name we pray. Amen.

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