

This morning we're going to talk a little bit about John the Baptist in Luke 7. That's where we're at. And we're going to cover a little bit of how John actually goes through a season of doubt. And I want to emphasize this. I don't want to call him John the Baptizer, because I don't want anybody to think that that's his denomination or anything. But John the Baptist is who he is, and so we're going to look a little bit at his credentials, because I think it's really important to give you an understanding of who we're talking about here when we're talking about doubt, what type of person actually goes through a season of doubt.

So early in Luke, we see this great man and woman of God. Her name is Elizabeth, and his name is Zachariah. They have lived their life worshiping God. Zachariah is a prophet of God, and so he would have been a solid believer, probably didn't go through tons of doubt. But here's what we know about him.

They had a season of their life where they could not have a child. They were barren. She was barren. And what this would look like culturally for people of God who wanted to have a child, you would get judged. People would think that something was wrong with you if you couldn't have a child. They would think that you'd done something to make God angry, and therefore, that's why you're punished in this way. That's why you're not having a child.

And so it's kind of like the people here in this culture that I see do that all the time. There was a season where my wife and I, we went two and a half years where we were trying to have a child. And there's always that annoying person who's like, "When you're going to have the second one?" You know, it's like, "Thanks. We're trying." And then they would say, "Well, you got to get busy working." And it's like, "Come on. You're just being a jerk," you know.

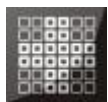
But there's that season where I think people – and if you've ever dealt with that, it is really, really difficult. And some of the single guys in this room don't understand that, but it is really frustrating when you're trying to have a child, and you can't. And so their whole entire life was spent of them trying to have a child, and they couldn't. And then they had the culture looking and beaming in on them saying, "Well, it's because you've done something wrong." So can you imagine that?

So what happens is God comes to Zachariah and tells him that they are going to have a child. And what we know about them, it says that Scripture tells us they were advanced in years. And what we know about the story of Abraham, it says when he was advanced in years, that actually means that he was as good as dead, which means that you're old. If God says you're as good as dead, you're old.

Okay, so they're really old, and God comes to them and says, "You are going to have a child, and he is going to prepare the way for Christ. So this is how the story of John begins.

So we leave off, and let me just show you in Luke's Gospel how Luke sets up the story of John. Let's look in Luke 1, and then we'll go back to Chapter 7. Verse 8, it says this:

⁸Now while he was serving as priest before God when his division was on duty, ⁹according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense.



¹⁰And the whole multitude of the people were praying outside at the hour of incense. ¹¹And there appeared to him an angel of the Lord standing on the right side of the altar of incense. ¹²And Zechariah was troubled when he saw him, and fear fell upon him. ¹³But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. ¹⁴And you will have joy and gladness, and many will rejoice at his birth, ¹⁵for he will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother's womb. ¹⁶And he will turn many of the children of Israel to the Lord their God, ¹⁷and he will go before him in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the Lord a people prepared." ¹⁸And Zechariah said to the angel, "How shall I know this?"

And I love this story, because right out of the gate you have prophecies given about this man that Zachariah would have read, and the prophecy of him knowing that there's going to be a person who comes that is going to prepare the way for the Lord. And Zachariah would have known this because he was a prophet, correct?

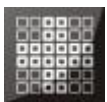
And so now God is coming to him, an angel of the Lord is coming to him and saying "This person that is prophesied is actually going to be your son. God's going to use this particular person in your life. You're going to be the father of this child that everyone's been talking about." And not only that, he's promised something amazing in this child's life. In his mother's womb, he is going to have the Holy Spirit of God. It's a pretty amazing thing.

I mean, for me, I have to pray over and over and over again over my son and pray that God would save him. Every single night, I now read my Bible studies with Finn, and I pray with him at night. And every single prayer, "God will you please save my sons? Will you please save them? I can't save them. Will you save them? Will your Spirit over time convict his heart and show him your grace? He needs it, God. I can't do it on my own."

Zachariah is promised that his son will love God. And not only that, he will have an unbelievable ministry that will shake an entire nation. That's a pretty good promise. That's a pretty powerful thing. Like, I would love if God came to me and said, "Your son's going to be a believer." That would be enough for me, by the way. "But not only that, he's going to be a pastor like you." I'm like "Yeah," you know. "And he's going to have a successful ministry that will shake an entire nation." That's pretty amazing.

So we have these credentials. And then Scripture tells us in Luke 3 a really interesting story in Luke 3. Luke 3 gives an idea that there is a high governmental system set up where some of the greatest leaders were set up in their government. And then on the other side, some of their strongest religious leaders are in rule over this whole region of Judea.

And so it's amazing you have this strong governmental system, and then you have this strong religious system. And it's never happened before. And you're thinking, for sure, the one that's going to prepare



the way for Jesus, the Messiah, the one who's coming, the one who's going to prepare the way for him. He's going to come out of one of these deals, right? He's going to come out of the white collar high official guys, right? Certainly. Or he's going to use some of these Mac Daddy priests that everyone goes to their temple. He's going to use those guys. No.

Scripture tells us in Luke 3 that out of the wilderness comes the voice of God. It's not out of this popularity contest. It's not out of this religious system that everyone gawks at these great men of God. It's this random, gross hillbilly that God uses who wears weird clothes, who eats bugs, and he comes out of the woods. He's like, "I'm the voice crying out in the wilderness."

And then you have this guy. He's not allowed to drink alcohol, which is probably good. Why would you want that guy drinking alcohol? And he has this unbelievable humility, because people start to see him, and he just has this unbelievable gift of speaking. And he can just say, "You guys suck," and everyone worships Jesus. Like, that's his sermon. "You guys are the children of Satan." Like, if I did that, I would lose a lot of people, right? If I got up here and said, "Good morning, children of Satan, turn with me in Luke 7. This is where we're going to go."

This is John's message. He's calling people to repentance, and he's calling them children of Satan. And people are repenting. People are repenting. And then people start to say, "Well, maybe he's the one that we've been waiting for. Maybe he's Christ. Maybe he's the guy that we've been looking for." It's very interesting. But look at his humility. I think we'll have Matthew 11 on the screen. If not, you can just turn there. Matthew 11, he says, "Yeah, I'm not the one. He who is coming after me is mightier than I, whose sandals I am not worthy to carry. His dirty, nasty, manure-filled sandals, I can't even hold." That's Christ coming.

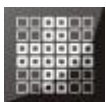
So this man becomes popular, and even in his popularity, he's like, "No, it's not about me. It's about the one who's coming. It's about Christ." So his credentials are high, and then we see later he has the honor of baptizing Jesus. What an honor? Jesus goes forward to get baptized to show us that and the sign of the new covenant that we also should be baptized demonstrating that we should do it. And John the baptizer is the one that God chooses to baptize him. It's pretty good credentials, right?

I mean, God is telling his dad, "Your son is going to love me. He's going to have a successful ministry. He's going to be a humble man. He baptizes the Savior of the world, the most popular person ever." And see what Jesus says about him in Luke 7. We're going to skip down, and we're going to jump back up to Verse 18. Let me show you this in Verse 24 of Luke 7.

²⁴When John's messengers had gone, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? ²⁵What then did you go out to see? A man dressed in soft clothing?"

I love that.

Behold, those who are dressed in splendid clothing and live in luxury are in kings' courts. ²⁶What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ²⁷This is he of



whom it is written,

*"Behold, I send my messenger before your face,
who will prepare your way before you."*

²⁸I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he."

Notice what Jesus just said. This is the guy who you have all of these luxurious speakers and priests and orders and these kings' courts that people would go to. He says, "Listen, my boy John, he was out in the wilderness preaching, and people flocked to this man." I mean, it's hard getting people here with coffee and padded chairs. And this guy can get people by preaching out in the woods. He's like, "Did you go out there to see a cactus or a reed blowing in the wind? Why did you go out in the wilderness? No, you went to see John, because I've given him this unbelievable gift to preach. And not only that, there's not a better guy than John outside of Jesus." Jesus is saying he is the best guy. There's no one greater than this man, no one.

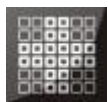
So Jesus says that he's the greatest man who's ever lived outside of himself. He's got this successful ministry. What do we know about him? We know that he goes through a season of doubt. That guy goes through a season of doubt. So if John goes through a season of doubt, what does that tell us about us? We don't have these credentials. Did Jesus say that you were the greatest person outside of him? I mean, he's not said that about me. I've been looking. I've been trying to find it. It's not there. The tribe of Benjamin is all I found, and it's not going well for them, all right?

And so what we see here is there's a season, and I think it's going to challenge us a little bit this morning, even in these great credentials that John finds. So let's look in Verse 18. We're going to go back up to Verse 18. I normally don't do this, but this morning, we're going to grab 18, and then we're going to come back down to 28.

¹⁸The disciples of John reported all these things to him. And John, ¹⁹calling two of his disciples to him, sent them to the Lord, saying, "Are you the one who is to come, or shall we look for another?"

Okay, Verse 18 it talks about the disciples of John. John had created quite a stir. When you preach sermons that start with, "Good morning, Children of Satan," you will grab a crowd. And so that's what he did. And he was calling out one of the leaders named Herod, and he wanted to call him out on his sin. And so Herod hated John. Okay? When you call people children of Satan, and you call them and you name their sin specifically, you will not be liked by them," okay?

And this is what John was doing, and so Herod gets fed up with John. He's running his mouth, and what he does is he takes him and he throws him in a dungeon. And so John, his ministry has flourished enough so where he's got disciples who've created quite a stir. Can you imagine the guys who followed John? Those guys were ghetto, all right? They were ghetto, all right?



And so you've got these guys who are going around. They're creating a stir as well. And then they begin hearing reports about Jesus and what he's actually doing. And so John's in prison, and he's going, "What's going on? I thought I was your golden child, right? I'm the greatest man who's ever lived, so why am I in prison?"

So he begins to ask these questions, and he says in Verse 19, "Are you the one, or should I look for another?" I've even heard some people say, "Maybe John wasn't a believer." I'm like, "Really? Easy, right, easy. Like, maybe we should give him a break." Can we agree that in Scripture there might be some people that believe with their mouth, and they might not know Christ? Can we agree that it's possible in Scripture to see that?

Like, for instance, when we talk about some of the miracles that some of the crowd saw when it says that they believe, there are times where it really doesn't mean that they believed and they're repentant. Let me show you the examples of that, all right?

Luke 12, it talks about how the Pharisees believed. But Jesus, as soon as they said that, he goes right to their heart, and he's like, "Yeah, but they feared man's approval more than God's, so they never confessed Jesus with their mouth." And so you might say, "Well, that's everybody. We all have fear of man issues, right?"

But in John 8, something really interesting happens in John 8. The Pharisees say that they believe in him. They say, "Yeah, we believe in you." And then, what Jesus does is he just goes right after their heart. He says, "Yeah, you believe in me, but you want to kill me. That's a weird belief." And he's like, "Also, your father is not my father. Your father is actually the devil." Does that sound like they believe? No.

So what's the difference between the Pharisees' belief and John's belief? It's got to be different. Let me show you what John says here to show you how John believes, Matthew 3. This is what John does in that sermon that I was describing at Jesus' baptism. This is what he says in Matthew 3:8.

⁸*Bear fruit in keeping with –*

What's the word? Let's do that again.

Bear fruit in keeping with –

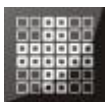
What?

– repentance.

All right, let's go down to Verse 11.

¹¹*"I baptize you with water for –*

What's the word?



– *repentance.*

Seriously, what's the word? Repentance, all right. So we can be sure that John knows Jesus. We know that he knows the Holy Spirit's work. He's experienced the Spirit more than any of us. And now he's saying, "Are you the one, or should I look for another?"

John's understanding of the Gospel, he believes, but he also says repentance is a requirement for belief. The Pharisees, they believe with their mouth, but the Pharisees don't repent, and that's the difference. John has repented. He believes, but he goes through this season of doubt, which shows that we will also. So he's doubting. And if John doubts, maybe we will too, right? Verse 21, it says this - Chapter 7 Verse 21:

²¹In that hour he healed many people of diseases and plagues –

And this is when Jesus hears what John is doing. Jesus hears John's complaints, and Jesus hears John's questions about, "Are you the one, or should I look for another?" And as his disciples come and speak to Jesus, this is what happened.

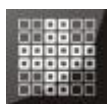
²¹In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight.²²And he answered them, "Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them."²³And blessed is the one who is not offended by me."

Notice what he does here. It's very, very interesting. How does Jesus encourage John in John's doubt? He shows him "What I have done." He shows him "This is what I have done, and this is what I have said."

Now, if you look line-by-line, and this is the really interesting part, and this is where the text gets really difficult for all of us, okay? So Jesus had John strategically placed in a season of doubt. Which for all of us, if you are in a season of doubt, that is where Jesus has you. He has you doubting for a reason, and he wants your faith to continue to grow. He has you in that season of doubt so that your faith will strengthen, so that you will persevere.

So if you're a believer in Christ, and he's got you in a season of doubt, he's good. He loves you. And so what John has to rely on in the very fact that Jesus has done all these things. Jesus is going to get me out of this.

And if you look at Jesus' line here, he's quoting exactly lines from Isaiah that the Messiah would do. It talks about how he would give sight to the blind. And he lists on multiple things. And all of these things are line-by-line in Isaiah. And so John's hearing this, and he's checking them all off. He's going, "Oh, Jesus, he bestowed sight to the blind, and now lepers are walking, and now deaf can hear, and now dead are being raised."



So what's going to happen next? What's going to happen next? Because there's one thing in this passage that Isaiah has that Jesus does not mention. There's one part that Jesus leaves out. So you see line-by-line that Jesus is going to give sight to the blind, that the lame will walk and the deaf will hear. And there's one thing that's left out. Let me show you what it is, because it's very interesting. You ready? Isaiah 51:14, this is one thing that Jesus does not mention to John that he's doing.

*¹⁴ He who is bowed down shall speedily be released;
he shall not die and go down to the pit,
neither shall his bread be lacking.*

Let me just shows you what it says in the NIV.

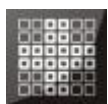
*¹⁴ The cowering prisoners will soon be set free;
they will not die in their dungeon,
nor will they lack bread.*

John's in a dungeon hearing all of these things being listed. He's going to give sight to the blind. The deaf will hear. The lame will walk. The dead will rise. And John's going, "And isn't there a part where people in dungeons are going to be released, because I really like that verse? I really like that verse." "No, I don't remember him saying that." "Did you guys write that one down?" "We wrote it down, and we got it, and this is what we got. We didn't hear anything about dungeons." "Are you sure? You didn't hear anything about dungeons, because this is what I need. I'm asking if he's really the one, and this is what you guys come back with. Where's the rest of the list? Where's the rest of the list? I mean, I'm in a season of doubt here. I've got to know that he's going to show up," as if raising people from the dead is not enough for him to believe that he's the one.

But he's going through this season, and it's tough. And we look at this in the evangelical culture that we live in. And we look at this and say, "This guy has fought for Jesus. He's sacrificed for Jesus. He was homeless for Jesus." How many of us would be homeless for Jesus. This guy's homeless for Jesus. He is coming out of a ministry family. And you're thinking, "Well, certainly, all of these sacrifices that this man has made, certainly God is just going to bless him. I mean, certainly he's going to do that. This guy is thrown in a dungeon for Jesus, and all of these things are happening."

And you're looking and thinking, "Okay, after the prison break happens, after Isaiah texts that he will release his prisoners, after that he is going to meet this beautiful girl. And he's going to retire well, and he's going to have multiple children. And his kids are going to be in the ministry too. And they're going to set up. It's going to be like Billy Graham. He's going to have a museum that you can go to, and all of his children are in ministry." And you're thinking, "Certainly this is going to happen to John."

This is Jesus' boy. He said there's no greater man outside of me besides Jesus. He's the greatest man ever. Certainly, he's going to live this life that just reflects your glory in every single way that we can look back and say, "Look at his children and look at what they've done. Look at his boat house. He's got an amazing boat house. He's got a two-camel garage. He's got all of these things." And we can look



and say, “Wow, what a wonderful thing to love Jesus and give your life to Jesus, because these are the results. Look at this glorious, prosperous life.”

But what happens? Do we know the story? He is released from prison. He is dragged out of prison, and Herod, who he’s calling out in his sin – he has a thing for his niece, which is really gross, 12-year-old niece. And his niece wants John the Baptist’s head on a platter. A 12-year-old girl calls the shots. John the Baptist is drug out of prison, thrown into a room of drunk, fornicating adulterers. And his head is chopped off and served on a platter, and that’s it.

There’s no lake house. There’s no legacy of kids continuing in ministry, none of that. And you look at this, and you say, “Well, come on. Like, give the guy a break. It just doesn’t seem right.” He’s asking, “Are you the one?” And Jesus is saying, “I’m doing all of these things.” And you say, “Was John actually set free?” And I say yes, he is set free. He’s set free from a life of sin. He’s set free from a world of sin. And at that moment when he was beheaded, he went into the presence of God, and he was worshipping God forever, and that is what his affections always have been.

So it is a beautiful picture, and Jesus did fulfill his promises to John. So it’s not like Jesus just left him hanging. So let me just show you what Jesus says next about John. 28, we’re going to go back down.

²⁸ I tell you, among those born of women none is greater than John. Yet the one who is least in the kingdom of God is greater than he.” ²⁹ (When all the people heard this, and the tax collectors too, they declared God just, having been baptized with the baptism of John, ³⁰ but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been baptized by him.)

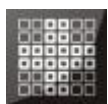
³¹ “To what then shall I compare the people of this generation, and what are they like? ³²They are like children sitting in the marketplace and calling to one another,

“‘We played the flute for you, and you did not dance; we sang a dirge, and you did not weep.’”

What Jesus is doing here, the Pharisees are looking at John’s life, and they begin to kind of question Jesus saying, “What’s he like?” And Jesus is just like, “You know what? You guys are like children. You guys are going to be never satisfied.”

And what he’s doing, he’s pulling out a story that culturally they would have understood. And it was a story that kind of went like this. You have a group of children who are playing, and you have that one kid who doesn’t want to do anything. He’s got nothing to do with – this is a horrible creaking stage. It makes a sound, so I don’t have gas or anything. I’m just going to make big steps.

You have a group of children who are playing, and there’s just that one kid who doesn’t want to play. And so what happens is you have the other kids who are trying to warm up. So if they’re trying to cheer him up and get him in a good mood, they would try to play the flute for him and dance. And what Jesus is saying is “You guys aren’t dancing. You guys aren’t excited about what’s happening around you.”



And then you have, for those of you who are sad and down in the dumps, we can play like an emo song for them and let them just cry it out, right? Just let them cry it out and get it over with. And the story and illustration that Jesus is using is, "We've tried everything for the Pharisees. The Pharisees are the kids that continue to be spoiled. We're playing the game. We're having fun. Lives are being changed. Hearts are being transformed, and you are just sitting on the sidelines. And you're throwing out your questions." And he says, "You're like the kids who we can't please. We just can't please you. We just cannot please you. I've thrown John at you. I've thrown myself at you."

And so these Pharisees also have doubt, but their doubt is more on the fact that they just don't want to submit their lives to Jesus. They just don't want to play the game. "We just want to sit on the sidelines. We want to throw out rocks. We want to play devil's advocate." I can't stand when people say, "I just want to play devil's advocate." I'm like, "You work for the devil? Good job. Good job."

This is what these guys were doing. They're throwing in curve balls at Jesus trying to catch him, trying to find mistakes that Jesus is making. He's like, "You guys are just spoiled. You guys are spoiled." Look at Verse 33-35.

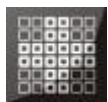
³³For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon.'³⁴The Son of Man has come eating and drinking, and you say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' ³⁵Yet wisdom is justified by all her children."

So he's like, "I sent John to you, and John is this rigid, socially awkward guy who just calls people out, and he's a disciplined guy. And you say that this guy has a demon. I live a totally different life." Jesus is coming. He's like, "I'm a friend to the sinners and tax collectors, and you call me a gluten and a drunkard. So make up your mind." He's like, "Make up your mind."

So what he's doing here, as we see in the text, there's two types of doubters. We see the Pharisees who are coming alongside. They're never satisfied. They never apply the cross to their life. And they just sit on the sidelines, and they continue to question, not a way of, "I want to know him more," "I want to catch him wrong. I want to make sure he's wrong." And they sit on the sidelines, and they made lines in the sand, and they never enjoyed Christ.

And you look at this, and you say, "Well, they didn't get their head chopped off, so it couldn't have been too bad of a deal, because the guy who did get his head chopped off." So how do we deal with that?

Let's look at John a little bit. Notice the couple of things that he did when he doubted. When John began to doubt, he went to his disciples. He told other people that he was doubting. So if you are in a season of doubt in this room, and you're going through a season where you're just like, "Man, I love God. I've given my life to God. I don't know why he allowed this to happen in my life. I don't know why he allowed my friend to suffer. I don't know why he allowed a loved one to die. I don't know why he allows tsunamis to hit countries and wipe out entire villages. I don't know why he does that. I'm just going through a season of doubt. And I got to know, is he really the son of God? Is he really the true Messiah? I've got to know this."



And so what John does is immediately, he doesn't hold it in his heart and grow bitter toward God. He just says, "You know what? I got to know this." So he goes to his disciples. He goes to his disciples, "I'm having doubts. I'm wondering if this thing is real, this thing that I've spent my life on. I know I can look back, and I can see God's hand in my life, but I've just got to know."

So if you're going through a season of doubt, this is why we have the church. You've got other people in your life who are disciples of Jesus that you can go to and say, "Listen, I am going through a season of doubt, and I just need your prayers. I've got to figure this thing out. I've got questions. I'm struggling with this passage in Scripture. Can you show me truth? Can you point me to places where you can show me God's sovereign hand that he's in control of all things? I just got to know it." That's why we have the church.

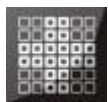
The other thing that he does is, not only does he go to people, but he also goes straight to the source. He goes to Jesus. That's a beautiful place to be when we have doubt. It's beautiful. If we have doubt in this room, you know what you can do? You can confess into Jesus. "Jesus I am struggling. I'm struggling understanding your will for my life. I'm struggling for understanding why you allowed these things to happen to me. I'm a good person, right?" He's like, "No, you're not. No, you're not."

We can go, and we can pray, and we can ask him to help us in those moments. He cares for us. He is our great High Priest who understands us, who sympathizes with our weaknesses. So when we are having those moments of doubt, we can go to him. We can go to him.

So you look at this story, and you think, "John's affections were on Christ above everything else." And you say, "Well, I look at the Pharisees and it seems like they got an easy way out." It just seems like they didn't get their heads chopped off. They didn't get mocked in front of a whole bunch of people. It didn't happen.

The difference is this. John's life and death reflected the sobering reality that Jesus Christ is enough. If I live for Jesus in this short period of 30-some years to my fullest capacity of obedience serving him, that is enough, even if I don't get married. That is enough, even if I don't get rich. That is enough, even if I never have children. That is enough, even if I'm not healthy my entire life. If Christ is everything to me, that is enough. And that's the Gospel, because a lot of people in the South, they worship Jesus so that he can get them things. And that's not the Gospel at all.

You worship Jesus, because he is what you get, not trinkets, not houses, not relationships. He is everything. That's the hope that we have. We can figure it out in our seasons of doubt. He puts you through those doubts so that your affections with him would grow so that he can show you that he's enough. The suffering that you go through is to remind you that, as Peter says, you're only here for a little while. This world, as James says, is like a vapor. It only lasts for a short period of time. And it's not enough. You cannot put your hope and affection in things that are outside of Jesus, because Jesus is enough. So the man who gets beheaded realizes, "This is what God had for me. This is how he set me free. He is enough."



So my question is “Is he enough?” Is he enough? In your season of doubt that you might be going through, are you looking at what he’s done and you’re realizing, “You know what? Christ is enough”? 2 Thessalonians 3 and I’ll just close with this passage. Starting in Verse 2-5.

For not everyone has faith. ³ But the Lord is faithful, and he will strengthen you and protect you from the evil one. ⁴ We have confidence in the Lord that you are doing and will continue to do the things we command.

I love this verse.

⁵ May the Lord direct your hearts into God’s love and Christ’s perseverance.

We have a great High Priest who sympathizes with us. If you’re in doubt, you can go to him. If you’re in doubt, you can go to him. He’ll get you through. We can have steadfastness in Christ as our love for God grows. Let’s pray.

