

March 26th, 2017

THE PERSEVERING POWER OF THE PROMISES OF CHRIST

John 14:12-14

As we consider the first fourteen verses of this chapter, Jesus has been faithful to address three very serious types of troubled hearts. Recall that the disciples, in less than 24 hours will have defected from Christ. Jesus, the good Shepherd, will be struck, and the sheep will be scattered. They are blind to this reality right now, but they know that something is wrong. Jesus told them that one of the disciples would betray Him (13:21). He told them that he was going away, and where He was going they could not come (13:33). And He told them that Peter would deny Christ before the rooster crowed (13:38). As a result of this, their hearts were troubled.

And Jesus addressed these troubled hearts. **First**, He deals with the heart that feels *deserted*. v.2 “And if I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.” **Second**, Jesus deals with the heart that feels *unsatisfied*. He says v.6-11 “Thomas, you asked, what is the way through this troubled life. I am the way, and the truth, and the life. Philip, you said that if you could see the Father, then you would be satisfied, then you would have enough. Philip, I am enough, if you have seen me, you have seen all the fullness of God dwelling bodily, because I am in the Father, and the Father is in me.”

And now Jesus moves to the **third** type of troubled heart. The despondent heart—the heart feels no courage to continue.

Charles Spurgeon the great 19th century preacher in England often struggled with this type of heart. He said this

“Causeless depression cannot be reasoned with, nor can David’s harp charm it away by sweet discoursings. [You may] as well fight with the mist as with this shapeless, undefinable, yet all-becoming hopelessness...

The iron bolt which so mysteriously fastens the door of hope and holds our prisons in gloomy prison, needs a heavenly hand to push it back.”¹

This is the type of heart I see Jesus addressing in our passage this morning. At one point or many points in your life, you will be despondent. You will wrestle with a loss of hope and courage. You will wrestle with a sense of your meaning on planet earth. What will you do?

This was what the disciples faced after Jesus went to the cross. “What do we do now? What’s the point? Where is the meaning of my life found? Peter was so afflicted by the sense of his own failure, and his utter despondency, that he was ready to throw his entire mission away. We can see this so clearly in John 21 [Please turn there] Starting in v.2

Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples were together. ³ Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.”

This was not just a holiday fishing trip. It was a complete abandonment of the mission. They were going back to their old ways of life. It was going back to Egypt. It’s simply amazing how quickly our hearts can desert Jesus Christ. Here Peter witnessed the resurrection of Jesus Christ and yet, his sense of failure and his inability to connect His calling to Christ caused him to give up. He was despondent. Beyond human cure. The gospel of John concludes with Jesus curing this despondency in Peter. But we get a foretaste of this cure in our passage this morning. Look at John 14:12-14

“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father. Whatever you ask in my name, this I will do, that the Father

¹ Quoted in John Piper’s *A Camaraderie of Confidence: The Fruit of Unfailing Faith in the Lives of Charles Spurgeon, George Muller, and Hudson Taylor*, (Wheaton, IL.: Crossway, 2016), pg.

may be glorified in the Son. If you ask me anything in my name, I will do it.”

Do you hear what Jesus is saying? “Yes I’m going away. But the marvelous works that I did that brought meaning to your life, you will also do. Your meaning doesn’t stop with Me going to heaven. In fact, your meaning in life has only just begun. And you will do greater works, because I’m going to the Father. And all your perseverance will be found when you call on my name. If you ask me anything in my name, I will do it.”

The Big Idea...

Jesus promises us *everything* we need to persevere, therefore do not let your hearts be troubled

- ☆ The Promise of Persevering Power
- ☆ The Promise of Persevering Prayer

I. The Promise of Persevering Power

Truly, truly, you will persevere

Let’s look at the first part v.12. Jesus says “*Truly, truly*, I say to you...” This phrase “Truly, truly” is used judiciously in the gospel of John. The word ἀμήν amēn (ä-mā’n) has been transliterated from the Hebrew to the Greek, and is the same in almost every language. When amēn is used at the end of a

discourse, it means “Yes! So be it, may it be fulfilled.” When amēn is used at the beginning of, it means “surely...or most solemnly.” It is an expression of absolute trust and confidence.² So when Jesus says “Truly, truly”, He is saying “with invincible and unshakeable certainty, you can believe what I’m about to say.”

‘Whoever’ means every single Christian, not super Christians.

The first question is, who is Jesus giving this promise to? v.12 “Truly, truly, I say to you, *whoever believes* in me will also do the works that I do;” Who is Jesus giving this promise to? Because here are parts of this farewell discourse that have a special application to the apostles. For instance in 14:26 “But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and *bring to your remembrance all that I have said to you.*” The Holy Spirit caused the Apostles to remember that things Jesus spoke so they could write the gospels. Therefore the primary understanding of v.26 was for inspiration of the Scriptures.³ What about here in v.12? Who will do the works that Jesus did? Just the apostles? Just super Christians? No, v.12 says “*whoever believes.*” Every single believer will do the works that Jesus did. Whoever believes throughout this gospel means ‘all the believing ones.’

John 3:36 “*Whoever believes* in the Son has eternal life;”

John 6:35 “I am the bread of life; whoever comes to me shall not hunger, and *whoever believes* in me shall never thirst.”

John 12:46 “...*whoever believes* in me may not remain in darkness.”

Therefore, this promise in v.12 to do the works that Jesus did, is part of the ordinary Christianity. Whoever savingly believes in Jesus will do the works that Jesus did.

² <https://www.blueletterbible.org/lang/lexicon/lexicon.cfm?Strongs=G281&t=KJV>

³ I’m not denying that there is a secondary application of the Spirit’s work of applying the Scriptures to the church.

The certainty of these works: “will also do the works I do”

It is an absolute certainty (“Truly, truly”), that if you have been united to Christ, you *will* do the works Jesus did. v.12 doesn’t say, that we might do these works, or that we can if we want to. It says “Truly, truly, I say to you, whoever believes in me *will also do the works that I do*;” Which immediately brings up a problem both with our experience, and with Scripture itself. There are some works that Jesus did, that it is clear that we cannot do.⁴

1. Jesus’ *work* of choosing men unto salvation. **John 15:16** “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide,”
2. Jesus’ *work* of revealing the Father. **Matthew 11:27** “No one knows the Father except the Son and anyone to whom the Son chooses to reveal him.”
3. Jesus’ *work* of coming down to give life to the world. **John 6:33** “For the bread of God is he who comes down from heaven and gives life to the world.”

What’s in view: the performance of the works or the purpose of the works?

It is clear that none of us will ever do those works. Now I can imagine someone saying, “Ok, but all those works Jesus performed *as* the Son of God. What about the works that He performed as the Messiah?⁵ His miracles: the feeding of the five thousand (John 6:14); His walking on water (John 6:16-21); His turning the water into wine (John 2:7-11); His raising Lazarus from the grave (John 11:43-44)? Can’t we do at least *some* of those miracles? And if we can’t, are we really Christian?

⁴ If we look just to the next chapter, the exclusivity of many of Jesus’ works is seen in John 15:24 “If I had not done among them *the works that no one else did*, they would not be guilty of sin,”

⁵ It should be said at this point as well that Jesus performed both His active and passive obedience as a man, otherwise He could not substitute for us (Hebrews 4:15). Jesus Christ performed His miraculous works in the power of the Holy Spirit (Luke 4:1), strictly speaking, and not as the eternal Son of God.

The Apostle Paul says no. Even in the case where some Christians historically have been able to perform miracles (e.g. the Apostles in the Book of Acts), it is clear that not everybody has the gift of miracles. Paul says in **1 Corinthians 12:18, 29-30** “But as it is, God arranged the members in the body, each one of them, as he chose...Are all apostles? Are all prophets? Are all teachers? *Do all work miracles?* Do all possess gifts of healing? Do all speak with tongues? Do all interpret?” These are rhetorical questions. The answer is obvious. No, not all can work miracles. Why? Because God arranged the members in the body...as he chose.

Therefore, since Jesus says that every Christian (“whoever believes”) will do these works. He must be pointing something very specific about His works. Jesus *must be* pointing to the *purpose of these works* rather than the *performance of these works*.

What was the main purpose of Jesus’ works?

Are there clues that would cause us to think this? Yes! In John’s gospel, often when Jesus’ works are mentioned, there is an explicit reference to their intended *purpose*: namely that people would believe in Christ.

John 2:11 “This, the first of his signs, Jesus did at Cana in Galilee, and manifested his glory. And his disciples *believed* in him.” (The turning of water into wine was performed *so* they would believe in Him.)

John 10:25 “Jesus answered them, “I told you, and you do not believe. The works that I do in my Father's name bear witness about me,” (Jesus’ works bear witness about Him *so that* people would believe.)

Those are two clues from elsewhere in John, but there is a clue in our immediate text. Look at v.11 “Believe me that I am in the Father and the Father is in me, or else *believe on account of the works* themselves.” Why did Jesus perform many mighty miracles? So that people would believe that He is the Messiah, the one

sent from the Father to save people from the slavery of sin and death. That is the main purpose behind His works. Jesus performs works *so that* people will believe unto eternal life. That is what Jesus is saying we will do in v.12 “Truly, truly, I say to you, whoever believes in me will also do the works that I do;” — *‘you will do works that will help people believe in Me.’*

You see Jesus is aiming at something so much deeper than a mere suspension of the laws of physics. Jesus is aiming at the salvation. What is changing water into wine compared to bringing a soul into a saving union with Jesus Christ of Nazareth? Whatever gifts God has given you, their main purpose is to help others taste and see Jesus Christ is good.

The promise of persevering power

How does this comfort the troubled heart? Remember, that is what Jesus doing. If you live long enough, you will discover that the hardest thing you face in life is not pain, or suffering, or persecution, but a sense of the meaninglessness behind it all. Is there meaning to this pain? What’s the point of doing good? How does my work have any significant value whatsoever? This was the Preacher’s point in Ecclesiastes. He says in 1:8-9, 14

“All things are full of weariness, a man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun....behold all is vanity and a striving after wind.”

Meaningless will make you manic. Despondency will drive you to death. And what Jesus is saying here to his disciples is this “Listen, when I am gone, your life’s mission is just beginning. Do not despair. Your work has eternal significance.’ He says in **John 15:16** “I chose you and appointed you that you should go and bear fruit and that your fruit should **abide...**” That promise gives persevering power. Dear congregation, your life is a theater that says “Jesus Christ is the Son of Living God, the Savior of the World.” Jesus made all

believers everywhere a “Truly, truly”, invincible promise here: that you will do works that will make Jesus known, and believed upon in the world. Therefore do not be troubled, your work will last forever.⁶

What does Jesus mean by greater works will you do?⁷

Let’s look at the last part of v.12. Jesus says “Truly, truly, I say to you, whoever believes in me will also do the works that I do; (*i.e.* your works will lead others to believe) and *greater works* than these will he do, *because* I am going to the Father.” So what does Jesus mean by greater works will we do?

Some have taken this to mean that the church will do *more* (the Greek word can mean *more*⁸) works than Jesus did. Because His ministry lasted only three years, and it was confined to Israel, but the church spans centuries and has spread all over the world. So some take greater to mean more. Others think *greater works* means more spectacular. But this can be rejected out of hand, because as we have seen not everyone has the gift of miracles, or healing (1 Cor. 12:29) nor has anyone ever performed more spectacular works than Jesus.

So what then does Jesus mean? The answer is wrapped up in that final statement, you will do greater works “*because* I am going to the Father.” This *going to the Father* doesn’t *merely* represent that Jesus’ physical presence will be

⁶ Matthew 5:16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.

⁷ “The *things* (*erga*, ‘works’, cf. v.11) Jesus has been doing, and the greater things that follow, cannot legitimately be restricted to deeds of humility (13:15) or acts of love (13:24-35), still less to proclamation of Jesus’ ‘words’ (v.10). Jesus’ ‘works’ may include more than his miracles; they never exclude them. But even so, *greater works* is not a transparent expression. It cannot simply mean more works—*i.e.* the church will do more things that Jesus did, since it embraces so many people over such a long period of time—since there are perfectly good Greek ways of saying ‘more’, and since in any case the meaning would then be unbearably trite. Nor can *greater works* mean ‘more spectacular’ or ‘more supernatural’ works: it is hard to imagine works that are more spectacular or supernatural than the raising of Lazarus from the dead, the multiplication of bread and the turning of water into wine.” D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John*, (Grand Rapids, MI.,: Eerdmans Publishing Co., 1991), pg. 495

⁸ James 4:6 But he gives *more* grace. Therefore it says, “God opposes the proud but gives grace to the humble.”

absent from the earth. **It means that He has finished the work His Father has given him. John 17:4** “I glorified you on earth, having accomplished the work that you gave me to do...[therefore—v.5] glorify me in your own presence.” In other words, **Jesus is saying that we will do greater works BECAUSE He has finished the work of redemption.** Post crucifixion, the works of the saints are greater *in one sense* than those who preceded it.

Think about what Jesus said about John the Baptist. **Matthew 11:11** “Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he.” John was “greater” than other previous prophets in the sense that they spoke of Christ in more obscure terms, but John was the very prophet who presented him to the world.⁹ Yet all saints after the cross are “greater” than John, in the sense, that we, unlike John, have the experience of the fully unveiled gospel. John didn’t have that.

The universe fundamentally changed when Jesus went to the cross. Before the cross, the work of Christ was anticipated; after the cross the work of Christ has been consummated. This means that the Holy Spirit that indwells believers now is the “Spirit of the crucified and risen Christ.”¹⁰ The Jesus we preach is no longer one that is looking through a glass dimly. As Piper says here

“Before the resurrection of Jesus, nobody in the history of the world has ever done that (preached a crucified and risen Christ), not even Jesus. And in the power of that absolutely new experience...your works...will point people to the glory of the risen Son of God, and you will be the

⁹ Calvin says here: “he was more excellent than the Prophets in this respect, that he did not, like them, make known redemption at a distance and obscurely under shadows, but proclaimed that the time of redemption was now manifest and at hand...the pre-eminence of John consisted in his being the herald and forerunner of Christ; for although the ancient Prophets spoke of his kingdom, they were not, like John, placed before his face, to point him out as present...our Lord proceeds farther, and declares that the ministers of the Gospel will be as far superior to John as John was superior to the Prophets...the teachers who were afterwards to follow are placed above him, to show the surpassing majesty of the Gospel above the Law, and above that preaching which came between them.” John Calvin, *Calvin’s Commentaries Vol. XVI*, (Grand Rapids, MI.,: BakerBooks, 2009), pg. 13-14

¹⁰ <http://www.desiringgod.org/messages/doing-the-works-of-jesus-and-greater-works>

instrument of their forgiveness on the basis of the finished work of Christ. This will be new. This will be greater than Jesus' earthly miracles, because this is what he came to accomplish by his death and resurrection."

Jesus preached a promised ransom, we preach a completed ransom. That's what I believe Jesus means by "greater works" will we do. Dear congregation, as believers, nobody on planet earth has a more meaningful works than yours. Your works, through the Spirit of the crucified and risen Christ, point others to the Savior of the world.¹¹

II. The Promise of Persevering Prayer

"Whatever you ask in my name"

v.13-14 Whatever you ask in my name, this I will do, that the Father may be glorified in the Son. If you ask me anything in my name, I will do it.

Not only does Jesus tell us that we will do the very works He does, and even greater works (because we have the crucified and risen Spirit within us) but He tells us that whatever we ask *in His name*, He will do. So there is a condition for His answering our prayers. We must pray in His name. What does that mean? It's certainly not just mouthing the words "In Jesus' name." Jesus means something very important here. And there's clues throughout His farewell discourse that would show us what He means. Jesus talks about prayer five

¹¹ If someone at this point objects, thinking this sounds man-centered, I would point to v.13-14 where we see who is the ultimate cause of the disciple's work: Jesus. "Whatever you ask in my name, **this I will do**, that the Father may be glorified in the Son. If you ask me anything in my name, **I will do it.**" As D.A. Carson helpfully clarifies: "This demonstrates that the contrast in v. 12 is not finally between Jesus' works and the disciples' works but between the works of Jesus that he himself performed during the days of his flesh, and the works that he performs through his disciples after his death and exaltation." D.A. Carson, *The Pillar New Testament Commentary: The Gospel According to John*, (Grand Rapids, MI.: Eerdmans Publishing Co., 1991), pg. 497

times here in the upper room. It is paramount on His mind. So what are our clues as to what He means?

Clue #1: **John 15:7** “If you abide in me, and my words abide in you, *ask whatever you wish*, and it will be done for you.” Prayer *in Jesus name*’ can only come when we are united to Him, and when His Words remain in us.

Clue #2: **John 15:16** “You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that *whatever you ask the Father in my name*, he may give it to you.” Prayer in Jesus’ name rests on His electing free grace. We can only pray alright because He has brought us to Himself, not because we brought ourselves to Him.

Clue #3: **John 16:23-24** “In that day you will ask nothing of me. Truly, truly, I say to you, *whatever you ask of the Father in my name*, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.” Prayer in Jesus’ name is a recognition that in Him is fullness of joy. We come to Christ in prayer so that our joy will be full. We cannot pray in Jesus’ name if we treat prayer like a necessary evil.

Clue #4: **John 16:26-27** “In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf; for the Father himself loves you, because you have loved me and have believed that I came from God.” Prayer in Jesus name is a recognition that the Father Himself loves us. He did not spare His only Son for us, and therefore He certainly will not spare in giving us anything that we need.

Those four clues help us to know what it looks like to pray in Jesus’ name: praying **in union** with Him (as a branch to the vine) **on the basis** of free undeserved grace, **so that** our joy would be full **all because** of the love of the

Father.¹² And when we pray on that foundation, *we have everything we need*. Therefore when Jesus says “*Whatever* you ask in my name, this I will do”, He means “*Whatever you need*, just ask and I will do it.”

Everything we need *for what?*

That’s why Paul can say with confidence “Do *not* be anxious about anything, but in everything *by prayer and supplication* with thanksgiving let your requests be made known to God” (Phil 4:6) And then He tells us how God answers these prayers in v.19 “And my God will supply *every need* (not some of your needs—*every need*) of yours according to his riches in glory in Christ Jesus.”

Jesus supplies *everything* we need when we simply ask. This is not a name it and claim prosperity gospel. Jesus is not saying that whatever you ask from Him, as long as you use the words “In Jesus’ name” with enough “faith” then He will give it to you. James clearly tells us the reason why many of our prayers are not answered: **James 4:2-3** “You do not have, because you do not ask. You ask and do not receive, *because you ask wrongly, to spend it on your passions.*”

However, we can rob ourselves of great joy if we underestimate His promise. He is promising everything *we need*. So we need to ask, everything we need *for what?* Because one of you might say, ‘Lord, it doesn’t *feel* like you are giving me everything I need. I have physical needs. I have relational needs, emotional needs, financial needs and vocational needs.’ I would respond by just saying “You don’t need what you think you need” The end of v. 13 tells us what our greatest need is “Whatever you ask in my name, this I will do, *that the Father may be glorified in the Son.*”

Your greatest need in this life is to behold the glory of Christ. That’s how you are transformed. “And we all, with unveiled face, beholding the glory of the Lord, are being *transformed* into the same image from one degree of glory to another.” (2 Cor. 3:18) That’s what Jesus promises us in prayer: that our

¹² The apostle John summed it up this way in 1 John 5:14-15 “And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him.”

deepest needs—everything we need to accomplish His work (v.12), and everything we need to bring Him glory (v.13), will be invincibly supplied.¹³

Application

Our Doctrine: Our comfort doesn't come in our increasing, but in our decreasing

What we do when we face despondency? When we face a sense of meaninglessness? That was one of the challenges for the disciples when Christ left. Jesus meets this challenge by us that we will do the works that He did. That is how He comforts the troubled heart. We will do works that point people to Jesus and our meaninglessness will be swallowed up when Christ is believed on and loved in the world.

This was how the Apostle Paul battled His sense of meaninglessness. [Please turn to Philippians 1] Philippians is one of the most amazing letters in the N.T. Paul is in Roman prison in the ancient world. Cut off from friends, from his family, from His vocation, from everything that the world would say brings meaning in life. The very fact that Paul was in prison gave the world the ability to accuse of Paul of wasting His life on foolish things. But Paul didn't see a wasted, meaningless life. Look at v.12

¹³ This is the meaning of Matthew 6:33 “But seek first the kingdom of God and his righteousness, and all these *things* will be added to you.” What things? All the things that we need to accomplish His work and bring Him glory. Sometimes those things are more food and more clothing, sometimes those things are completed destitution and martyrdom (Hebrews 11:35b-39)

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This is what Chinese pastor Zhang Rongliang experienced. While locked away for His Christian faith, it would have been so easy for him so succumb to the despair that other prisoners face. Yet what he told Voice of the Martyrs was surprising. He said “I am happy that you and others tried to arrange for my release, but in one way I am happy that you failed. If you would have been successful, there would be no church in that prison today.” The Voice of the Martyrs, (Bartlesville, OK.,: The Voice of the Martyrs, February 2017), pg. 1

I want you to know, brothers, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole imperial guard and to all the rest that my imprisonment is for Christ. And most of the brothers, having become confident in the Lord by my imprisonment, are much more bold to speak the word without fear. Some indeed preach Christ from envy and rivalry, but others from good will. The latter do it out of love, knowing that I am put here for the defense of the gospel. The former proclaim Christ out of selfish ambition, not sincerely but thinking to afflict me in my imprisonment. What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, for I know that through your prayers and the help of the Spirit of Jesus Christ this will turn out for my deliverance, (what is his hope for deliverance?) as it is my eager expectation and hope that I will not be at all ashamed, but that with full courage now as always *Christ will be honored in my body, whether by life or by death.*

Notice 3 things from what Paul is saying.

1. In v.12-14, Paul was in prison, but He encouraged the the church that this was good because the name of Jesus was being advanced.
2. In v.15-18, hypocritical preachers were preaching in order to cause Paul more affliction to Paul, but since Christ was being proclaimed, he rejoiced.
3. In v.19-20, Paul has absolute confidence that He will be delivered. But his deliverance has nothing to do with being spared or being released from prison. He rested in the absolute confidence that Jesus would be honored whether he lived or died.

Dear congregation, Paul's greatest joy was not when He increased, but when Christ increased. The more you place yourself at the center of your universe, the more meaninglessness you will feel. The answer to despondency is not to agree with the world, and make much of yourself. The answer to despondency is to work the works of Christ by doing whatever it takes to help people believe in Him.

Our doctrine is that our comfort doesn't come in our increasing, but in our decreasing, therefore **our duty** is...

Our Duty: Make it your chief work to help others believe

Jesus said in v.12 “Truly, truly, I say to you, whoever believes in me **will also do the works that I do;**” The certainty in Jesus' words are unmistakable. If you are a Christian, you *will* do the works He did. What did Jesus do? He labored for our salvation. He worked works so that we would believe. And Jesus is saying that if we believe, we will do the same thing. Meaning, our main mission is point people to Jesus. If you are a Christian you will help others believe upon Him. You won't be pointing to a different Savior. You won't leading them astray to believe in other things that will not satisfy. You will show them through your love, and through your words that there is a Savior that God sent into the world for sinners. That's *the work* of your life. This the work of every Christian. If that's not happening in your life, on some level, it's because you have not been born again. People who have tasted and seen that Jesus is good, can't help but work for the belief of others. That's what Christians live for.¹⁴ Is that what you live for?

¹⁴ Psalm 119:74 “Those who fear you shall see me and rejoice, because I have hoped in your word.”