



## BELIEVERS CHAPEL

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The Sermons of Dan Duncan

John 5: 31-47

Spring 2022

"Three Witnesses"

TRANSCRIPT

Thank you Seth. We are in John chapter 5, and we're going to finish the chapter this morning. We're going to look at verses 31 through 47; but you'll remember the whole context in this chapter is that Jesus has returned to Jerusalem and He went into the city; and there by the Pool of Bethesda was a lame man. A number of people were there and there was this belief that getting in the pool when it was stirred up by an angel would produce healing. This lame man had been there for years but there was no one to put him in the pool—and then the Lord heals him.

Well, He healed him on the Sabbath and so when the Pharisees see this man carrying his bed they want to know what happened. And that results in this controversy with the Lord and they're currently in a discussion. And we have in this text, really, from that point forward, this great passage on the deity of Christ. That's suggested in that He says, as His defense, 'He's doing what His Father shows Him to do.' (vs19). As He sees Him acting, He acts in concert with His Father.

So they are upset with Him for as they see it, He is breaking the Sabbath—but also making Himself equal with God.

This brings us to the rest of the controversy, because here, now, beginning in verse 31, the Lord makes His defense before them with three witnesses. I've titled the text, *Three Witnesses*. You can see it in more than one way, I think, but I take the Father as one witness, (who certainly is), but His witness is given in two things, at least: The

*miracles* that He gave His Son to do; and then the *Scriptures*, through which He has identified His Son, Christ, through the Old Testament. So, those two aspects are the Father's witness. So we begin with verse 31,

<sup>31</sup> "If I *alone* testify about Myself, My testimony is not true. <sup>32</sup> There is another who testifies of Me, and I know that the testimony which He gives about Me is true.

<sup>33</sup> You have sent to John, and he has testified to the truth. <sup>34</sup> But the testimony which I receive is not from man, but I say these things so that you may be saved. <sup>35</sup> He was the lamp that was burning and was shining and you were willing to rejoice for a while in his light.

<sup>36</sup> But the testimony which I have is greater than *the testimony of John*; for the works which the Father has given Me to accomplish—the very works that I do—testify about Me, that the Father has sent Me.

<sup>37</sup> And the Father who sent Me, He has testified of Me. You have neither heard His voice at any time nor seen His form. <sup>38</sup> You do not have His word abiding in you, for you do not believe Him whom He sent.

<sup>39</sup> You search the *Scriptures* because you think that in them you have eternal life; it is these that testify about Me; <sup>40</sup> and you are unwilling to come to Me so that you may have life. <sup>41</sup> I do not receive glory from men; <sup>42</sup> but I know you, that you do not have the love of God in yourselves. <sup>43</sup> I have come in My Father's name, and you do not receive Me; if another comes in his own name, you will receive him. <sup>44</sup> How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God? <sup>45</sup> Do not think that I will accuse you before the Father; the one who accuses you is Moses, in whom you have set your hope. <sup>46</sup> For if you believed Moses, you would believe Me, for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words?"

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

(Message) Most of us aren't lawyers but we know that when a person is accused of breaking the law it is important to have a strong defense and a good lawyer. That's common sense. And a good lawyer will sometimes call the prosecution's chief witness to testify for his own defense when the witness has something that the prosecution doesn't want heard and will be a benefit to the defendant. That can make for some high drama, I think, in a courtroom. We call that 'turning- the-tables' on the other side.

And in John 5, Jesus did that to the Pharisees. He wasn't in a court of law; but Jesus was on trial, nonetheless. He healed a man on the Sabbath and the Jewish lawyers accused Him of being a 'Sabbath-breaker'. 'It violated the Law', the Pharisees thought, and so they believed that they had the lawgiver himself, Moses, on their side.

Jesus had already made His defense, 'He is the Son of God who only does what God, His Father does.' "The Father loves the Son," He said, "and shows Him all things that He Himself is doing." (vs20). That's a strong defense. God had showed Him what to do on that Saturday: It was 'Heal the lame man.' But how can God break the Sabbath? How can God's Son violate the Law? Obviously they can't.

But now He goes a step farther and He calls witnesses for His defense. It's an amazing thing, isn't it, that Jesus, the Son of God, and the Messiah, had to defend Himself for doing good—and then prove His identity to the people who should have recognized Him.

Nevertheless, He knew this is what His accusers would have required of Him and so He accommodated them. He condescended to give them what they wanted, (or what they would have required), and did so strictly according to the Law that they so elevated and prized. It's stated in Deuteronomy 17, verse 6, that every fact is to be confirmed by 'the testimony of two or three witnesses'. And here the Lord confirmed the fact of His innocence and the fact of His eternal Sonship with three witnesses.

The first witness is of God the Father; then the witness of John the Baptist. And then finally, the third witness was the Pharisees' chief witness, Moses, the lawgiver himself; 'He', Jesus said, 'would be their judge.' That must have confounded these Pharisees. Jesus, who was accused of breaking the Law, did everything according to the Law and gave Moses as His witness against them!

He begins with the greatest of all witnesses, and the One who really stands behind all of these witnesses and the evidence that Jesus cites, the Lord God, His Father. So He made His case with complete confidence: In verse 32 He said, "There is another who testifies of Me, and I know that the testimony which He gives about Me is true." There is not a greater witness to, and defender of, a person's honesty than God Himself. Jesus will come back to that in verse 36 and how the Father witnessed to Him, but here He states the fact of it.

And nothing can be more encouraging than that. The Lord's whole ambition was to do the Father's will. He says that just before our passage begins, in verse 30, "...I do not seek my own will, but the will of Him who sent Me."

And you'll remember earlier, in chapter 4, when He's in Samaria, and the woman of Samaria, (who He'd met at the well), returns to Sychar to tell the people there, 'Come, see this man who told me everything I ever did.' (vs29). At that time the disciples had come back and they offer Him food; and He said, "My food is to do the will of Him who sent Me." (vs34). That was His whole life; and when we have that as our ambition, we can be certain that we will have the best life; and we will have safety in our life; and we will have the Father, Himself, to defend and vindicate us for everything we do. We're in His hands and He will take care of us.

The Father vindicated His Son in "the works", (or miracles), His Son did, as Jesus will explain. But before stating that, He calls His second witness in verse 33, a human witness that the Pharisees all knew well, John the Baptist, "You have sent to John, and he has testified to the truth." That was his sole purpose. John the apostle stated that in

chapter 1: that "He", (speaking of John the Baptist), "came as a witness to testify about the Light so, that all might believe through him." (vs 7), (that is through John the Baptist's testimony.)

He was a great prophet who came in fulfillment of Malachi's words, the Words of God through the prophet Malachi, "Behold, I will send My messenger, and he shall prepare the way before Me." (Mal 3:1). Jesus calls him a "lamp" in verse 35. Lamps shine in the darkness. You can't miss them. And the nation didn't miss John. Jesus said, "He was...burning and shining." He was preaching a message of hope, a message of repentance, and multitudes streamed out into the desert to hear him and be baptized.

These Pharisees did as well. They were diligent students of Scripture, (Jesus speaks of that later in our text.) They must have connected John's preaching with Malachi's prophesy of 400 years earlier. So 400 years had passed, 400 years of silence, and suddenly there's this strange man, out in the desert preaching; preaching repentance—telling people to 'prepare the way of the Lord'—prepare it in their heart. And so these Pharisees sent an official delegation to investigate this 'lamp', John.

Now a lamp is not light, not in and of itself. It is a lightbearer, and John was that. He told them, this delegation, in chapter 1, that 'He is not the Christ.' And Jesus said that these Pharisees "were willing to rejoice for a while in his light." (vs35b). And if they had accepted John's testimony and followed him to Christ, they would have found the truth; they would have found life; they would have found salvation.

But they didn't. They rejoiced only "for a while in his light"—not finally in it. F. F. Bruce wrote, "They procrastinated." And now the lamp had been removed. Maybe they expected a different Messiah from what they found in Christ. That was the problem of the 5000 that we read about in the next chapter, (in chapter 6), when Jesus miraculously fed them. They rejoiced in that—but it turns out they wanted a Savior who would just fill their stomachs and not their souls. Maybe the Pharisees had a similar expectation.

Whatever the reason, they delayed, they procrastinated; they rejoiced in the light that John gave only for a while. And that delay is a result of what we see here: There is the Light. John was not the light; he pointed to the Light. And there's the Light before them, what he prophesied—and they didn't recognize Him.

It's a dangerous thing to come close to the Light, consider the Gospel, and then not respond to it. Darkness comes in its place. "Today if you hear His voice, do not harden your hearts," the author of Hebrews wrote, Hebrews 4:7b, quoting the Old Testament. (Ps 95:7f).

These men did that in spite of "the works", (vs36), that Christ did. That is one of the ways the Father 'gave to the Son'—to show that He is the Son, the eternal Son of God. Jesus said, in verse 36, 'That they testify, these works that He did, testify that the Father sent Him.' And they were even "greater" testimony 'than the testimony that John gave'. They not only demonstrated that He was a supernatural Person but they revealed His character, His compassion, and the nature of His mission—which is to fix the world, to save it. And it was irrefutable proof.

B. B. Warfield wrote, "It has been said in effect, He banished disease and death from Palestine for the three years of His ministry." I don't think that's an exaggeration, especially since John concluded the book by saying that 'If all of the miracles Jesus had done were recorded, the world could not contain all the books that would be written.' (Jn 21:25).

There's so much more that the Lord did than John records; or that Matthew, Mark, and Luke record. He left that land the day He died, whole and healthy, physically. Not a spot on the globe before or since has been so sanitary and sound materially as that one. And yet it was received with ingratitude. But that's the world—that's the world.

Every day, seven billion-plus people; men, women, and children breathe the air of this unique blue planet and don't give a thought to it; they consider it their birthright along with countless other blessings. Yet all these things, given in God's providence, His

common grace, are given to bless His creation out of love for it—and more, to give proof of His existence to lead people to faith and salvation.

But people are largely ignorant of that; ignore the riches of creation and take them for granted. Or deny that this is a creation and explain it as the random, meaningless result of a 'Big Bang' produced by chance, a fluke. I have nothing against the 'Big Bang'; I don't know how God actually did it. And scientists tell us, with all the radiation throughout the galaxy, (and we assume the universe), that that's the evidence of a Big Bang. God could have done it that way.

The problem isn't that. It's that they deny there was anyone before that, that it was, as I say, 'the product of chance.' Can you imagine that this very small particle of compact material just appears—and explodes?! ...And we have this vast, complex universe, full of order and beauty? —It just happened!?

Well, one scientist said, "We're just incredibly lucky. Somebody had to win the big lottery, and we were it." Hallelujah! , (and he didn't say hallelujah), but there's no sense of God's goodness and power in any of that comment. And that's such a common world view today in our time.

Well, the Pharisees weren't that ignorant, not that naïve, but they missed it, too. When the Lord's miracles in Jerusalem and across the country brought health and happiness to multitudes, it was God's proof of what He was doing through His Son. But in addition to that, Jesus said in verse 37, that the Father also 'testified to His Sonship' in a more personal way by a voice out of heaven. John the Baptist mentioned that earlier in chapter 1, verses 33 and 34. But Jesus said, 'These Pharisees have never heard the Father's voice or seen His form', even while His Son, who is the revelation of Him, was in front of them, right there. And the reason for this, the cause of their failure, is given in the next statement, which is an indictment on them, "You do not have His Word abiding in you, for you do not believe Him whom He sent." (vs38).

That was the whole problem. It's the whole problem with men today. These men lacked faith. Augustin said, "I believe in order to understand." If a person doesn't believe the Scriptures, if it's not abiding in him or her, that person won't understand anything.

The irony of this, or the tragedy of it is, they were not without light, they were not without truth. They had the Scriptures and they studied them diligently. The Lord states that in verse 39., "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me."

Now there's some ambiguity here and Bible scholars and translators have noticed that. The King James, for example, translates this as a *command*; "Search the Scriptures", ('Because the Scriptures—there you have in the Gospel—life—salvation'.)

The New American Standard Bible translates this as an *indicative*: That is, 'As a statement of fact': 'This is what they do; you search the Scriptures.' Grammatically, both are possible and both make good sense. I'm following the New American Standard Bible: 'This is what they did.'

And it's an indictment on them—that's the Lord's point and I think the context supports that. They had the Word of God; what a privilege to possess the Word of God, the revelation of God—and they studied it diligently. They may have been guilty of obtuseness, of hardness of heart, but they were not guilty of laziness. They studied hard. And they would put some Christian ministers to shame—probably a lot of Christian ministers to shame.

Still these Pharisees, those scholars, didn't hear the voice of God in the Scriptures, (which are the words of God), any more than they heard His voice audibly at the Lord's baptism, when the LORD gave testimony: 'This was His Son who was being baptized.'

God speaks clearly all through the Law and the prophets to give testimony to His Son and His work of salvation. He still does that today. He spoke clearly then—and in ages past. In Hebrews chapter 1, verses 1 and 2 the author wrote, "God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son."

Prior to Christ's coming, God spoke in a variety of ways: in the Law; in the prophets; in Israel's ceremonies and sacrifices; in many ways God gave revelation to the nation about His Son who was coming. But the scribes and the Pharisees didn't find Him there, even though Jesus said of the Old Testament Scriptures, "...it is these that testify about Me." (vs39b). He is all through the Old Testament.

They didn't find Him because they weren't looking for Him. Others were. Peter wrote, in 1 Peter chapter 1, verses 10 and 11, that the Old Testament prophets 'made diligent search' for Him. They were "...seeking to know," he said, "what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow." (vs11). The cross has been thoroughly testified to and prophesied in the Old Testament—as had the glories that followed; the resurrection and all the glory that is to come. It's all there in the Old Testament, throughout the Old Testament. The word '*seeking*' here, these prophets "seeking to know", as Peter puts it, is the same word that's used here of the Pharisees '*diligently searching* the Scriptures.'

But they had a very different motive for study from that of the prophets. Otherwise they would have recognized Him as old Simeon did in the temple and the prophetess Anna in Luke chapter 2. When Jesus was an infant and His parents brought Him there to dedicate Him, they saw Him and they 'thanked God for showing to them His salvation.' They recognized that child, that infant, as the Savior that had been promised.

But the Pharisees...they weren't interested in learning about the Messiah; where and when He would come or who He was. Their motive for study was acceptance by God by the act of study itself. And that's what Jesus is saying. And there's evidence for that from the rabbis. One of the most famous rabbis, one that most of us are familiar with is Rabbi Hillel. He was a rabbi a generation before our Lord and very influential. And he's quoted in the Mishnah as saying, "One who has acquired for himself words of the Law has gained for himself life in the world to come."

Scripture is God's Word. It reveals God, reveals His way and salvation. But there is nothing saving about studying it if the student doesn't understand or believe the words

of it—doesn't believe in the content of it. And the content of it, the key to understanding the Old Testament, the Law and the prophets, is Christ Himself. That's what Jesus said, "It is these that testify about Me."

When He met the two disciples on the Emmaus Road, after the resurrection, (Luke records it in the last chapter of his Gospel, Luke 24), Luke wrote, "Beginning with Moses, and with all the prophets, He explained to them the things concerning Himself in the Scriptures." (vs27). He explained this for hours with them, which in itself indicated that the Old Testament is filled with revelation about Christ.

And so I imagine on that road, (we're not told what He spoke about), but I can imagine that He began with the beginning. He began in Genesis chapter 3, verse 15. He could have begun with verse 1 and said, "That's what the Messiah did; that's what the Christ did—created everything.", (I see a strong parallel between the Gospel of John and the book of Genesis.) But certainly He would have begun at least with chapter 3, verse 15, and the promise of the deliverer who would crush the serpent's head. And then maybe he showed how Abraham's offering of his son Isaac, 'his only son whom he loved', in Genesis 22 pictured that sacrifice that would defeat Satan and remove our guilt.

He would have showed them fulfilled prophecies in the Psalms, like Psalm 22 with the crucifixion. He would have showed them direct prophecies like Numbers 24, verse 17, 'The star going forth from Jacob.' Isaiah 53, 'The suffering servant'. Zechariah 13, verse 7, "Awake O sword." "Strike the Shepherd." And many others.

He would have explained the types and the shadows of the Old Testament ceremonies: How the goats on the day of atonement and the lamb of Passover pictured the Messiah; and other events. He could have spent hours on this, here with these Pharisees, as he did with the two disciples on the Emmaus Road.

But here's the lesson. Christ is the central figure of the Old Testament. Don Carson called Him, "The hermeneutical key." He is the key to interpreting the Old Testament and the New Testament. We won't understand the Bible if we don't

understand Him, no matter how long and no matter how hard we read it and study it. That explains these Pharisees; they didn't look for Him as the prophets did. And as a result, they didn't see Him when He was standing right there in front of them. They didn't see Him as He really is.

So Jesus said in verse 40, "You are unwilling to come to Me so that you may have life." They refused to come because they believed they had earned that life by their effort, by their study, by their knowledge. And they took pride in that and in their great learning. That's the underlying problem Jesus exposes in verse 41 through 44. They were enamored of knowledge; they were enamored of fame and self-glory—rather than God's glory. Verse 44, "How can you believe, when you receive glory from one another and you do not seek the glory that is from the *one and only* God?"

The laurels of scholarship are hard won. It takes time, it takes energy, it takes sacrifice to achieve excellence in any field. And that's certainly true in scholarly work. And we honor such people. We should honor them. Nothing here diminishes the importance of study and achievement. But when it is done for the purpose of gaining the esteem of one's peers for personal glory, well, a person may get that, but that's all they're going to get. That's all the glory, all the reward, for such a person.

I think of the great rabbi, Gamaliel, who appears in Acts 5, when he rose in the Sanhedrin, the great law court, to give counsel to the priests and the Pharisees on how to deal with the apostles and the church. And all eyes were on him; and when he spoke, everyone listened. That's what these men wanted for themselves, to be Gamaliel, to be the man that everyone admired. John would sum up the situation later in chapter 12, verse 43, "They loved the approval of men, rather than the approval of God"

F. F. Bruce commented when he wrote, "It means so much to most people—the approval of men." Now Bruce was a genuine, (as far as I can tell in reading his writings and reading a biography on him), was a genuine but humble scholar, who no doubt had met a lot of people like that in his field, seen a lot of people that worked hard for the approval of men more than anything else.

Well that was the Pharisees, who searched the Scriptures...but they searched the Scriptures in vain. So Jesus said, "You are unwilling to come to Me so that you may have life." (vs40). Now, that's inevitable when a person rejects "the Life"—and Christ is "the Life". But He's also "the Truth."

And when a person willfully rejects the truth they are doomed to accept the lie. That's the penalty the Lord foretold of them in verse 43. They would receive someone who would "come in his own name", without divine credentials, just his own claim. False Messiahs would come and 'they would receive them.' That happened soon after.

That happened in the next generation, in the year 132. The nation accepted a man named Simon as their Messiah. He was a Jewish bandit; he was a charlatan. But even the respected Rabbi Akiva believed him and named him bar Kochba, 'son of the star,' and proclaimed that he is the fulfillment of Numbers 24, verse 17, "A star shall come forth from Jacob."

He wasn't. The Romans came, again, (as they did in AD66), and they utterly crushed the rebellion; and there are other examples of that very thing in Jewish history. It is a dangerous, deadly thing to reject the truth when the truth is so plain—and plainly revealed. When that happens, people then fall for the lie.

But these men were unfazed by all of that. They were students of the Law and they were confident that they had the lawgiver himself, Moses, on their side. But the Lord completely unnerves them when He calls their chief witness to the stand, (so to speak), in His own defense. "The one who accuses you," He said, "is Moses, in whom you have set your hope." (vs45b).

The Lord has removed from them everything that they based their hope and their confidence in. First, God—they believed they were serving Him faithfully by defending the Law; and here defending the Law of the Sabbath. But Jesus is God's Son. Jesus has testified to that, and God has testified to that. God sent His witness, John the

Baptist, who testified of Christ. God gave His witness to Christ as His Son, by works that He gave Him to do, His miracles.

So they have the witness of God through those miracles; they have the witness of John; and the baptism that he gave—and these men ignored all of that. God gave His witnesses to His Son through the Scriptures, through the prophets: ‘God spoke long ago to the fathers and the prophets in many portions and in many ways’, but they ignored that, even though they prided themselves on being students of the Scriptures.

And now, finally, having given two witnesses, now He takes away the one whom they had set their greatest hope in—the lawgiver himself. And in the future, at the final judgment, Moses will stand up and accuse these students of the Law of not believing what he wrote. That's how the chapter ends; "For if you believed Moses," (and they said, ‘Well, we certainly do.’ It's what they claimed to be, followers, disciples of Moses.), He says, if you were, "if you believed Moses, you would believe Me, for he wrote about Me. But if you do not believe his writings, how will you believe My words?" (vs46-47).

Moses wrote of Christ in passages like Deuteronomy 18, verse 15, the promise of the prophet who would come. And the Law he gave was given to prepare the nation and the world for the coming of Christ. That was its purpose. The Law was never given to save, though these men thought it was. They sought salvation by their study and in their obedience to the Law—their outward conformity to it.

We read of this all through the Gospels, of their meticulous lives, how they tried to keep every detail of the Law and made a show of their religion before men. They dressed distinctively; they prayed on street corners; and compared to other men they looked good, better than most. They behaved better than most, I'm sure.

But they missed the whole point. The point is not, ‘Am I as good as my neighbor?’; but ‘Am I as good as God?’ God's standard is high; God's standard is perfection. Moses wrote in Deuteronomy 27, verse 26, ‘Cursed is everyone who does not abide in all things written in the book of the Law to perform them.’ You've got to

keep it—everything, everything in Law, perfectly. James said, in James chapter 2, verse 10, "Whoever keeps the whole law, yet stumbles in one *point*, is guilty of all."

The Law is like a chain to which a boat is anchored. How many links of a chain need to be broken before the boat is set adrift? Well, only one. And by breaking one command, men are set adrift and are being carried away to destruction. Legalism, salvation by Law-keeping, is utterly, absolutely, impossible.

And it's intended to be. The Law was given to show men their need and point them to the Savior, who was pictured in the sacrifices at the tabernacle: Hundreds and hundreds of years with hundreds and thousands of sacrifices, all of that pointing to the Savior to come. But these students of the Law didn't listen to the Law and the Lawgiver.

So the day is coming, and they and all mankind, unbelieving people, will stand before the Lord at the end of the age. John speaks of it in the Book of Revelation as the "great white throne", where Christ will sit and men will be judged for their deeds. (Rev 20:11). It's been called 'The Great Assize', the examination, when the books will be opened and judgment will be given. And it will be, I think, a great turning of the table, so to speak, when the very things people thought supported their unbelief will be a witness against them.

Moses and the Law will witness against these—the Pharisees. The cosmos, that a materialist confidently claims is the product of chance and disproves the idea of the existence of God, will give witness: The witness of Psalm 19 and tell of the glory of God. I can imagine that there might be a Calvinist or two there, (hard as that is for me to believe.) But if that's the case, Calvin's *Institutes*, I can imagine them being opened and used as a witness against them, (I'm using my imagination here).

The great London preacher, Martin Lloyd Jones said, "You can be orthodox —*but dead*." That's true. The Pharisees are proof. You can study Scripture and doctrine...and miss the Person in it. Scripture leads us to the Person of Scripture, the central figure of both the Old and the New Testaments, so that we would see Him and believe in Him, and know Him personally.

Stopping short at doctrine is stopping short. And we'll see this later: It's a great statement in John chapter 17, the Lord's high priestly prayer, where He defines eternal life for us. In His prayer to the Father, He says in John chapter 17, verse 3, "This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent." They're both on the same level. They're equally God, the first and second Persons of the Trinity. And what is eternal life? It's knowing them. And to know them we must believe in the Gospel—which means believing Christ, trusting in Him.

So the question I have, and we end with is, "Do you know them?" You can only know God the Father, through the Son, God the Son, the Lord Jesus Christ. Christ is the Son of God, who became a man so that He might die in the place of human beings, sinners; and gain for them salvation by His death. And He did that when He paid for our sins so that we could escape the punishment to come.

Well, if you've not believed in Him, we invite you to do that: trusting in Him, His person and His work. He died in the place of sinners. Are you a sinner? Trust in Him. He's the solution.

And you who have, Rejoice!, Rejoice that He saved you! And know this: That He will defend you, just as the Father defended His Son. He will always defend us, stand with us, firmly and forever.

Father, what a good thing it is to sing praise to Your faithfulness. You certainly are a faithful God. Lovingkindness characterizes Your relationship with us who are so unworthy and so undeserving. But by Your grace You opened our eyes to the truth that is so readily apparent throughout the Word of God, (but that we're naturally blind to). But You opened our eyes by Your grace to see Your Son, and to know of Him—and we have the great privilege of learning more and more about Him. And as we do, what we learn is the great faithfulness of our LORD and God. We thank You for that.

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**"Still Small Voice" by Dan Duncan**  
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Now the LORD bless you and keep you. The LORD make His face shine on you, and be gracious to you. The LORD lift up His countenance on you and give you peace. In the name of Christ, Amen.

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