

Living in the Hope of Glory:
The Message of 2 Thessalonians: #5

Praying for Power and Protection In Our Proclamation

2 Thess. 3:1-5

--CEFC 7/22/18; 7/25/04

Topic: Word of God; Prayer

It was 32 years ago this summer that Susan and I visited this church
on a candidating trip to explore the possibility of my coming here
to become the pastor.

There are a few here who may remember that trip.

I, of course, was on my best behavior,
trying to make a good impression,
but I also wanted to learn all I could about the church.

So at one gathering of folks from the church
I remember asking a question at my table,
“What is one aspect of the worship of this church
that you would never consider changing?”

I expected someone to say something about the style of music,
or the length of the sermon
or even taking an offering.
But there was none of that.

Almost immediately, a woman said without hesitation,
“We’d never want to change the missions moment.”

After 32 years, lots of things have changed, but that hasn’t.
I wouldn’t dare touch it;
nor would I want to. /

Every week we take time to pray for some mission activity—
some person or ministry that seeks to reach out into the world
with the message of the gospel in some way.

And when we do that,
we, in effect, are acting in response to Paul’s request
in our passage this morning.

As he begins to wrap up this second letter to this church in Thessalonica,
the Apostle asks that they engage in a missions moment in their worship--
2 Thess. 3:1--**Finally, brothers and sisters, pray for us
that the message of the Lord may spread rapidly and be honored,
just as it was with you."**

Paul was a missionary requesting prayer.
And what he says here can inform us as we pray for our missionaries,

and for ourselves.

I want you to notice three things about this prayer request.

First, consider the purpose of the prayer that Paul requests.

“**Pray for us,**” he says—referring to his missionary team,
which included Silas and Timothy and perhaps others.
But the request is not really about them at all.

The prayer is really for the impact of their message—
“**pray for us**
that the message of the Lord may spread rapidly and be honored . . .”

Paul's concern is for “**the message”** or literally, “**the word of the Lord”**—
that is, the gospel,
the gospel message about Jesus which he had received
and which he proclaimed.

Paul and Silas had come to the Greek city of Thessalonica
proclaiming this gospel—
this message of the saving work of God in Jesus Christ,
as Paul says in 1 Thess. 2:9—“**we preached God's gospel to you.**”

In his proclamation, Paul told the Thessalonians
the hard truth about the holiness of God,
and that all humanity stood under his judgment
and were objects of his wrath.

But he also told them the wonderful truth of the love of God--
the love of the God who in his mercy was fulfilling the gracious promise
he had made to bless his people Israel
and through them, to bring blessing to all nations.

He was fulfilling his promise by sending his own Son Jesus,
to be their Messiah, their Deliverer--
and not only theirs,
for he was the Savior of the whole world.

Paul told them about this man Jesus—
who lived and taught in Galilee and Judea--
how he brought the Kingdom of God to earth
in his life of perfect love and obedience to his Father in heaven.

He told them how Jesus demonstrated the power of that divine kingdom
in healing the sick and showing mercy to the outcasts and the sinners--
the tax gatherers and the prostitutes.

And Paul told them most of all how this man Jesus was crucified--
and not for any wrong that he had done--

he was crucified for us, for our sin.
He was the perfect man,
perfectly qualified to give his life as the perfect sacrifice for our forgiveness.
He alone was the one who could deliver us from God's wrath.
And he was more than a man—
he was God's own Son,
a man from heaven who alone could overcome
the power of sin and death.

And finally, Paul told them that to demonstrate
the truth of Christ's victory over sin and death,
and as a witness to the new life now found in Jesus,
God raised him from the grave on the third day after his death--
and he appeared to many people for many days,
before he was taken up to be with his Father in heaven.

God raised him from the grave
and exalted him to his own right hand as Lord of all.
There he lives as our advocate with the Father,
and from there he will return in glory to gather his people to himself forever.

Now God calls everyone everywhere to turn from their self-absorbed lives,
turned in upon themselves,
and to turn outwardly to the Lord Jesus Christ.
Repent and believe this good news, Paul declared,
believe that Jesus is the Christ, the Savior of the World,
the source of eternal life—
life lived in a true relationship with God.

Turn from your worthless idols
and serve the living and true God
and wait for his Son from heaven, whom he raised from the dead—
Jesus, who rescues us from the coming wrath.

Paul proclaimed this message in the synagogues and on the street corners--
wherever he could find people who would listen.

And many did listen--
and many of the Thessalonians responded to this message in faith,
they received this message of good news,
and became followers of Jesus
and children of God. //

That's the gospel,
and that is what this prayer is about—
And Paul urges the Thessalonians to pray for him and his team
so that this word of the Lord would "**spread rapidly and be honored**"—
literally, that this word might "**run**" and "**be glorified**."

Paul may be picturing the word of God

as a sprinter running to victory—
with swift and glorious success in the lives of men and women,
and being crowned with a victor's crown.

Notice, it is not Paul and his fame that is to spread quickly,
and it is not Paul and his name that is to be honored and receive glory.
No, Paul urges them to pray that his message, the gospel,
would go forth,
like seed scattered far and wide,
and that it would find fertile soil and bear fruit—
that the Lord Jesus, which God's gospel proclaimed,
would be honored and glorified.

That's the purpose of Paul's prayer—
the success of the gospel.

Let's keep that in mind as we pray for our missionaries.
Yes, we pray for their health,
and we pray for their finances,
and we pray for the wellbeing of their families—
but may we never neglect to pray for the success of the gospel
they are sent out to proclaim—
that it would "**spread rapidly and be honored.**"

And I'm sure that Dean and Christie here with us this morning
would want nothing less from us as we pray for them.

There's a second aspect of Paul's request I want you to notice—
It's the fact that Paul requests prayer at all.

I want you to appreciate the need for prayer.
Prayer is something Paul feels he needs from this church.

Elsewhere Paul requests prayer for himself
because he feared that he might falter in some way
as a missionary.

Testifying to the gospel can be hard—
we'll say more about that in a moment,
so in his letter to the Romans, Paul writes:
**"I urge you, brothers and sisters, by our Lord Jesus Christ
and by the love of the Spirit,
to join me in my struggle by praying to God for me"** (Rom. 15:30).

By praying, we join in a missionary's struggle, his or her fight,
to remain faithful in difficult circumstances.

Paul talks elsewhere of Epaphras "**wrestling in prayer**" for the Ephesians,
that they "**may stand firm in all the will of God,
mature and fully assured**" (Col. 4:12).

In Eph. 6:19, Paul writes, "Pray also for me, that whenever I open my mouth,
words may be given me so that I will fearlessly make known
the mystery of the gospel,
for which I am an ambassador in chains.
Pray that I may declare it fearlessly, as I should."

And in Col. 4:3-- "And pray for us, too, that God may open a door for our message,
so that we may proclaim the mystery of Christ,
for which I am in chains.
4 Pray that I may proclaim it clearly, as I should."

Paul requests prayer for courage and clarity as a minister of the gospel—
and we should pray similarly for our missionaries
and for ourselves.

Aren't there times when you feel a little bit fearful about speaking up about your faith.
I know that feeling—and so did Paul.
You are afraid how people might respond if you mentioned the name of Jesus
in some conversation at work
or in the neighborhood
or at school?

Would they get offended?
Would they think you were some religious freak
or were trying to impose your beliefs on them?
Would they reject you?

It takes courage to speak of Jesus to people.

And aren't there times when you wish you could respond more clearly
to a question or comment about the Bible
or some other topic related to the gospel.

We need courage in our hearts,
and we need clarity in our speech.
So we should pray for it—
for ourselves and for our missionaries.

There is a **need** for prayer—for the messenger,
but there is also a need for prayer for the message itself.

For the gospel to run swiftly and gain the victory,
for the gospel to be effective and triumphant,
Paul knew that **God must be at work through it**.

In his first letter he reminded the Thessalonians--
"our gospel came to you not simply with words,
but also with power,
with the Holy Spirit and with deep conviction" (1 Thess. 1:5).

The Thessalonians believed his proclamation, Paul says,
because this gospel came to them not simply with words

but also with power from the Holy Spirit.

They received this gospel message, Paul writes,
"not as the word of men, but as it actually is, the word of God,
which is at work in you who believe" (1 Thess 2:13).

Paul preached, and in his preaching, he sought to persuade people,
but Paul knew that the secret of the success of the gospel message
lay not in his persuasive powers,
or in his rhetorical eloquence,
or in any marketing techniques,
or in his shrewd analysis of Hellenistic culture.

When Paul preached, God was speaking,
and these Thessalonians heard that divine voice—
they received it,
they accepted it for what it really was—
God's gospel,
the message, the word, of the Lord. /

Now, what does that mean—that God speaks?
What does that look like?

You hear the word of God when what you hear
comes to you not simply with words—
You hear the words, but there is more to it than that—
you sense something of the divine source of those words.
Paul describes this experience as one of power—
There is something about these words that touches you deep down in your soul.
It moves you—it compels you to act.
The word of God has power.

And then he says the words come with the Holy Spirit—
you sense a personal presence
that goes beyond the human speaker standing in front of you.
The Holy Spirit is God's personal presence at work in the world,
and at work within the human heart—
and that personal presence, God's Spirit,
makes himself known to you through the Word of God.
You hear human words,
but you sense the presence of God.

And then Paul says you know it is God speaking
when those words come with deep conviction.
You simply know it to be real,
to be right,
and to be good.
You simply know that this message is true.

How does that happen?

I don't know—how do you know anything to be true and right and good?

How do you know that it's wrong to torture babies?

How do you know that a sunset is beautiful?

How do you know, when you taste honey, that it is sweet?

How do you know that someone is being honest with you?

How do you know if you are in love?

You simply know.

God's Word has a certain self-authenticating power—

It must have,

for what authority could there be that stands outside of God and over God

authenticating what he says as true?

"our gospel came to you not simply with words,

but also with power, with the Holy Spirit and with deep conviction."

You accepted it for what it actually is—the word of God.

These Thessalonians believed the gospel because God empowered that gospel

to penetrate their hard hearts and to open their blind eyes

so that they might be saved.

This is why Paul's passion for the success of the gospel

takes the form of a prayer request.

It has to be so—

What did Jesus say?-- "**Apart from me you can nothing.**"

Paul says that the god of this age has blinded the minds of unbelievers

so that they cannot see the light of the gospel of the glory of Christ (2 Cor 4:4).

More than that, Paul says,

in our natural state

we were dead in our transgressions and sins.

We were spiritual corpses.

You might as well go to a cemetery and preach to the graves,

calling upon the dead person to rise up out of the casket

and to respond in repentance and faith.

Paul knows that it is only as God's word

about God's Son

is accompanied by the power of God's Spirit

that it can bring new life.

Only then can it run and be victorious.

And if God does work by his Spirit through his word,

he can bring the dead to life—

those dry bones can live.

That's why Paul says that the gospel is the power of God

for the salvation of all who believe.

For it is through the proclamation of that gospel, that word of God about God's Son,

that God's Spirit works to bring forth faith.

And that's why we must pray

if we are to see the word of God run and be victorious.

Are you praying for the word of God to have power
in the lives of those you speak to about Christ?
Are you praying for their hearts—
that the Lord by his Spirit would soften them,
and open blind eyes,
and take away a deafness to God's word,
so that they might hear God's voice and respond in faith?
We must pray if we expect God to work,
and we will pray only if we expect God to work.

And one more thing about Paul's request—
It's implicit rather than explicit—
Implicit in Paul's request
is the underlying motivation for prayer—
"brothers and sister, pray for us
that the message of the Lord may spread rapidly and be honored,
just as it was with you."

Paul knew that the Thessalonians would be encouraged to pray for him
when they reflected on how God had worked in their lives
through the prayers of others.

I remember when I first became a Christian
being told that there was a woman who had been praying for me.
She prayed for me,
because she had tasted something of the sweetness of the gospel herself
and in love, she wanted me to taste it as well.

You will pray that the gospel spreads and is received with honor
to the extent that you have experienced its goodness in your life.
If you have known the assurance
that comes through the gracious love of Christ;
if you have known the comfort
that comes through the care of our heavenly Father;
if you have known the freedom
that comes through the mercy and forgiveness
found in the cross,
and if you have known the new desires of your heart
that come from the work of the Spirit within you,
if you have experienced these yourself,
you will want to pray that others come to experience them also.
It will motivate you to pray
that the gospel may spread rapidly and be honored,
just as it was with you.

It's always been one of my frustrations with church growth seminars—

You sometimes get the impression that if you simply do this or that,
then your church will grow—

Whatever it may be—

If you advertise in the community, your church will grow.

If you have warm and friendly greeters, your church will grow.

If you have upbeat contemporary music, your church will grow.

If you have an attractive building, with convenient parking,
your church will grow.

If you preach to meet felt needs, your church will grow.

Everybody has their own formula.

And it's true, that many of these things do work—

in the sense that they can help draw a crowd.

But I keep seeing in the Bible the unmistakable truth,

that though we are to be thoughtful about what we do,

and we are to be sensitive to people and to culture,

and things like advertising and buildings can help.

But in the end,

the Bible keeps telling me that **real spiritual fruit only comes about**

through the power of God's Spirit

as he works through his word.

That's why Paul urges the Thessalonians to pray for him.

"Finally, brothers, pray for us

that the message of the Lord may spread rapidly and be honored,

just as it was with you."

The story is told that some guests came to London to visit the famous church

led by the famous 19th century pastor Charles Spurgeon.

They came to see the secret of this great church,

which was filled to capacity week after week.

Spurgeon agreed to show them.

And when the service had started, he took them to the basement—

"I'll show you our boiler room," he said.

And there they found a small group of people, mostly elderly women,

praying—

praying for the power of the word to be at work in people's hearts.

Who will pray for that in our church?

So I say, **"brothers and sisters, pray for us**

that the message of the Lord may spread rapidly and be honored,

just as it was with you."

But Paul was not naïve.

He remembered quite well his own experience in the city of Thessalonica.

He knew that that same word which powerfully worked in some to bring salvation,
also had the unfortunate effect in others of arousing intense opposition.

So in addition to prayer for the power of the word,

in v. 2 Paul also asks for prayer for protection

from those who would oppose him—

“from wicked and evil men,

for not everyone has faith,” he says.

Not that's an understatement!

The truth of the word of God cuts both ways, doesn't it—

Like some of our current political leaders,

it has a polarizing effect:

it attracts, but it also repels.

In 2 Corinthians 2 Paul says that to those who are perishing

his preaching was like the stench of death,

but to those who being saved

it was the fragrance of life.

Same message, different effect.

Wasn't this true in the ministry of Jesus?

Many heard him and responded in faith.

They wanted to know God as their Father in heaven as he did.

They wanted to experience this new life that he came to bring.

They were like sheep hearing the voice of their shepherd,

and they followed.

But others were threatened by what Jesus said.

They were sure of their own righteousness

and were offended by the idea that they were sinners who needed to repent.

They were religious conservatives who thought they already knew it all.

They were social traditionalists who didn't like his fraternization

with the misfits and the castoffs—

the tax collectors and prostitutes.

Jesus rocked the boat,

he confronted the powerful,

he offended the prideful.

So they crucified them.

Don't expect things to go much better for you, Jesus said.

If they hated me, they'll hate you, too, he said.

And that's just what happened to the first Christians.

Somehow the name of Jesus became a lightning rod—

Paul and his companions were almost constantly on the run,
hounded by persecutors in every city.

Paul goes so far as to say that "**everyone who wants to live a godly life in Christ Jesus
will be persecuted**" (2 Tim. 3:12).

Is that true?

I believe it's becoming increasingly true in this country.

We operate with an American political creed that says you can't mention God,
and an American civil religion that that says you can't mention Jesus.
And anybody who insists on doing so, in either sphere, can expect a reaction.

Just try talking about Jesus in a serious manner around your water cooler at work.
There will be a few who will be interested,
but there will also be some who will avoid you like the plague
or even report you to HR as a dreaded proselytizer.

Sure, we can try to be gracious and culturally sensitive and not overbearing.
We should be polite and civil.
But if we are faithful to the message, we can't help but offend some people—
for it's the message itself,
the word of the Lord, that offends.

It's a message that says that we are all needy people, moral failures--
"sinners" if you want to use the biblical term.
The Bible says there is something deeply wrong with us at the very center of our being—
we are cut off from God by our own nature and by our own choice.
We think we're free,
but in fact, we are slaves to our own desires.
We are "curved in upon ourselves," to use Martin Luther's phrase—
and on our own,
there's nothing we can do to overcome it.

This disordered condition, this moral corruption,
has alienated us from God,
and there will come a day when we will stand before God as our judge,
and our state of personal autonomy will become permanent.
We will experience the just result of our self-focus—
we will be left to ourselves, alone,
cut off from the presence of the Lord forever,
in what the Bible calls hell.

People don't like to hear that—
it's not good news,
but unless they are willing to hear that bad news,
the good news will never make sense to them--
the good news that God in his grace has come to rescue us from ourselves,
and in Jesus he has made a way on the cross
to demonstrate his justice

and his love at the same time.

Jesus lived as we were created to live,
and then he died the death we deserved,
but he was raised to new life and declared to be Lord of all.
And he is coming again as the Judge of the whole world.

Follow him,
accept his authority in your life,
and in so doing, receive his gift of love and forgiveness,
and he will make you into a new person from the inside.

That's the gospel—Believe this message,
accept this Savior,
bow before this Lord.

But Paul says, "**not everyone has faith**," and that can mean trouble for us.

That could be quite discouraging--
to think that even when you are seeking to live a godly life,
and even when you are proclaiming God's truth faithfully,
that you will experience hardship and even persecution—
so why bother?

Because, Paul says in v. 3,
though not everyone has faith,
"**the Lord is faithful**."

He will never leave you or forsake you.
He will never let you down.
You can depend on him to keep his word.
As we heard last week,
nothing, nothing at all, can separate us from his love.

Those who put their faith in the Lord
can count on his faithfulness.

"he will strengthen and protect you from the evil one," Paul says.

Do you think the evil one is too powerful for the Lord?
Do you think the devil is so sly, so devious,
that he can catch our God by surprise?
As if God could say, "Woe! I didn't see that coming!"

What is your worst fear?
Do you think the evil one can ever do anything to you
that is outside the permissive will of our God
and that the Lord can't use for your good and his glory?

It's impossible!
Our God is faithful.

Paul has confidence in the Lord,

and so he has confidence in the believers in Thessalonica—
v. 4—**"We have confidence in the Lord that you are doing
and will continue to do
the things we command."**

You see, this is what it looks like to be strengthened by the Lord—
strong spiritual health is evidenced by obedience to apostolic instruction.
To be strong in the Lord
means to live in accordance with the righteousness of Christ
as set forth in the apostles' teaching.

And Paul continues--
v. 5—**"May the Lord direct your hearts
into God's love and Christ's perseverance."**

Spiritual health, this faithful work of God in strengthening and protecting his people,
also issues in an experience of God's love
and a Christ-like faith that endures.

These are interlocking, aren't they?

Jesus' faith endured supremely
because he knew the love of his Father in heaven.

He could endure any hardship,
even the ultimate trial of death on a cross,
because he lived in faith before his Father in a union of love.

Nothing could destroy that,
nothing could get in its way.
That's was the source of Jesus' perseverance.

And isn't that true for us?
Our faith, our trust, our commitment to walk obediently before God,
hinges on our conviction that God truly loves us—
that he always works for our good and his glory.
We can trust that his commands are not given to spoil our lives,
or to take away our ultimate happiness.
We can persevere in faith as we continue to experience God's love.

And that comes as the Lord strengthens and protects us.

So how should you respond to this word from God this morning?

Let me suggest four ways—

1. First, you should **be convicted**—

convicted by the word of God.

My prayer is that the Spirit of God is at work in your heart today,
and that this message of the gospel—
this message of Jesus,
this word of God,
warms your heart,
and opens your eyes,
and causes you see something in it that you hadn't before,
or allows you to remember something that you have forgotten.

I trust it's the voice of God you hear,
calling you to respond to his call in your life.

Maybe, like the Thessalonians,
you need to turn from your idols, whatever they may be—
those things other than God that you turn to in times of trouble,
and that you believe will protect you,
or prosper you,
or satisfy you,
those things that you think you just can't live without.
You must turn from your idols
and turn to the living God,
who wants to give you new life by his Spirit.

If you hear the word of God for what it really is today,
don't close your ears to it—
receive it in faith.

There may be some here today who need to say "Yes" to Jesus' command to follow him.

I urge you to do it—
and enter into his family,
an eternal family—the family of God.

2. Second, in response to this passage,
it may be that you need to be **challenged** by this word of God today—
I think particularly of the challenge to pray.

Paul senses his own need for prayer—
do **you** think you can live without it?
Do **you** think you can live as God calls you to
without calling on him to work in you?

Let me challenge you to pray for yourself,
and to pray for other in this church,
that we may stand firm in our faith.

But Paul's concern, as I said earlier, goes beyond himself to the concerns of God—
and especially with the word of God,
that it would run and gain the victory.

Let me challenge you to pray for that—
We need to pray this week for our Vacation Bible School—
that the word of God would be honored
in the lives of the children and parents this week.
May the word of God go forth with power.
That's what we need to pray for.

During this coming month, let's make this a central focus of prayer—
The Elders will be doing this as we gather every Sunday morning at 8:00.
Let me encourage SS classes and community groups
to include this theme every week as they pray.
Perhaps some of you may feel led to pray individually on Sunday mornings,
or with a group at some other time especially for this purpose.

**"Finally, brothers and sisters, pray for us
that the message of the Lord may spread rapidly and be honored"**

That's a **challenge**.

3. Third, in response to this passage, you need to **be prepared**.

Don't think that as we seek to engage with God
that the evil one won't be at work to thwart us.
We can expect opposition at every step.

He will seek to set up roadblocks without
and stumbling blocks within.

Maybe some neighbors will get upset if our parking lot gets too full
and cars overflow into the street.
Maybe our socially deviant view of Jesus and his death and resurrection
as the only way to a saving relationship with God,
or our understanding of what God designed marriage to be
will bring forth protests at our door.

Or maybe there will be some conflict in our church, maybe some personal matter,
that will get blown up into a major dispute.

I don't know what it could be.

I just know we need to be prepared for opposition
as we seek to move forward in faith.

The Lord does not promise that it will be easy.
That's why we need the Lord's strength and protection.

You need to be convicted;
You need to be challenged,
You need to be prepared,
4. and finally, you need to **be encouraged**.

Our God is faithful.

That's the bottom line, isn't it?
Our faith is in a faithful God.
He will strengthen us for whatever task he calls us to.
He will protect us from whatever opposition we experience.

Our God is faithful.

So be encouraged.

The Lord God is working out his good purposes on this earth,
and he will accomplish them.

He has worked faithfully in the past and he will continue to do so.

And he has given us the privilege and the responsibility
to join him in his work—
we join him in that work as we pray,
we join him in that work as we proclaim his word, his gospel,
to the world.

God is faithful—
so let's pray.

Prayer—

Closing Song: Not "*I Stand in Awe*"
but "I Stand Amazed"--#512 vv. 1,4,5

Benediction:

Rev. 1:5,6 To him who loves us and has freed us from our sins by his blood,
and has made us to be a kingdom and priests to serve his God and Father --
to him be glory and power for ever and ever! Amen.

Living in the Hope of Glory:
The Message of 2 Thessalonians: #5
July 22, 2018

Praying for Power and Protection In Our Proclamation

2 Thess. 3:1-5

How can a church grow? What is the secret to success? The Apostle Paul knows that it is only by the power of God that real spiritual fruit can be found. So he calls his readers, and us, to pray—to pray for power and for protection as we proclaim the word of God.

I. Pray for the success of the Gospel

A. Pray for the Messenger

B. Pray for the Message

II. Two Consequences of Faithful Proclamation—

**A. We will need protection
from its polarizing effects.**

**B. We will need the comfort
of the faithfulness of God.**

**The Lord is faithful to strengthen and protect,
resulting in . . .**

- 1. a continuing obedience**
- 2. an experience of God's love**
- 3. a Christ-like faith that endures**

Sermon Discussion:

Praying for Power and Protection

2 Thess. 3:1-5

- In the previous paragraph (2 Thess. 2:13-17) Paul had spoken of God's electing grace in choosing the Thessalonians to be saved. Here he seeks their prayer for the continuing mission of the gospel. What connection do you see between these two sections? Does God's election preclude the need for our prayer or our evangelism? Bow humbly before this mystery of God's sovereignty and our responsibility.
- Read Rom. 15:30; Eph. 6:19,20; Col. 4:3,4. How important is our prayer for the effectiveness of the message of the gospel? How important is prayer to you in this regard? Determine what you will do to increase the power of the Word of God in and through our church.
- What would it mean for the word of the Lord to "run and be honored" (v. 1)? What would it look like in our church? in our community? in the various mission fields in which we are involved? Pray that it would happen.
- Reflect on the words of v. 3—"But the Lord is faithful." Do you believe it? How has he been faithful to you? How will he be faithful to you? Commit yourself to live in faith in his faithfulness.
- Pray the prayer of v. 5 for someone you know today. Consider what the answer to that prayer might look like in his or her life.