

Defeating Death

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[0 : 00] Good, let's turn to our reading for this evening, and Josh is picking up his series in Luke, and we're in Luke chapter 7, and if you don't have a Bible with you, we've got Vista Bibles at the side, at the back, please do grab one of those.

Luke chapter 7, and reading from verse 1, and we'll go through to verse 17 there. Luke 7 verse 1. He is worthy to have you do this for him, for he loves our nation, and he is one who built us our synagogue. And Jesus went with them. When he was not far from the house, the centurion sent friends, saying to him, Lord, do not trouble yourself, for I am not worthy to have you come under my roof.

Therefore, I do not presume to come to you, but say the word, and let my servant be healed. For I too am a man set under authority, with soldiers under me, and I say to one, go, and he goes, and to another, come, and he comes, and to my servant, do this, and he does it.

When Jesus heard these things, he marveled at him, and turning to the crowd that followed him, said, I tell you, not even in Israel have I found such faith.

[1 : 54] And when those who had been sent returned to the house, they found the servant well. Soon afterward, he went to a town called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the town, behold, a man who had died was being carried out, the only son of his mother, and she was a widow. And a considerable crowd from the town was with her. And when the Lord saw her, he had compassion on her, and said to her, do not weep. Then he came up and touched the bearers, and the bearers stood still. And he said, young man, I say to you, arise. And the dead man sat up and began to speak. And Jesus gave him to his mother. Fear seized them all. And they glorified God, saying, a great prophet has arisen among us, and God has visited his people. And this report about him spread through the whole of Judea and all the surrounding country. Amen. May God bless to us his words.

Well, do open your Bibles once again to Luke chapter 7. What is faith? And what does it look like? What is grace? And what does that look like?

Sometimes answers to these questions, whilst being very precise and careful and technical, can make faith and grace seem rather cold and distant. Not really much to do with everyday life. Well, Luke shows us pictures for us, even, both of these things as he draws out a key aspect of what salvation and victory look like with Jesus. We see in this passage a living illustration of faith, a living illustration of sovereign grace at work. And both of these illustrations come as Luke teaches us a key truth about Jesus, that he is the one who can save from death. As we get into chapters 7 and 8, Luke is showing us the multifaceted aspects of the salvation that Jesus so wonderfully enacts for those who repent and believe. Remember, we've been seeing that Luke's gospel is very carefully put together. It's an orderly account.

It's seeking to give certainty and clarity on the things that have been fulfilled, things concerning who Jesus is and what he came to do. And in chapters 7 and 8, we see Jesus carrying on his ministry priority from 4.43, where he said his priority was to preach in other towns also.

So Jesus is moving around various towns preaching the good news of the kingdom of God. You can see that that's what he's doing in 7.22, the very end of that verse, and again in 8.1.

[5 : 18] And the particular focus of Jesus' ministry in these chapters is found in the repeated use of the word save or rescue. That's the word that holds these two chapters together. The word is translated in a couple of different ways in these chapters, but it's the same Greek word, and it probably is best translated as saved. You can see it there in 7 verse 3, asking to heal or to save his servant.

8.50. He reads, your faith has saved you. 8.12, so that you may not believe and be saved.

8.36, the demon-possessed man had been healed or saved. 8.48, your faith has made you well. It has saved you.

And then again in 8.50, do not fear, only believe and she'll be well, she'll be saved. And so the first aspect of Jesus' salvation features his victory over death. That's the first thing that Luke draws our attention to. Jesus' salvation entails victory over death.

And we see that in verses 1 to 10, that faith, faith that saves from death is our first point. Verses 1 to 10, faith that saves from death. Humble trust in Jesus as the only Lord and Savior is the means of taking hold of eternal life. Real faith in Jesus cannot be overcome by death and all of its tentacles. Verse 1, Jesus enters Capernaum. Of course, he'd already been there.

[7 : 08] We saw some of his ministry in Capernaum at the end of chapter 4. Previously in Nazareth, Jesus had been rejected. People didn't want to recognize their need and receive Jesus. But before in Capernaum, people flocked to Jesus in need. They responded to him.

And so Jesus had spent time ministering to all of them. And his teaching and ministry in Capernaum had astonished people. And so it shouldn't surprise us that as he returns to Capernaum, we find a believer.

Verse 2, a centurion, a Roman official who had command of a hundred men. We come across this centurion who has a servant who is sick to the point of death. But look at the other details that were given about this centurion. He highly valued his servant. He wasn't a harsh, uncaring slave master. The picture isn't of a cruel man, but a fair and a righteous man. Verse 3, the centurion has heard of Jesus, unsurprisingly, given Jesus' ministry in Capernaum before. And so the centurion asks some of the elders of the Jews to go to Jesus to ask if he might save the servant. Just notice that for a second.

A ranked soldier from the occupying force of Rome, a Gentile, is in favor with the Jews so that they're willing to plead his case for him. So much so that verse 4, the Jewish leaders plead with Jesus earnestly, not under compulsion, and declare that the centurion is worthy of this ask, worthy to see salvation into his house. Why? They say because of his deeds. Verse 5, he's been a great friend of the nation. He loves the nation. He initiated, possibly even funded, the synagogue being built. It seems remarkable that a centurion would be in such favor with the Jews.

[9 : 05] But his life explains something as to why. So having heard the pleas, Jesus, verse 6, goes with them. But the centurion sends more messengers, and this time his own words are put to Jesus.

The centurion says, Lord, don't trouble yourself. I'm not worthy to have you come to my house. In fact, that's why I didn't even presume to come to you myself. No, Jesus, just say the word, and that will do you. Notice the difference. Verse 4, the Jews plead that this man is worthy.

Verse 6, the centurion says of himself, I'm not worthy. Verse 5, they say he has done wonderful things for Israel. He's built a house of worship. Verse 6, the centurion says, Jesus, I don't deserve you in my house. They say he has loved Israel. He says, I don't presume to come to you.

Don't trouble yourself. Just say the word. Don't come. He says, I am not worthy. Turn back to Luke chapter 1. We're going to read again words that we've been seeing from Mary's song. We've turned to them again and again. They begin a theme that runs the whole way through Luke's gospel. Luke chapter 1, verses 51 to 53. Mary's song about Jesus. Verse 51, he has shown strength with his arm.

He has scattered the proud in the thoughts of their hearts. He has brought down the mighty from their thrones and exalted those of humble estate. He has filled the hungry with good things and the rich he has sent away empty. The centurion hasn't clung to his throne here. He hasn't sought to establish his credentials before Jesus. The Jews try to do that about him. But what does he do? The centurion exhibits a humble estate. Sanctimonious religious people always say, I'm worthy. Here are my credentials.

[11 : 36] Here's my heritage, my record, my Sabbath keeping, my costly and joyless service of God. But that isn't faith. It certainly isn't faith that will do anything in the face of death.

It's worth noting at this stage what Luke is doing with this incident. A miracle happens here that demonstrates Jesus' victory, his gospel. A miracle where a man's given back his life. But where is Luke's focus in this episode?

It isn't the miracle of recovering fully. It's the marvel of real faith. Do you notice the servant is only mentioned in verse 2? And then again in verse 10.

The focus here is all on the centurion who pictures in clear and simple terms what faith looks like. Verse 6. Faith is realizing that we are not worthy to have Jesus come into our homes and our lives.

We can't earn his salvation. We don't deserve it. Real faith recognizes our unworthiness and our need. But it doesn't stop there. Real faith also, verse 7.

[12:50] Trusts, rests, takes solace in Jesus' words. Knowing them to be the source of life and authority. Knowing that verse 8, Jesus has an authority from on high.

The centurion says in his role with his rank, he knew what it was to wield authority. He says, I too am a man under authority. I say to one, go and he goes. Come and he comes.

Because the centurion spoke with the authority of an emperor behind him. And the centurion recognizes that Jesus is the God-man, the divine king who has entered into history.

Behind Jesus' word is the authority of the emperor of the cosmos. Faith recognizes that Jesus' words are words of immense power.

Words that come with an absolute authority. Words that need to be listened to and trusted and taken seriously. Look again at verse 7. For the centurion grasps a profound and important truth.

[13:56] In the centurion's mind, Christ's presence was not required for Jesus to work his saving power. The centurion grasps that Jesus' word is as good as his presence.

We can sometimes lose sight of that, can't we? I remember someone once putting it like this. Who has it better? The disciples who walked on the shores of Galilee with Jesus, experiencing his ministry?

Or Christians gathered together as a church, listening to the Bible being preached? Who has it better? It's essentially the same thing.

That is something of the theology being articulated by this centurion. Jesus' word is full of his saving power. His word is what carries his authority.

Because his word is inseparable from him. When it is spoken, it goes forth in power. And it does today, doesn't it? That's how the gospel works.

[15:04] The message is the same as what Jesus was declaring. Jesus was going around proclaiming the good news of the victory of his kingdom. And it was impacting lives and prompting faith. And today, Christ comes to us in his gospel words.

It comes to us to bring ruined sinners to life. And it comes to his people to nourish us and feed us. We aren't poor for the incarnate Son of God not tapping us on the shoulder.

Because his word speaks life into our very hearts. Jesus' word is Jesus himself ministering to our souls. It is Jesus himself calling sinners to repentance and life.

When Jesus' word is declared, he is there standing behind it with all of his authority. And with all of his grace and kindness. And he is there standing with it personally.

Friends, that's why there is nothing more important in this world than the gathering of the church for worship. To receive the life-giving word of God himself.

[16:11] Listen to James Philip on this. Saving faith is not believing in a historical figure. But believing the testimony God has given us in his word concerning his son.

And believing on him. Resting on him. Trusting in him. Because we believe what the scriptures say concerning him. But we must note the implications of this. So far as the centurion was concerned. He believed that Christ's presence was not needed for the healing of a servant. To him, Christ's word was as good as his presence. We don't need to wish for and wait for some spectacular miracle or experience.

We don't require a second incarnation to see people we know and love brought to life and saved by Jesus. No. We can bring them to the place where his word is.

Where he speaks. Because Jesus himself is there. Real faith is knowing our unworthiness. And trusting then in Jesus' unbreakable, authoritative and powerful word.

[17:19] That's what the centurion does. He pours himself at Jesus' feet.

Trusting in him. Trusting in his word. And so Jesus, verse 9, marvels at the faith of the centurion.

Notice, again verse 10, we see a servant who is close to death found well.

We see a wonderful miracle. But where's the marveling in this episode? It's not at the miracle. The marveling is Jesus standing before a Gentile.

And a Gentile of status. And Jesus sees humble, empty-handed faith. Now it's worth pointing out here that all that the Jews point out about the centurion.

His love for the nation. His generosity around the synagogue. His compassion for his servants. His compassion that drove him to go to Jesus for his servant on behalf of him.

[18 : 28] All of these things observed about the centurion are the fruit of real faith. His faith worked out in observable ways.

It was repentant faith. Because it marked his life out as a righteous one. Now Jesus doesn't just marvel at the centurion's faith.

Jesus adds these words in verse 9. I tell you, not even in Israel have I found such faith. I think these words serve two purposes.

First, it helps us to see that Jesus' gospel mission is unstoppable. Back in Luke chapter 3, verse 6. When John the Baptist is preparing the way.

Making straight the path for Jesus' arrival. He quotes from Isaiah. Just like the other gospel writers do. But Luke quotes more fully than all the others.

[19 : 28] And he finishes his quotation from Isaiah with the words. All flesh shall see the salvation of God. And here in chapters 7 and 8.

Chapters all about salvation. The first episode sets before us a Gentile. A believing Gentile. Witnessing the salvation that Jesus brings.

Luke, I think, wants us to see this important aspect of Jesus' mission coming to fruition. Here in this believing Roman centurion, we see a harbinger. A kind of first fruit of what is to come.

And we see it with another centurion at the end of Luke's gospel. Indeed, at the end of Luke's second volume in Acts, we read Luke recording again after a quotation from Isaiah.

Luke records the apostle Paul speaking to Jewish leaders saying, Therefore, let it be known to you that this salvation of God has been sent to the Gentiles.

[20 : 32] They will listen. They will listen. And where was Paul making this claim from? Rome. Luke is showing us Jesus working out in history the fulfillment of Isaiah's prophecy.

Jesus' gospel mission is unstoppable. And so faith will be found in even unexpected places like a Roman centurion. Or perhaps even your dear loved one.

Who at present seems so hard-hearted. So far from the kingdom. But I think secondly, Jesus' words ought also to give the professing church of the day pause for thought.

Here was genuine faith of a kind that the Lord Jesus hadn't seen in Israel. Jesus' mission is unstoppable. It would reach even to the heart of the empire of the day.

But we've already seen in Nazareth, Jesus rejecting those who reject him. Jesus' words are grievous for what it reveals about Israel.

[21 : 45] And so wouldn't it be tragic if the professing church of our day, or indeed if we, become so complacent and presumptuous that such words could be spoken today?

Where humble faith is in short supply. And self-righteousness runs riot. Well, verse 10.

As it is, the servant is found well. Jesus' wondrous salvation is enjoyed. It's enjoyed where humble faith is found. A truth pictured so poignantly in the Gentile centurion.

Well, Luke goes on to show us, secondly, favor that subdues the foe that is death. Verses 11 to 17. He shows us favor that subdues the foe that is death.

Jesus meets helplessness and emptiness with a great compassion that overcomes the final enemy, death. This episode pictures for us sovereign grace at work.

[22 : 55] God's favor poured out on helpless people. We've seen that Jesus is moving around the region, proclaiming the gospel of the victory of his kingdom. And that victory has many different layers of meaning, many different aspects involved in it.

Jesus has already spoken of his ministry being the arrival of the salvation of the great year of Jubilee. That it was liberty for the captives and the oppressed, sight for the blind, good news for the poor.

And now, at a funeral, Luke gives us a picture, another picture, another aspect of Jesus' salvation and victory. Luke shows us that Jesus will ultimately deal with the specter of death that haunts fallen humanity.

And so we find Jesus entering this town of Nain. In verse 12, he draws near to the gate of the town. And as he does so, he encounters a large crowd that has gathered for a funeral.

A dead man is being carried out for burial. And there, in the midst of it all, was the utterly downtrodden, crushed, empty mother.

[24 : 10] Notice how dire her situation is. This isn't just a normal funeral. This was her only son. And she was a widow. How hard it is to bury a spouse.

But what parent imagines burying their child? Here was a woman whose whole family structure was gone. Her dear loved ones taken away by the horrible curse of death.

And to make it worse, in the first century, to lose all the men in a family was almost certain destitution. And so where the centurion humbled himself and relinquished what earthly benefits he had, where he claimed his unworthiness, here, this widow was empty already in every discernible way.

Most people stumbling across such a thing would be likely to keep a distance and quietly and patiently let the mourners pass by. But Jesus isn't like most people, is he?

Verse 13, he sees her and has compassion upon her. He says, do not weep. Now sometimes, saying such a thing can be cruel and callous.

[25 : 33] When someone's in great distress, grieving, it can be ever so callous to say, don't be sad, stop crying. Or when someone's dealing with a great weight of pain and frustration, dealing with angst and the grim effect of life in a fallen world, to say to someone, don't be stressed, that can be but an added pain and burden.

But friends, even when Jesus' people can be knowingly or unknowingly callous or trite, Jesus himself isn't. He is compassionate and tender.

He doesn't say, stop weeping to this woman without also doing something about the source of the pain. It is out of compassion that he speaks and acts. And the centurion, Luke shows us how from our perspective, salvation can be taken hold of.

We see faith being the means of humanity's salvation. But here, for the hopeless and helpless widow, she would have thought that she was beyond help, that things had gone too far.

Death had struck. What could be done? It's too late to be helped. Well, in this helpless widow, Luke shows us the sovereign grace of God.

[26 : 49] God intervening intervening of his own volition and granting great grace, granting salvation. And so, verse 14, Jesus approaches the bear, the coffin, and touches it, likely touching the man himself, just as he did with the leper a couple of chapters earlier.

Now, we've been seeing, haven't we, that in Leviticus, dead bodies bring contamination. See that in Leviticus 21, where Numbers 19 says, much the same.

And so, no doubt, the bearers of the coffin were taken aback that someone would make themselves unclean by touching a dead body. But the truth is that Jesus isn't defiled by us.

We are made clean by him. And so, as Jesus reaches into the coffin, he speaks words that would be astonishing from any other lips.

Young man, I say to you, arise. I often recall the story of King Canute. He was the king who sat on his throne on the beach trying to command the tide to stop coming in.

[28 : 06] Humans can be captured by great hubris, can't they? And Canute demonstrated that the command of mere men cannot affect the elements. Well, how much less can the command of mere men deal with a dead, limp human body?

Yet here is Jesus reaching into a coffin and commanding a dead man to get up. And what happens? Verse 15, in what seems like an almost unfathomable use of language, we read, the dead man sat up and began to speak.

Take a second and take note of that again. The dead man sat up and began to speak. all at the words of Jesus, just as the centurion had said in verse 7.

Say the word. That's all that's needed. And at Jesus' word, even the dead are raised. And to complete the act of beautiful compassion and kindness, of sovereign grace and favor, verse 15, Jesus gives gifts, the son to his mother.

He gifts salvation to her, an act of supreme sovereign grace. He exalts this humbled woman. Salvation is a gift received from the outstretched hand of God.

[29 : 40] He sovereignly draws people to life from death. And as he intervenes graciously in our lives, we take hold of his gift and enjoy and receive it when we respond in faith like the centurion.

Do you see how those two pictures fit together? Faith on our part to take hold of salvation, but grace on God's part to offer it freely. But notice what Luke says next.

Verse 16, fear seized them. They had all just witnessed after all the ripping apart of a funeral. And they glorified God saying a great prophet has arisen.

And they say that God has visited his people. This isn't an incidental detail that Luke includes. In fact, this incident at Nain is unique to Luke's gospel.

And it's worth asking the question why Luke includes it when no one else does. And why does he include it at this point? With this incident, Luke is drawing to mind two other prophets that he's already spoken of.

[30 : 55] Luke again and again goes back to the Old Testament to make his point. And Luke has already shown us Jesus aligning his ministry with the ministries of Elijah and Elisha. Remember back in chapter 4 when the people of Nazareth reject Jesus?

Jesus had spoken to them about Elijah with the widow of Zarephath and Elisha with Nain and the Syrian prophets who'd gone out from Israel to foreigners.

And Luke again wants us to have Elijah and Elisha in mind. Just after the incident that Jesus references about Elijah in 1 Kings 17 with the widow of Zarephath we also read of that widow's son dying.

And in response to Elijah praying the boy's life is restored to him. A widow receiving back her son. And just before we meet Naaman the Syrian in 2 Kings 5 we read in 2 Kings 4 about Elisha and the lady from Shunam.

Shunam which was located just the other side of the mountain about 2 miles from Nain. And her son died too. And at the prayer of Elisha the son's life is restored.

[32 : 12] So why does Luke alone include this incident and draw these links to these two prophets? I think there are two reasons. I think the first is to warn the complacent and presumptuous amongst the professing church of the day.

I think Luke wants us to see Jesus' ministry linked with Elijah and Elisha because both of them experienced rejection from those who belonged to the covenant community of Israel. But both were received and welcomed by foreigners Gentiles who had none of the privileges of being part of the covenant community.

And isn't that the exact same thing we've been seeing with Jesus in Luke's gospel? Luke includes this unique event right after a Gentile centurion is declared to have a faith that Jesus hasn't even seen in Israel.

Immediately after the quite shocking statement from Jesus we have a deliberate echo of two great prophets who received a warmer reception from foreigners. These miracles of Jesus are astonishing.

The dead are given life but they also make clear that salvation comes to those who are of a humble estate. those who have no leg of their own to stand on to claim to appeal to.

[33 : 31] And so I think there is an implicit warning here. Will the professing church will those who knew the privileges of the covenant will they continue to pay mere lip service to the Lord Jesus?

Will they follow the same grim path of their forefathers just like we were hearing a bit about this morning? It has happened before. It has happened under the ministries of great prophets whose ministry shaped kingdoms and wars as we have been seeing throughout One Kings.

Powerful prophetic ministries yet still God's word was refused. But now it has ramped up because Jesus is not only a prophet he is the final word.

And so what is going on in the professing church today? Whilst there are people coming to faith who have never previously known the Lord Jesus and we've seen that happening in our midst how sad it would be for some of us who have known the great privileges of belonging to the church for decades having heard of and known the promises of God time and time again.

How sad would it be to then abandon humble faith, humble trust in our gracious Savior? Luke draws this comparison as a little note of warning amongst these wondrous miracles to prompt that little question what's going on in Israel?

[35 : 04] What's going on in the church? Is it a place of real faith or of presumption and self-righteousness and dead religion?

But I think there's a second reason that Luke links Jesus with Elijah and Elisha and I think it's because Jesus himself is the one who can actually deal with death.

Where Elijah and Elisha both pray to God that he might revive these two sons. Notice Jesus doesn't pray, Jesus commands and death flees away and life is restored.

Jesus' word abounds with power even over death itself because here in Jesus Christ is the one who can finally deal with the cause of death.

And so to really grasp the significance of the picture that Luke is painting about salvation, we need to take a little step back and understand death from a broader biblical perspective. Notice in the

second episode that there's a ramping up of the severity of death's effect.

[36 : 12] In the first episode it was someone who was close to death, a more hospital flavoured miracle. And now here in the second episode it was someone who had died, a more funeral flavoured miracle.

But in both of course Jesus is able to overcome death specter. And Luke wants us to see here more than simply two lives being prolonged. This is a picture of salvation.

salvation. And that's how Paul talks about the grace of God breaking into the lives of Christians. Think of his language in Ephesians 2. Paul says we were once dead in our sins.

But through the grace of God Christ makes people alive. Indeed more broadly speaking death in the Bible isn't the opposite of existing. It's the reverse curse of life.

Death is not natural. It's the wages of sin. It's a curse. Paul says in Romans the wages of sin is death but the gift of God is eternal life in Christ Jesus.

[37 : 20] And that's what we see right from the very beginning right the way back to Genesis 2 and 3. Where we see that life is living with glad purpose in God's glorious paradise.

life is knowing fulfillment in human relationship. Life is enjoying abundance at God's hand in the garden. Life is knowing God's protection.

Life is living in joyful relationship with God himself. That's life according to Genesis 2. And so death according to Genesis 3 is the removal and reversal of that life.

Death is being under the wrath of God and remaining under it forever. it's losing out on paradise.

It's losing out on the fulfillment of human relationships. It's losing out on the abundance of God's provision. It's losing out on his protection. It's living at a distance in misery away from God.

[38 : 23] God. Being under his wrath, cut off from him, not knowing anything good. Which is something far worse than merely not existing any longer.

Listen again to James Philip on this. Death as we knew it, in all its horror and distress and sorrow and grief, is not something that is natural to human experience, but something alien, something intrusive from outside.

it can be understood, understood therefore only from a theological standpoint. As the wages of sin, death represents man's predicament, not his misfortune and woe.

And he says, death is the king of terrors and all mankind is under this dark oppressive rule. death itself.

Jesus saving these two men from death is a picture of the salvation that he has already begun to enact. When he took Satan on in the wilderness and won, he was laying down a marker.

[39 : 39] He was establishing himself as the faithful Adam and faithful Israel who could and would ultimately deal with that which brought death into the world, sin. He was setting himself up as the substitute who was perfect, who could conquer sin and death.

And as we've seen, Jesus' victory in the wilderness is inseparable from his victory in the cross.

They're bound up. And so as he works out his victory in the rest of his earthly ministry, he does so, giving pictures and pointers to the full implications of that victory, that are yet to be realized.

And one of those implications is that death will no longer reign. Jesus' own death and resurrection would guarantee that forever. Ralph Davis says, Jesus restored some people from death to life in the days of his flesh, but he didn't go around emptying cemeteries and putting morticians out of business.

Nian was a clue, a point or a preview of what is yet to come. What happened in Nian won't take away the misery and sadness of death for us, but rightly understood, it should take away its despair and horror.

Because whilst death has been and will be conquered by Jesus, we will still experience its effects in this life. But Jesus' salvation means that his people will not know it beyond this life.

[41 : 14] These two men would still have died, but Jesus' salvation stretches way beyond this life. Jesus' salvation deals with the sin that brought death, and so salvation with Jesus is the promise of eternal life.

It's the promise of life restored to the fullness of Genesis 2, life free from the threat and terror of death. And so by sparing a servant's life and by restoring a son's life, Jesus is declaring that he is going to raid and plunder death's dark store.

The last enemy is going to be disarmed, dethroned, defeated, and destroyed. Jesus guarantees that those who humble themselves in faith and turn to him in repentance, they will no longer need to

fear the dark shadow of death, for the curse is broken.

And in its place is the blessing of eternal life. Jesus says, arise. Let's pray.

Lord God, we marvel at the work of your son. And as we do so, we ask that you would grant us grace, that we would never refuse him.

[42 : 56] Grant us grace that will keep us humbly trusting in him to meet all of our needs. And spoil for us anything that might loose our hands from him and place them anywhere else.

We ask for your help in Jesus' name. Amen.