

Down From the Mountain Top

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[0 : 00] Mark 9, I'll begin reading at verse 14, and it begins with these words. When they came to the other disciples, Peter, James, and John are descending down the mountain with Jesus, where they witnessed his amazing transformation.

I'll begin reading at verse 14. When they came to the other disciples, they saw a large crowd around them and the teachers of the law arguing with them.

As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to greet him.

What are you arguing with them about, he asked.

A man in the crowd answered, Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech.

Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth, and becomes rigid. I asked your disciples to drive out the spirit, but they could not.

[1 : 16] Oh, unbelieving generation, Jesus replied. How long shall I stay with you? How long shall I put up with you?

Bring the boy to me. So they brought him. When the spirit saw Jesus, it immediately threw the boy into a convulsion.

He fell to the ground and rolled around, foaming at the mouth. Jesus asked the boy's father, How long has he been like this?

From childhood, he answered. It is often thrown him into the fire or water to kill him. But if you can do anything, take pity on us and help us.

If you can, said Jesus, everything is possible for him who believes. Immediately, the boy's father exclaimed, Oh, I do believe.

[2 : 18] Help me overcome my unbelief. When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit.

You deaf and dumb spirit, he said. I command you, come out of him and never enter him again. The spirit shrieked, convulsed him violently and came out.

The boy looked so much like a corpse that many said, He's dead. But Jesus took him by the hand and lifted him to his feet, and he stood up.

After Jesus had gone indoors, his disciples asked him privately, Why couldn't we drive him out? He replied, This kind can come out only by prayer.

They left that place and passed through Galilee. Jesus did not want anyone to know where they were, because he was teaching his disciples.

[3 : 31] He said to them, The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.

But they did not understand what he meant, and were afraid to ask him about it. Let's hear God's word. Well, thank you so much for your prayers for me this past week at the General Assembly at Riverside.

Some have asked how it went. It was an 11 on a scale of 1 to 10. And I can honestly say that one of the greatest privileges of being a pastor is to have people who pray for me.

And I was on the receiving end of your prayers this week and felt it, knew it, experienced it. And thank you. I love you and thank God for you and just to know of your prayers and then to experience the grace that God sends in answer to your prayers.

The week was full of God's blessing. The fellowship of kindred minds is like to that above. And we enjoyed fellowship with other pastors and believers. We heard of what Christ is doing in their churches, building his church, what he's doing on the foreign fields.

[4 : 54] We conducted business that God gave us unanimity. In our decisions, we were asking each other, what more can we do to see the gospel of Jesus saving grace to the nations?

And so there was a wonderful time of the ministry of God's word to my heart, the glories of his truth, his graciousness, and of his wide compassion for every single human being that he's created. So I'm coming down from a mountaintop experience. And not unlike the three disciples, Peter, James, and John, as we just heard read of, who on the Mount of Transfiguration saw the divine glory, had the enveloping cloud of God's presence come down upon them and even speak to them, this is my son whom I love.

Listen to him. And Peter was so blessed. He says, it's good for us to be here. And he wanted to stay longer and build three shelters so that they could stay there.

But there was still work to be done down below, including the painful suffering and death of our Savior for our sins, of which Jesus told them the second time now as they were climbing down the mountain.

[6 : 20] So the next day, we read, Jesus and the three disciples have arrived from the glories of the mountaintop to the mess at the bottom. And I say a mess because what met him was a world of woe, Satan's destructive work in a little boy, no less.

A father's broken heart for his only child, the further opposition of the devil and the Jewish religious leaders, the wearying unbelief of the whole unbelieving generation of Jews, and perhaps worst of all, the impotence and the continued unbelief of the Lord's own disciples.

Oh yes, all this was waiting for him at the bottom of the mountaintop experience. What a contrast from what they had there and what he now faces here.

And yet, it's in the mess below that the glories of Jesus Christ are once again revealed. The glories of his grace, his patience, his omniscience, his omnipotence.

So we start with the opposition of Satan and the Jewish leaders. Verses 14 and 15. When they, Jesus and the three, came to the other disciples, the other nine, they saw a large crowd around them and the teachers of the law arguing with them.

[7 : 46] As soon as all the people saw Jesus, they were overwhelmed with wonder and ran to meet him. So they've walked into a heated argument.

It's the Jewish teachers of the law. These were mainly Pharisees, the ubiquitous Pharisees. They're everywhere.

And they're always harping at Jesus and his disciples. And they clearly had the upper hand in this argument. The nine were getting the worst of it all.

And so Jesus, seeing their trouble and distress, comes to their defense. And he asked these teachers of the law, what are you arguing with them about? Now, it's not a surprise that they were not quick to answer.

They had never won an argument with Jesus of Nazareth, have they, to this point? They've been overwhelmed with his wisdom and power.

[8 : 46] And so while they're him-hawing around, finally a man in the crowd answers Jesus what they were arguing about. Teacher, he says, I brought to you my son who is possessed by a spirit that has robbed him of speech.

And whenever it seizes him, it throws him to the ground. He foams in his mouth, gnashes his teeth, and becomes rigid. I asked your disciples to drive out the spirit, but they could not.

They were not able. So that's the issue. That's the argument. It had to do with the disciples' inability to drive out this evil spirit.

And this failure on their part gave the enemies of Jesus a reason to rejoice. And they're basking in that victory. They had been defeated by Jesus in his wisdom, but also by his miracles.

They could not deny his supernatural powers. But now his own disciples have failed. And the religious leaders are not going to miss their chance to rub it in and to publicly humiliate them.

[9 : 57] They're gloating in their victory. Perhaps saying, you have no credentials to be doing this. We've not given you that right. And clearly no power or authority has come to you from God either because the demon is not listening to you guys at all.

So they're rubbing it in. And Jesus then, well I should say before we go on, that the twelve had earlier been given, anointed with the spirit, sent out to preach the gospel and to cast out demons. Back in chapter 6 and verses 7 and following, they were given authority over evil spirits. And verse 13 says, they drove out many demons. So these disciples had cast out demons, but not now.

Now they are, they bump into their own ability to do so. And so Jesus responds to this argument with an emotional rebuke to them all.

Oh, unbelieving generation, he replied. How long shall I stay with you? How long shall I put up with you?

[11:10] Don't miss the oh in the Bible. Don't miss the oh in Jesus' responses in the gospel. It's heart language.

We're looking right into the heart of our Savior. And he's growing weary of the hardness of heart and unbelief. Clearly aggravated by it.

Seen in the whole generation of the Jews that he came to save and minister to. Seen in the scribes who are still hostile toward him and his disciples and his gospel.

Seen in the father's lack of faith, but perhaps worst of all seen in his own disciples impotence and unbelief. Showing much of the same belief that marked the whole generation rather than being a distinct difference and a breath of fresh air in an unbelieving generation.

But as annoying as these people are, our Lord shows undeserved patience and kindness by saying, bring the boy to me. Bring him to me.

[12:22] And so they brought him, verse 20 says, when the spirit saw Jesus, that is the evil spirit in the boy, saw Jesus, it immediately threw the boy into a convulsion. He fell to the ground and rolled around foaming at the mouth.

Can you see the depth of Satan's evil here? His hatred for everyone who is the image of God, their creator. Even this boy.

The demon had robbed him of his speech. He was not able to hear. It threw him to the ground. He's rolling and foaming at the mouth.

And if Jesus Christ is not your Lord and Savior, the devil is your master. The spirit who is now at work in the children of disobedience, who are disobeying God.

And whatever this master of yours is telling you, he's out to destroy you like a lion seeking whom he may devour and to bring you to endless misery.

[13:30] Is he promising you joy and pleasures? See his heart towards you unmasked in this scene as he takes out his hatred upon this boy.

And Jesus asked the boy's father, how long has he been like this? Jesus wants everyone there to know how long this has gone on so that all would know the hatred of the devil and appreciate the greatness of the problem that they might appreciate the greatness of the miracle when Jesus sets him free.

And the man says, from childhood. From childhood. If Satan starts early to harm our children, we too must start early to acquaint them with our Savior.

their greatest need, the greatest prize any boy or girl could ever have as we heard. Well, from childhood the father said, and it's often, often thrown him into the fire and water to kill him.

But if you can do anything, take pity on us and help us. It seems that the father's faith in Jesus has been shaken by the disciples' inability to heal his boy.

[14:49] I brought him to your disciples, they couldn't heal him. And now, his own faith in Jesus is shaken. If you can do anything. And so we see his unbelief in that statement.

He doubts Jesus' ability to cure his son. After all, his disciples that he has anointed, they could not heal him. And Jesus calls him out on his response, doesn't he?

If you can, said Jesus. Did I hear you right? You actually said, if you can, everything is possible to him who believes.

The commentator Hendrickson says, how quickly Jesus turns the tables on this father. The question is not whether I am able, but whether you believe.

faith. That's the issue here. You see, it's not my ability that's being tested here, but it's your faith. Will you trust me with your son or not?

[15:53] And so Jesus then gives this man a promise in order to strengthen his faith. Everything is possible for him who believes.

And immediately the boy's father exclaimed, I do believe. Help my unbelief. He confesses his faith, I believe, but he also confesses the weakness of his faith.

that it is shot through with unbelief. So help my unbelief. His faith is real, but it's plagued with doubts of unbelief and he asked the Lord to help him.

Wherever our Lord sees real faith, even when it's weak, even when it's small, even when it's beset with doubts, he's careful not to snuff out the smoldering wick, but rather to blow it into a flame, to encourage that faith that he sees.

And so he answered his request, helping his unbelief and healing his boy. And in this we see secondly then the compassion and power of Jesus.

[17:15] Verses 25 to 27, when Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. You deaf and mute spirit, he said. I command you, come out of him and never enter him again.

The spirit shrieked, convulsed him violently and came out. The malice, the bad temper of Satan getting the last blow even as he's having to depart.

And the boy looked so much like a corpse that many said, he's dead. But Jesus took him by the hand and lifted him to his feet and he stood up, completely healed at that moment.

The authority, the power of Jesus' words. We've seen it. Speaking to the wind and the waves. Speaking to the dead. Speaking to the disease. And here speaking to this demon-possessed man, boy, and delivering him.

Completely reversing the effects of the demon. Instead of the destruction of life, Jesus has come to give life and life more abundantly. And it's pictured so beautifully for us here in this event.

[18:32] The power and grace of Jesus to this man was real. He had weak faith, this father, and yet Jesus rewards that weak faith.

And so again, we see that Jesus' glory shines brightest upon the backdrop of our weakness. His strength is seen against our great need.

So some of you might be here this morning and you're in need to be saved from your sin and your guilt before a holy God. You're in need of being saved from your slavery to Satan, the spirit, at work in all who are disobedient.

is that you? In need of forgiveness and freedom, pardon and power, and you realize there's no way that you can set yourself free from sin and guilt and the power of the evil one?

Maybe your posture toward Jesus, the Savior, is much like this father. If you can, Lord, if you can, do anything. Have mercy on me and help me. And Jesus is saying to you, the question is not if I am able, it's whether you will believe because everything is possible to those who believe.

[19:50] Yes, forgiveness of sins. Yes, freedom from Satan's power. Will you believe me? Will you trust in me? Will you take me at my word of promise that whoever believes on me will not perish but have everlasting life?

And so we see that even weak faith in a strong Savior will save you. Maybe you're coming across a lake and you want to go across the lake.

It's winter and you're a bit sheepish about walking across the frozen lake. And let's say the ice is three feet deep and there's no problem.

You can cross that lake confident that it will hold you up, stomp in your way, or you can go sheepishly, fearful that every creek is going to be your last step and you're going to go under.

But whether with weak faith or strong faith, that strong ice will get you across, won't it? And so you bring weak faith that you have and place it in a strong Savior and He will save you because your faith lays hold not upon some power within, but upon the power of Jesus to save.

[21:03] well then, cast yourself upon the mercy of Christ and you'll find He turns none away the power, the grace of Jesus.

Thirdly, the impotence of the disciples. As often happened, after ministry to the public, they would go into the house and there the disciples would be free to ask Him for further light and understanding of what He had taught.

So here they are, they've entered into the house. After Jesus and His disciples had gone indoors, the disciples asked Him privately, why couldn't we drive it out?

We noted that earlier they went out and drove out many spirits. Why not this time, Lord? And He replied, this kind can come out only by prayer.

It seems that this demon was of a special kind, a stronger kind than perhaps others, but the clear implication is that when they were confronted with their own weakness and inability, they did not pray.

[22:12] They did not ask God for His power to be displayed in their weakness. This kind can only go out by prayer, i.e., the prayer you didn't pray, or it would have been driven out.

how often our powerlessness is due to our failure to pray. Oh, we've done this before, so we don't need to ask for any help.

We don't sense our need to pray. Perhaps these disciples had taken for granted the power of casting out demons and forgot just how dependent they were each time upon God coming with His omnipotence and driving out the demon.

perhaps becoming self-reliant, trusting in past victories to meet the present challenge.

If so, it was a mercy of God to lead them to themselves for a moment that they might see just how powerless they were and for them to learn afresh that all the power is found outside of me and in the Lord.

[23 : 23] that apart from me you can do nothing. That's the lesson they needed. I think it's the Samson syndrome. How many times Delilah would awaken him from his sleep saying, the Philistines are upon you, Samson.

And he would rise up and with his supernatural power he would break the fresh bow strings that had tied his hands. The next time, the Philistines are upon you and he breaks the new ropes with which he's been bound.

And then, getting closer to his secret, he says, well, if you weave my hair into the loom and fasten it with the pin, I'll be as weak as any other man.

Oh, the Philistines are upon you and he just gets up and jerks the whole loom and goes on his way. Well, it was through Delilah's nagging that she weaseled out of him his secret and when the locks of his hair of his Nazarite vow were cut and she wakens him with the cry, Samson, the Philistines are upon you.

The Bible says he awoke from his sleep and thought, I will go out as before and shake myself free. But he did not know that the Lord had left him and he soon found that left to himself he's as weak as any other man.

[24 : 43] His strength was weakness and he was captured and his eyes were put out. a painful lesson for Samson and equally shameful lesson for these nine disciples to have their failure made public in front of the rest and to have their enemies mocking them and making fun of him.

They tried but they couldn't do it. So, this is in our Bibles. Here it is this morning as we're going through Mark. Why is this here? Well, it's here for you and me.

We can learn by our failures or we can learn from their failures. Which would you like? Well, let's learn from their failures and if we meet up with failure we'll learn from both but it's surely here to teach us, isn't it?

I need thee every hour. Oh, I need thee every hour. Bless me now my Savior I come to thee.

If my need is every hour I need to be coming every hour. Bless me now. Thank you for blessing me now. Laura, it's noon now. I need you now.

[26 : 06] And it's two in the afternoon. I need you now. And so we come crying for God's help. Prayer is being aware of our need and coming to Jesus to meet that need.

As the Israelites learned in the wilderness the manna from yesterday was not meant to meet today's need. Yesterday's grace is not sufficient for today's need.

No matter how much help I received yesterday I am no less dependent on fresh supplies of grace coming from God to me to help me today to meet my challenges to enable me to bear those fruits of righteousness which are by Jesus Christ to the glory and praise of God.

So Jesus' diagnosis of the inabilities of these disciples was that they did not pray for power. And that's why they could not cast out this demon.

But Matthew was there that day. He was one of the nine. And when he records Jesus' answer to their question why couldn't we drive it out he has Jesus saying because you have so little faith.

[27 : 16] Matthew 16 20. So which was it? Their little faith or their no prayer? Well we know that there are no contradictions in the word of God.

It was both. It was both. Since faith's chief exercise is prayer the disciples' prayerlessness was evidence of their lack of faith.

And their lack of faith was to be seen in their prayerlessness. No need to stop and pray. No need to trust God when we can trust ourselves. We've done it before.

We know how to do this. And so trusting in our gifts trusting in our strength trusting in our past successes that's all just various forms of unbelief in God.

So let's learn from our Savior that prayer is the language of faith and that we never graduate from being in need of our God. So pray on and pray on and pray on faith believing.

[28 : 20] The prayer of faith lays hold of God's unlimited power and if you believe that you'll pray. if you believe that everything is possible to him who believes you will pray.

So their powerlessness was seen in their inability to cast out the demon. Where is your powerlessness seen? Maybe your inability to control your temper, to tame the tongue, to get free from a besetting sin, from overspending, for lust, for a foul mouth, a bitter unforgiving spirit, the love of this world, pride in what you have and what you've done, your gifts, your abilities, maybe even your impotence, your powerlessness is seen in your inability to cure your unbelief.

And so our failures are calls to prayer. They're calls to prayer to bring our impotence to his omnipotence and to find in him all that we need.

All that I need is in Jesus and by prayer I come to receive it. Now we need to be careful here. It's true that the reason they could not expel the demon was their little faith as Matthew records Jesus saying.

But we are mistaken if we take those words and we think that what Jesus is teaching is that this was such a powerful demon that a whole gob more of faith is needed to expel him.

[30 : 01] Let me read what Jesus says there in Matthew 16, 20 in answer to why couldn't we drive it out? He replied because you have so little faith.

I tell you the truth if you have faith as small as a mustard seed you can say to this mountain move from here to there and it will move. Nothing will be impossible for you.

You can say to mountains be gone to demons be gone and they will move. Nothing will be impossible for you and all of this will be possible with faith as small as a mustard seed.

We had that parable of the mustard seed and I told you then that a mustard seed is about the size of two periods or two dots of the eye. It's just a tiny little seed. And so what Jesus is saying is in the words of R.T.

France it's not the strength of our faith or the amount of our faith that sees the impossible happen but the power of God which is available and accessible to even the smallest faith.

[31 : 11] Mustard seed faith. even weak faith in this mighty Savior will move unmovable mountains. So let whatever amount of faith you have bring you to an omnipotent God mighty to save.

Just like that father who believed with a faith that was still beset with unbelief and yet he did believe. So what impossible things are you going to ask God to do this week?

His greatness is honored when our faith lays hold of him in prayer and we ask for those things that are in accordance with his will. So their faith must have been so little indeed not even mustard seed size faith since it that kind of faith mustard seed size faith is able to move mountains as it lays hold of the omnipotent God.

J.C. Ryle and others bring out another lesson from this event and it's just the reality of the mixture that we are. What a mixture we are of faith and unbelief.

You found that? I found it this week big time. We are a mixture of faith and unbelief as seen here in this father who says I do believe help my unbelief.

[32 : 45] They were in his heart at the same time. And that's true of us believers. There's no perfection in this life. All of our works are a mix of flesh and spirit as they war within us.

And all of our graces are still polluted with elements of that indwelling sin. Our love is mixed with selfish selfishness. Our humility is mixed with proud thoughts.

Our knowledge is mixed with ignorance and blindness. And yes our faith is mixed with doubts and unbelief. And oh how quickly we can go from great faith to great unbelief.

We can be like Peter walking on the water by faith. Amazing faith. You ever walked on water? Don't try it. Peter did because the Lord called him to and whatever the Lord calls us to do he will give the ability.

And Peter believed him and stepped out and walked on water. Great faith. And just a moment later he's sinking in unbelief. The mixture that we find in our hearts between faith and unbelief.

[33 : 53] unbelief. Well that's the reality but we must not be content to have it so. There is this holy discontent that believers ought to have.

A discontent over our wretched unbelief. We're not happy about this Lord and we need to bring it to him even as this father did. Because unbelief dishonors Christ.

It casts doubts upon his faithfulness. Our unbelief says you know he can't be fully trusted. He might be lying to us. The evil of unbelief.

I think it is my worst sin. I mean that's to put on my savior. One author says it's like a faithful husband who gave his wife no cause at all for suspicion.

And yet she's doubting his faithfulness to her. That's our savior. Our holy bridegroom who shed his blood on Calvary to purchase us.

[34 : 57] And we're not quite sure that he will keep his promises to us. There's still this nagging doubt in my heart and unbelief whether or not he's as good as his word.

When he ever went to the cross, was damned in my place that I might be saved, took my hell, gave me his heaven, and then he rose from the dead and he's there at the father's right hand and he's got us on his heart.

100% of the time, always living to make intercession for us. And we're wondering, can we trust him really? Can we put both feet out on the water?

Can we stand on his promises with confident expectation that they will be fulfilled? I'm paraphrasing Mary Winslow, but see if you can relate to her as she writes, I have this never failing fountain of living water to draw upon, but oh how slow I am to come to him.

Instead, my wretched unbelief lurking within would ever lead me away from him who is an ever present help in trouble, and instead would lead me to another broken cistern that can hold no water.

[36 : 14] And do we not find reason, brothers and sisters, to say though we believe our faith is mixed with unbelief, and that we cannot rest upon Christ and his promises like we ought to, and to just be expecting those words that he has spoken to come true in my life.

Spurgeon quotes John Bunyan who said that unbelief has as many lives as a cat, and Spurgeon says, well then let us kill one life now and continue until the whole nine are gone.

It's a weed, the roots of which we can never entirely extract from the soil, but we must aim at its root with zeal and perseverance. Unbelief.

So says Spurgeon. So we find it, don't we, in our hearts, this faith, but a mixture of unbelief. J.C. Ryle asks, so what shall we do with our faith?

Well, we must use it. Weak, trembling, doubting, feeble as it may be, we must use it. We must not wait till it's great, perfect, and mighty faith, but like the Father before us, use it, and hope that one day it will be more strong.

[37 : 32] Lord, he said, I believe. He used his faith. The best way to increase our faith is to use it. Because in using our faith, we're looking to Jesus, and in seeing Jesus, the object of our faith, we see how faithful he is, and it strengthens our faith more and more.

So that's what we do with our faith. We use what little we have, as this father of the boy did. And then Ryle says, and what shall we do with our unbelief? Well, we must resist it and pray against it. We must not allow it to keep us back from Christ. We must take it to Christ as we take all our other sins and weaknesses and cry to him for deliverance.

Like the father before us, we must cry, Lord, help my unbelief. So we come confessing and seeking pardon for it and power over it, ever battling it, never surrendering to unbelief.

This is part of that good fight of faith. Indeed, it's a fight for faith. So feed your faith on the word of God and the faithful God of the word. And the more faithful you see he is, the more you stretch out your faith upon him and see him answering and being true to his word, the more faith will grow.

[38 : 58] So we battle unbelief. Rejoicing in the blessed hope, the glorious appearing of our great God and Savior, Jesus Christ, who when he returns, he will say to our remaining sin, come out of him and never go back into him again.

And for all eternity we will never have another doubt in our hearts about the Savior's love for us, about all that he's promised to do for us, even as we read there in Psalm 40, never a dishonoring thought, but perfection of all our graces, then, unmixed with the slightest bit of sin, that will be glory, glory for me.

So they're coming down from the mountain to this mess below, and we see man's impotence becomes the arena in which Christ's glorious power is demonstrated.

Man's sinful unbelief reveals the amazing patience and the grace of our Lord Jesus. Jesus. And I'll only read our fourth point, the disciples further unbelief.

It's verses 30 and 32. It says, they left that place, passed through Galilee. Jesus did not want anyone to know where they were because he was teaching his disciples. You see, he's pulled away

now from his public ministry and he's got his men alone because he's preparing them for what's coming.

[40 : 22] And so he said to them, the Son of Man is going to be betrayed into the hands of men. They will kill him and after three days he will rise. But they did not understand what he meant and were afraid to ask him about it.

Perhaps even fearing that it just might mean what it sounded like. Exactly what he meant it to be. That he would be killed. And on the third day then rise again. How slow to believe Christ's God appointed mission for their own salvation.

There could be no forgiveness of sins apart from his shedding his precious blood. There could be no salvation for these disciples without the taking of his life for theirs.

all of it was necessary to atone for their unbelief as well as their other sins. Your unbelief, my unbelief, all of our other sins.

[41 : 30] So necessary for our Savior. So lost friends, Jesus Christ is able and willing to save you. That's what we see. Are you willing to be saved by him from your sins?

That's the question. Believe on the Lord Jesus Christ and you will be saved. Don't believe in him and you will be damned. Oh, come, bring the boy to me. You come to me, Jesus says.

His heart is not neutral in this matter. Whether you come or go, it doesn't matter. No, he begs, come to me. I do want to save you. I am willing, doubt, no more.

Let's pray and thank our Lord. Father in heaven, as we pray, we believe that you exist and that you hear us and you reward those who earnestly seek you.

And we thank you for your word this morning. It just reminds us that you know us through and through how like these disciples we are, like this doubting father we are, what a mixture of faith and unbelief we are.

[42 : 37] And yet you do not despise us. Bring the boy to me. Believe on me. And even that weak faith of the father shot through with doubts, moved your mighty arm to cast out the demon, to build that father's faith.

Oh, we confess our sins. We are ashamed at how slow we are to believe and how quick we are to doubt. open our eyes more and more to your great faithfulness.

It's just not right that such a faithful God should have such an unbelieving people. And we thank you that you will not leave us like this as we come to you. But you will teach us more and more that we can stretch out our faith upon your promise and never be disappointed.

Thank you for what's coming. The perfection of seeing our Savior and becoming like him. being done all together with unbelief and to worship, to love and serve you with unsinning heart.

All because of our Savior Jesus and what he's done for us. Bring many more this day. Draw them Father to the Savior we ask in Jesus name. Amen.