

All You Need is Faith

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Date: 19 September 2021

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[0 : 00] The following message is given by Walt Alexander, lead pastor of Trinity Grace Church in Athens, Tennessee.! For more information about Trinity Grace, please visit us at TrinityGraceAthens.com.

Look with me in verse 14, Mark chapter 9, verse 14. And when they, that is Jesus, Peter, James, and John, came to the disciples, they saw a great crowd around them and scribes arguing with them.

And immediately all the crowd, when they saw him, were greatly amazed and ran up to him and greeted him, that is Jesus. And he asked them, what are you arguing about with them?

And someone in the crowd answered him, teacher, I brought my son to you, for he has a spirit that makes him mute. And whenever it seizes him, it throws him down and he foams and grinds his teeth and becomes rigid.

So I asked your disciples to cast it out. And they were not able. Jesus answered them, O faithless generation, how long am I to be with you?

[1 : 20] How long am I to bear with you? Bring him to me. And they brought the boy to him.

And when he saw him, immediately it convulsed the boy and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, how long has this been happening to him?

And he said, from childhood. And it has often cast him into fire and into water to destroy him. But if you can do anything, have compassion on us and help us.

And Jesus said, if you can, all things are possible for the one who believes. And immediately the father of the child cried out and said, I believe, help my unbelief.

And when Jesus saw a crowd come running together, he rebuked the unclean spirit, saying to it, you mute and deaf spirit, I command you, come out of him and never enter him again.

[2 : 33] Verse 26. And after crying out and convulsing him terribly, it came out. And the boy was like a corpse, so that most of them said, he is dead. You killed him.

Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, why could we not cast it out?

He said to him, this kind cannot be driven out by anything but by prayer. Grass withers, the flowers fade, but the word of God abides forever.

Mark, written by the gospel, Mark wrote the gospel. And Mark is a very engaging storyteller. This is a great example of it.

Many times we've been taken aback, at least I have, been taken aback by the clear, concise, and captivating way he tells a story. Whether it was about the leper. Remember that leper, Jairus and his dying daughter, the demon-possessed man, Legion, or the transfiguration.

[3 : 40] Just last week, Mark's clearly one of those guys who, at a party, gathers everyone around him by the end of the night just to hear what he says next. He's so engaging.

But Mark is also a very careful reporter. As we noted at the beginning of this series, Mark is not merely telling the stories he has heard.

Mark is recording the stories Peter told him. Mark is a close friend and co-worker with the apostle Peter. John Mark in Acts is what he goes by.

When Peter writes his first letter from Rome in A.D. 62 or 63, he sends greetings from Mark.

Apparently, Mark was right there with him.

And then, what we believe, two or three years later, Mark writes his gospel from Rome to share Peter's stories of all that Jesus said and did. Mark writes his gospel in order to preserve the apostle Peter's eyewitness testimony before he dies.

[4 : 38] That's why Peter, in many ways, is the main, well, the second main character of the gospel of Mark. There are many evidences of his eyewitness testimony. So, this isn't a story that's been passed down many, many, many times.

It's an eyewitness testimony preserved by Mark. Mark, we've noted a few along the way, but one of the most powerful ones is in this scene today. In his wonderful book on the subject, *Jesus and the Eyewitnesses* by Richard Baucom, he says one of the primary marks of eyewitness testimony is vivid visual imagery.

Vivid visual imagery. And you know the way this works. Anybody can tell a story they've heard, right? Like I could tell you a story about a friend of mine's brother that killed a black bear with his bow.

Not with an arrow that I just heard the other day. But I couldn't tell that story like he can. True story I'll tell you afterwards. But when you hear the story of someone who is there, it always includes vivid visual imagery that's different from someone who's just telling a story they've heard.

And so the eyewitness brings you into a scene describing what he saw and heard and leaves you the distinct impression that he was there. And our passage is loaded with this vivid visual imagery.

[5 : 57] Four times Mark references what happens to the void. He foams, he seizes, he convulses, he's tormented by an unclean spirit.

Matthew and Mark both include this story, but Mark's is twice as long. Now that's not like Mark, because he's shorter than the other gospels in so many ways. The vivid visual detail takes us there. It leaves us with a distinct impression that this is a first-hand account that indeed Mark is writing from Peter, that Peter was there. So this vivid visual detail, this is why I'm telling you all this, it underlines the validity of this account.

And therefore it calls us to come face to face with the truth of it. To pause and consider and respond to its truth. In a word, what I think the truth here is, nothing is impossible for the one who has faith in Christ.

Nothing is impossible for the one who has faith in Jesus. We'll define what all that means. The first is, we're going to break this out in four points in development of this scene.

[7 : 03] The first is the failure of human strength. The failure of human strength, verses 15 through 19. The story revolves around, quite obviously, a father and his son who's tormented by an unclean spirit.

And the first thing we see is the failure of human strength to help him. When Peter, James, and John come down the mountain with Jesus, they come upon quite a situation.

I mean, it's very concisely written in the opening of our section, but it's quite a situation. Look at verse 14. When they come down, when they came to the disciples, they saw a great crowd around them and the scribes arguing with them.

So really they come into a conflict. Involving the disciples, involving a great crowd, involving, once again, the scribes.

So they're kind of all there. And, you know, if you remember just moments ago, Jesus was transfigured on the mountain in clothing that bleach, could not bleach it white enough. And so he's up there.

[8 : 10] Even Elijah and Moses are up there. But as soon as he gets down the mountain, he stumbles into this big argument in so many ways. I like to say, isn't that the way life works? One minute you're walking on sunshine, in the clouds.

Next minute reality bites. And you're knocked down. And so there's this conflict. When Jesus arrives, the crowd, though, is greatly amazed.

Apparently they weren't expecting him to return. We don't exactly know why they were so amazed. Perhaps the disciples had told him Jesus would be away for a while. He's going to check up on some things. He's going up the mountain.

Perhaps they thought he'd be up there for 40 days, just like Moses was up on the mountain for 40 days. Nevertheless, when he arrives, like the arrival of a celebrity, a prominent leader, all of them run to him, and all the attention focuses upon him.

Look at verse 16. Though, when he does arrive, when he's identified, he asks them, what are you arguing about with them?

[9 : 13] He asks the scribes, you pot stirrers, you know, what are you arguing about? What's going on? And before the scribes have a chance to answer, a man raises his hand and speaks up in the

crowd.

Look at verse 17. He says, Like any parent, this father's doing all he can to help his son. His son appears to be tormented by something like epilepsy. The condition's not that important. But it brings on seizures, causing him to foam at the mouth, grind his teeth, and be knocked unconscious.

And when this father, though, he hears about Jesus, apparently, he brings his son to him and his disciples. Jesus is away, so his disciples rise to the occasion, but they're not able to heal him. So, apparently, that led to quite a conflict. Maybe the scribes were like, you arrogant, blank. Why did you think you could do something? Jesus doesn't matter.

[10:27] I don't know what was going on with the scribes. But the father, though, and the disciples and the crowd all look forward to see what Jesus will do. What will he do with this man? Look at verse 9.

He says, O faithless generation, how long am I to be with you? How long am I to bear with you? Rather than answer the father's question, the first thing Jesus does is erupts with deep disappointment.

It's very obvious in this text. He calls him a faithless generation. We've seen that word generation several times, but he called him a faithless generation, an unbelieving generation.

He yearns for them to see who he is when he says, how long am I to be with you? He groans at their unwillingness to see who he is when he says, how long am I to bear with you?

Perhaps more than anything else, Jesus sounds like the Lord. Look at Numbers 14, 11. He says, how long will this people despise me? How long will they not believe me in spite of all the signs that I've done among them?

[11:28] Right? It's almost verbatim. But to whom is Jesus speaking? That's the \$64,000 question. The scribes?

Surely the scribes. Or the crowd? It keeps falling at a distance. Better yet, with whom is Jesus deeply disappointed?

Here's what you need to see. Jesus is deeply disappointed with his disciples. We've been on a roller coaster with these guys. Now listen carefully. Jesus is not disappointed because they failed to heal the man's son.

Jesus is not disappointed because they failed to heal the man's son. Jesus is disappointed because they still fail to believe that he's the son of God. Jesus is disappointed because they still fail to believe that he's the son of God.

They had every reason to believe they could heal this boy. Jesus, remember Mark 6, 7? He gave them authority over the unclean spirits. Remember right after that, they came back because they were casting them out.

[12:33] So they had every reason to believe that they could cast out these unclean spirits. But apparently, they began to trust in themselves. So there was this shift in the way they were relating with Jesus.

They began to shift from godly trust, or trusting God, to trust in themselves. Perhaps when Jesus went away, their position as his disciples began to go to their heads. Sometimes that can happen to us Christians.

We think we're important just because of who we associate with. Perhaps they began to assume that they have power now, that they're in charge now, that they will take this matter into their own hands. Whatever the reason, instead of being confident in God's power, they became confident in their own.

They tried to heal the boy in their own strength. And when they did, they realized they had no power of their own. And they failed. And a big argument breaks out.

Why did they fail? Later, Jesus tells them, it's because they didn't pray. They were arrogant. They were proud.

[13:33] They were self-confident and did not place their confidence in the Lord. their pride. Their pride is just a symptom of their continued unbelief.

Charles Bridges says, all our failures may ultimately be traced to a defect of faith. They don't believe.

There are two wrong ways to respond to life. One of them is self-confidence. This question is very clear on this.

Self-confidence often grows with success. If you remember, but in Deuteronomy 8, when the people are going into the promised land and they're going into the land that the Lord delivered them, I mean, they wandered in the wilderness for 40 years trying to find this land.

The Lord delivered them into this land. He said, beware when you get there, lest you think your power and strength of your hand gave you your wealth. But Jeremiah warns us, let not the wise man boast in his wisdom.

[14:34] Let not the mighty man boast in his might. Let not the rich man boast in his riches. Let him who boasts in the Lord. Why? Because wisdom, might, and riches are from the Lord. Every success is from the Lord.

Everything that sets you apart from any other man or woman that walks this earth is from the Lord. But we make a transition. The other way, self-confidence often surfaces in the way we face difficulty.

we're surrounded by a lot of difficulty right now, in case you haven't noticed. A pandemic, a number of political concerns, not to mention all the other difficulties of life, like being overwhelmed or having children disobey or dealing with a difficult boss or whatever.

And I think this text is a warning. We often respond by, respond to difficulty by doubling down our own resources. By doubling down on what we have, by focusing on what we can or cannot do about it, we double down and focus on what human strength and wisdom can do.

Don't get me wrong, we should be practical, but we must be very careful that we don't shift our confidence from God's resources to our own from the Lord.

[16:04] In fact, the main difficulty in the midst of difficulty is not the difficulty itself. The main difficulty in the midst of difficulty is the temptation to turn to self-confidence when it seems that the Lord is not doing anything.

That's why Saul offered the sacrifices and so many other things. The main difficulty in the midst of difficulty is not difficulty itself. The main difficulty is the temptation to shift to self-confidence when it does not seem like the Lord is doing anything.

Charles Bridges says, the main difficulty is not our work. Got a gripe today, you know? The main difficulty is not our work, but in ourselves, in the conflict with our own unbelief in the form either of indolence or self-dependence.

Now, if you take that home, that'll do some work for you. In your heart. In the end, self-confidence always fails. All human strength fails.

Some trust in chariots, some trust in horses, but we trust in the name of the Lord our God. They collapse and fall, we rise and stand upright. Self-confidence is a dead end. It may lead to short-term success in this life, but in the end, God will not share His glory with the proud.

[17:17] What this text tells us, it's not merely a misstep, it's a stab in the back. It's not merely a mishap, it's betrayal. It's unbelief. Nevertheless, in the face of their failure and unbelief, Jesus says to the disciples, bring me the boy.

Very compassionate. Point two, the forfeit of despair. Failure of human strength, the forfeit of despair.

Next, the disciples and the crowd fade from view and all the focus is upon this father, his demon-possessed boy, and his despair. Look in verse 20.

They brought the boy to him and when the spirit saw him, immediately it convulsed the boy and he fell on the ground and rolled about, foaming at his mouth. So, the disciples, they, the disciples, bring the boy to Jesus and immediately, the unclean spirit begins to torment him and we, we've seen many unclean spirits cry out after Jesus commands him, convulse people after Jesus commands him out but, but this unclean spirit begins to convulse the boy at the mere sight of Jesus.

It's as if the unclean spirit, instead of falling before Jesus like so many others, is showing off his power one last time. Bring it on, Jesus.

[18:41] I already caused the disciples to fail, cause you to fail too. I can only imagine the father dismayed how bad this situation is.

Even Jesus seems surprised. How long has this been happening? He asked. Look at verse 22 or end of verse 21.

From childhood it's often cast him into fire and into water to destroy him. But if you can do anything, have compassion on us and help us.

After Jesus' question, Mark details for the third time what this unclean spirit does to the boy. and it seems that the father is given into despair.

At first, you remember, he said, I brought my son to you and he tells him about the situation and he says, your disciples were not able to cast him out. He's just given Jesus the information. He doesn't make an appeal to Jesus then.

[19 : 48] And after being asked, he just says, if you can do anything, have compassion. the father's begun to conclude that there's nothing else to be done. He's begun to conclude that his son is lost.

He may have been somewhat confident when he arrived, but now he's like Eeyore, Charlie Brown. He's concluded that nothing will help him anymore, that nothing matters.

He's given in to despair, a sin we don't often talk about. The other wrong way to respond to life is despair, despondency.

Dorothy Sayers says it like this, despair is the sin that believes in nothing, cares for nothing, seeks to know nothing, interferes with nothing, enjoys nothing, loves nothing, hates nothing, finds purpose in nothing, lives for nothing and remains alive only because there's nothing it would die for.

Despair. Despair is not merely disappointment, it's the hardening of unbelief to the point that we believe nothing will change. Now let me tell you, I'm a Christian pastor.

[21 : 08] I love my wife. I'm not looking at pornography, but I am a sexual sinner. But it wasn't always that way.

I was once gripped in lust and pornography and it wasn't pretty. In fact, it was a living hell. When I was, I was gripped by despair.

I assumed things could never change, I assumed there was no way out and I all but gave up. And you might be there this morning.

You might be in despair because of pornography, lust. You might be in despair because of a hard marriage that won't let up. You might be in despair because of a frustratingly long pandemic.

You might be in despair because of a dead-end job. You might be in despair because of a situation that seems so promising that's kind of fizzled out before your fingers. You might be in despair because of a broken relationship.

[22 : 16] And I want to ask you to do two things this morning. I want to ask you firstly to invite somebody into that. But I also want to invite you to lean forward to see what Jesus does with this man. Jesus does not coddle him in his despair.

Jesus does not join him. Jesus does not empathize with him. He calls him to come to him. Look at verse 23. He says, Jesus said to him, if you can, all things are possible for the one who believes. Jesus rebukes him. That's what that is. If you can, we might think, come on, Jesus, don't rebuke this guy. He's hanging by a thread. But when we're there, that's often what we need. Jesus is saying, you're not despairing because you believe God is unwilling, unable, or unprepared to help, but you are wrong.

Or you think you're despairing because you believe God is unwilling, unable, and unprepared to help, but you're wrong. Your problem is not that God is unwilling, or unable, or unprepared. Your problem is your unbelief. All things are possible for the one who believes.

Your son is not your main difficulty. That's what he's saying. Your son is not your main problem. Your son's problem is not difficult. Your main problem is your despair, is your unbelief.

[23 : 30] John Flavel, I actually had two quotes from these good guys. Difficulties are for man, not God. Difficulties heaped upon difficulties can never rise to the level of the promise of God.

Suddenly, the Father, I just love this, suddenly the Father turns and immediately blurts out, I believe, help, my unbelief. Don't you just love that?

It's like my favorite prayer in the Bible. I believe, help, it's the one I can relate to the most and pray it the most. I believe, help, my unbelief. In so many ways, his response is amazing because it captured the mixture of faith and unbelief we know so well.

I believe, help, my unbelief. Who doesn't struggle with unbelief? John Calvin, he declares that he believes and yet acknowledges himself to have unbelief.

These two statements may appear to contradict each other, but there is none of us that does not experience both of them in himself. Right?

[24 : 29] It captures so well this mixture. mixture. Now listen to it. Don't miss this. Right after Jesus says, all things are possible for him who believes, he helps a man with doubting faith.

Because the point of the story is not look at this man's great faith, it's look at this man's great savior. Bring your doubting, trembling, imperfect faith to Jesus and watch him work.

But his response also captures the risk of faith. Captures the risk of faith. You know, in one of C.S. Lewis' books, I know I reference them like every week, but he describes very well the risk of faith in the silver chair.

A girl named Jill burst into a forest. She's thirsty. She sees a running stream, but she doesn't want to run to drink. She stands back because there's a line lying next to the stream.

Right underneath the sun, the lion says to her, are you not thirsty? She says, I'm dying of thirst. Then drink.

[25 : 46] Said the lion, may I? Could I? Would you mind going away for a while while I do? Mr. Lion? Lion answered, this only by a low and very low, a look and a very low growl.

As Jill gazed at its motionless bulk, she realized that she might as well have asked the whole mountain to move aside for her convenience. The delicious, rippling noise of the stream was driving her nearly frantic.

You can imagine that, you know, when the really good food comes to the table, you just want to get it in your mouth. Maybe that's just me, I guess, and Dana. Will you promise not to do anything to me if I do come?

Lion says, I make no promise. Jill was so thirsty now that without realizing she had come a step nearer to the water. She says, do you eat girls?

He says, I've swallowed up girls and boys, women and men, kings and emperors, cities and realms, said the lion. It didn't say this as if it were boasting nor as if it were sorry nor as if it were angry.

[27 : 01] It just said it. She said, I dare not come and drink then. Then you will die of thirst, said the lion. Oh dear, suppose I must go and look for another stream.

There is no other stream. In a lot of ways, faith is like that. Self-confidence and lack of confidence are twin enemies that keep you from putting all the faith in the Lord Jesus Christ.

Not just for salvation, but for life. Faith is not changing your normal life to your normal life with church on Sundays. Faith's not this addition thing.

Faith displaces everything of where your confidence was before. Faith is a stepping away from your normal life. It's a turning away from your own understanding and turning away from your self-confidence, your lack of confidence.

It will not work for you to have faith and take your marching orders from CNN or Newsmax. Faith is risking everything for Jesus Christ. That's what I love about it.

[28 : 17] I mean, in so many ways, it does, this man's prayer, it captures the mixture of faith and unbelief in our hearts, but it also captures the prayer that I want faith to be everything. Oh, Lord, I believe, but oh, help my unbelief.

I want all of my faith there. I don't want to be spooked out by the threat of a pandemic or the threat of political turmoil or any of these things. I don't want to be spooked out about all my faith in you knowing that what is shaken or what remains, what is true, what is right, it can be shaken, but it will remain in the end.

And so it starts in so many ways with faith. Martin Lloyd-Jones asked us in these days of exceptional evil, are you doing something exceptional or are you just content doing some routine things?

The only exceptional things God will do with this generation will begin with faith. The triumph of faith. Look in verse, or point three, the triumph of faith. Verse 25 through 29.

25, when Jesus saw a crowd had come running together, he rebuked the unclean spirit, you mute in death spirit, I command you come out of him. And after crying out and convulsing him terribly, it came out. Boy was like a corpse so that most of them said, he is dead.

[29 : 33] Jesus commands the unclean spirit, don't miss this. Then the unclean spirit cries out, convulses the boy one final terrible time, he doubles him over. The crowd says he's dead, but Jesus takes him by the hand and he rises from the dead.

As soon as the father turns in faith, Jesus works powerfully. Faith in God triumphs powerfully over this demon that has been haunting this boy all his life. Sometime later, Jesus enters the house and he's talking with his disciples.

They say, why couldn't we cast it out? Look at verse 29. He says, this kind cannot be driven out by anything but prayer. He uncovers again what we'd already seen.

They couldn't cast it out because they trusted themselves. They failed to pray. Prayer is the only way out of self-confidence or lack of confidence into the power of God.

Our friend Jerry Bridges says it well. Prayer is the acknowledgement of God's sovereignty and our dependence upon him to act on our behalf. It's a faith-filled acknowledgement.

[30 : 37] Now, I hope, I think, we see what Jesus is trying to show us here. Have you ever recruited people to move? It's the worst.

Buddy did so much recruiting, I think there's still people unloading boxes in his house. If you know, you know.

If you need some help, you have to find somebody who's willing. You know, that's why you put out that little feeler question. I go, what are you doing Saturday morning at 9 a.m., you know?

We'll just slowly roll out this invite because if you ask them all out, you might not get it. So you've got to find out first if he's willing. Trying to find out if there's something in his heart that does still love you.

And then, even if you find somebody who's willing, you've got to find out if they're able. Is their calendar clear? Do they have anything going on? Is he able? And then, but that's not even enough.

[31 : 40] If you find somebody who's willing and able, you have to find somebody who's ready. You know, they can't be down with COVID. You know, they can't be down with anything else. They've got to be ready. And is he ready now? In so many ways, I think what this passage is trying to tell us is that Jesus stands willing, able, and ready to work powerfully for those who put their faith in him.

The question is not, is he willing? He who did not spare his own son, how will he not throw in anything else with him? The question is not, is he able? He is from everlasting to everlasting.

The heart of the king is a stream of many waters in his hands. No one can stay his hand or say to him, what have you done? The question cannot then also be that is he ready?

He works now powerfully for those who wait for him. Who's a God like this who works for those who wait for him? Jesus is the one who was and one who is and one who is to come. He stands now ready, willing, and able to work for those who wait for him.

Patrick Johnstone, his book on world missions, he says, the Lord Jesus reigns today. He's in the control room of the universe. All the sins and machinations of Satan ultimately have to enhance the glory and kingdom of our Savior.

[32 : 56] That means everything bad is going to make him look great. Things aren't spinning out of control. We've become too enemy conscious. We need to be more God conscious so that we can laugh the laugh of faith.

knowing that we have power over all the power of the enemy. Book 10, 19. We need to be more God conscious. We need to take in this scene and realize that Jesus is the same yesterday, today, and forever.

Jesus who is with these, this boy, his father, the same Jesus who reigns from heaven and works powerfully for those who come to him by faith. What does it mean that all things are possible though?

all things makes me want to sing, oh Lord, won't you buy me Mercedes pens driving the 08.

It's falling apart. I won't sing anymore, but that's not what Jesus means. This isn't a name and then claim it. What he means is so much better.

[34 : 03] all that he's promised you is yours by faith. I'll never leave you. I'll never fail you. I'll never tempt you or try you.

I will not hurt you. I will do good to you all your days. I will give you life and carry you on into old age. I will feed you, clothe you, strengthen you, sustain you, keep you, and follow you.

I'll forgive you, cleanse you, change you, and forbear with you. I will love you with an everlasting love. I'll be your God and you'll be mine forever. Is there anything else you need?

One last Bridges quote. Unbelief looks at the difficulty faith regards the promise. In conclusion, once again, this miracle though is a sign for the disciples.

Jesus knows they're watching and he wants to strengthen their faith. He wants them to turn from unbelief just like this boy, boy's father. In the previous scene, if you remember, as Taylor preached so well last week, they're coming down the mountain from transfiguration after Jesus was transfigured and after Jesus had told them, don't tell anybody about this until after I've died and raised, they began to question among themselves, what does it mean that there's going to be a rising of the dead?

[35 : 32] They might have believed in a general rising of the dead in the end, but what does it mean that Jesus is going to be raised from the dead? The same word for rising from the dead is used for what happened to this little boy.

The exact same word, four or five verses later, he was like a corpse. Think about how dramatic that is. He's convulsed, he's laid out, everybody's like, he's dead.

And Jesus took him by the hand, lifted him up and he arose. He is raised from the dead. He is resurrected. What Jesus is saying is this is exactly what's going to happen to me.

He's saying when they kill me, when they string me up between two sinners, when they pierce me through the side to make sure I am dead, when they send out the papers and say this one is dead, he's saying I will not die, I will rise just like this little boy.

He's saying it all begins with me but it will extend to all who believe. I am the resurrection and the life whoever believes in me will not perish but have eternal life and so if you confess with your mouth that Jesus is Lord, you believe that God raised him from the dead, you will be saved.

[36 : 47] I saw somebody tweet the other day, I believe that my Savior was raised from the dead, I have no time for any other conspiracies because it's foolish that's what God did.

That's what he says to you but this story is captured by Mark as well and written to the church in Rome. You remember I told you about what's going on in the church in Rome and what Nero's doing to him, what he's saying to him, when they come for you, when they feed you to the wild animals, when they light you so that Nero can have a party in his backyard and make you his torch, do not fear, you will not die.

You will be raised. So too, this story is preserved in Holy Scripture for you and for me to say do not fear what they fear nor be in dread, don't freak out.

What can man do to you? You will rise again. Let us pray. Father in heaven, we cast ourselves onto you.

We thank you for your word and pray that you would root us and ground us in that which is true. We might live in light of these things and live in the hope of eternal life.

[38 : 13] God, I pray that you would help us to not shift in these days but to be calm, to be faith-filled and to be faithful.

We pray in Jesus' name. Amen. Amen. You've been listening to a message given by Walt Alexander. Lead Pastor of Trinity Grace Church in Athens, Tennessee.

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