

MATTHEW

17:1-27

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Taught by Simeon Forder on Sunday morning, 6th April 2025 @ Deal Christian Fellowship

Reading: James 5:16-18

Introduction

We are working our way through Matthew's gospel account, and this morning we are going to study all of chapter seventeen.

Overview of chapter seventeen

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- **v1-13** — The transfiguration of Jesus
- **v14-21** — Faith that moves the arm of God
- **v22-23** — Jesus again predicts His death & resurrection
- **v24-27** — The paying of taxes

In the opening 13 verses, we will see one of the most famous events in Jesus' earthly life, which is recorded by Matthew, Mark, *and* Luke — and that is His *transfiguration*. Following that, in verses 14-21, we'll read of a young boy whom Jesus healed, but what will be particularly of note for us, is what Jesus then said to His disciples about faith. In verses 22-23 we will see that, as Jesus did in chapter 16, He will foretell His death and resurrection. Then, in the final 4 verses we'll see a detail unique to Matthew's gospel account, which is Jesus talking to Peter about paying the temple tax – with God providing money through a fish, none the less.

Chapter seventeen

Now, as we get going, I want to recap what we *read* at the end of chapter sixteen, immediately after Jesus had told his disciples to deny themselves, and take up their cross, which was:

Matthew 16:28

Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom."

And I said we'd look at this in a *later* study, which is here and now. So, to what was Jesus referring when He said this? Well, we know that He wasn't saying that some of His disciples would physically remain alive until His second coming, for all of them would and indeed *did* die in the years that followed this. So, could He have been referring to the *vision* John would later see of Jesus' second coming, as recorded in the book of Revelation? Well, that still doesn't quite fit, for Jesus here referred to *some* (not *one*) of His disciples — and accordingly what we now find as we begin chapter seventeen, is that Jesus takes just *three* of His twelve disciples with Him to pray, leading to this moment that He is transfigured, where His glory would certainly be seen.

And it's perhaps easier to understand from Mark's gospel account, where Peter records via Mark:

Mark 9:1

And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see the kingdom of God present with power."

That is exactly what they will see on the mountain Jesus now takes them to. Indeed, the Greek word used in Matthew's account can also mean appear – that is, they were about to see the Kingdom of God appear with power. And should you be in any doubt that this is what Jesus was referring to, then note what Peter writes in his second letter:

2 Peter 1:16-18

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honour and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with Him on the holy mountain.

And it is Matthew's account of that moment that they saw Jesus majesty that we now read in chapter 17 this morning. Verse 1 records:

Matthew 17:1

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves;

And so this follows Jesus' words about *following* Him, of *taking up our cross*, and of *losing our life* that we might find it in Him. And a small detail, but Matthew and Mark specify *after six days*, while Luke records "*Now it came to pass, about eight days after these sayings, that He took Peter, John, and James and went up on the mountain...*". That is, Luke counts the day Jesus spoke those words in Matthew 16, as well as the day of the transfiguration here in chapter 17, whereas the other two count the days in between, saying "*Now after six days Jesus took Peter, James, and John his brother...*"

Which were the inner circle of disciples that Jesus took to the side with Him on a few occasions, namely into the house of Jairus as recorded back in chapter 9, whose daughter had died (who Jesus then raised from the dead), then here; as He would talk about His own death, and then in chapter 26 where He would take them with Him to pray in the Garden of Gethsemane. All three occasions connected with death, an enemy He had come to destroy.

And as an aside, let's note, that amongst these three that he took with Him are two brothers. Jesus could have chosen *unrelated* individuals from among His disciples, but evidently He didn't consider it an inherently bad thing for family to be involved in ministry together. In a small church, that's comforting — for I can think of multiple examples where family members serve alongside each other in our fellowship.

And that's actually a happy thing to see, for there is often good *example* that can often be found in family serving side by side, for there can and should be a total commitment to love one another even when disagreeing with one another, even in the midst of trials. That no matter how difficult the discussion, there is still the bond of love that persists. And actually, that's the kind of love and commitment we should *all* have to one another (related or not), because we are *all* brothers and sisters in Christ. You see, what we should be pursuing is the kind of relationship that Paul wrote about with Timothy:

Philippians 2:19-22

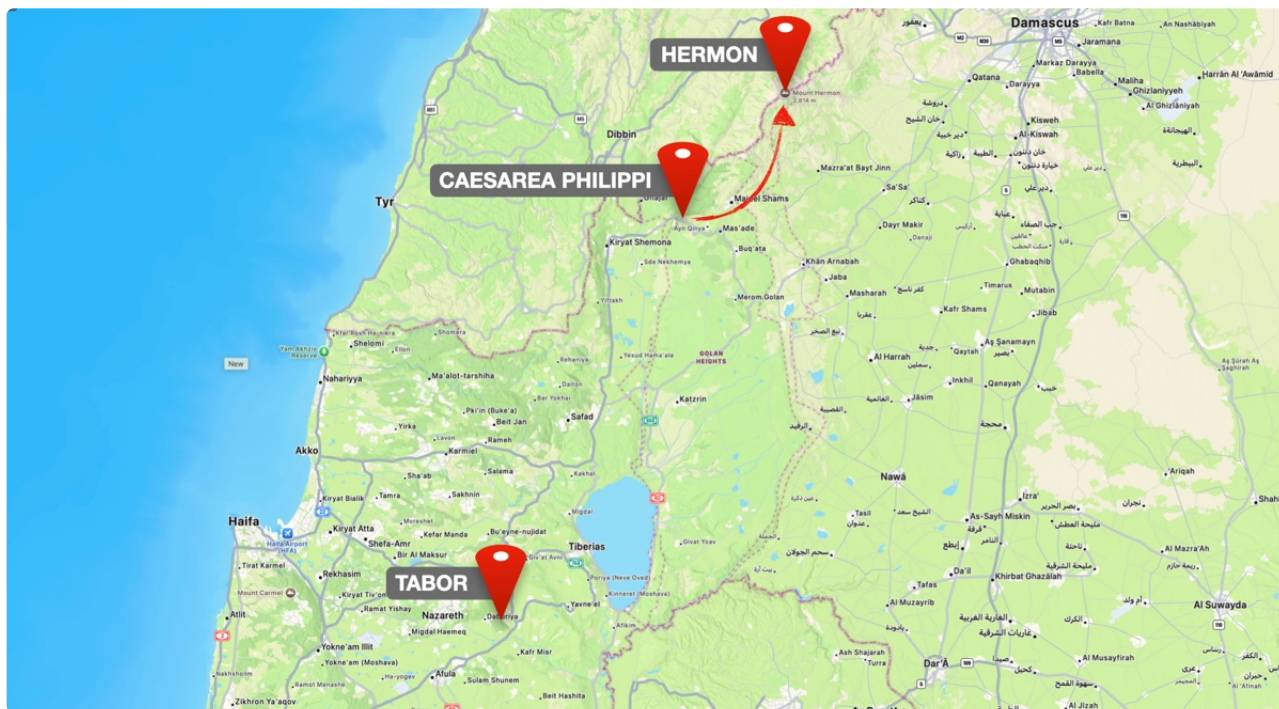
But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state. For all seek their own, not the things which are of Christ Jesus. But you know his proven character, that as a son with his father he served with me in the gospel.

That is, though they were not related, there was a special bond between them. They were likeminded, and that bond that was formed because they shared the same love for Jesus. But I digress.

Now, evidently there was something specific that Jesus wanted to nurture and develop in these three individuals, and so called them to Him in these particular moments. And we read that here on this occasion He took them up a high mountain by themselves. Which mountain was it? Well, if you go to Israel today you'll find tour guides that will happily tell you it was Mount Tabor (which is near Nazareth), because that's the mountain Constantine's mother picked out as the one she *thought* this took place on, as she travelled through the land. But there's two problems with that...

First, Josephus (the Jewish historian who lived at this time) tells us that in his day, there was a Roman garrison station and a fortress on top of Mount Tabor — so this would have made no sense as a quiet location for Jesus and His disciples to head for.

But secondly, we know from chapter 16 that Jesus was in the region of Caesarea Philippi, and the *only* high mountain there is Mount Hermon (which is also 2814m high, compared to Mount Tabor's modest 575m height). A reminder that we can't just decide what we *think* happened, but rather we need to understand what the Bible says. And you may recall, that Constantine's mother made a similar error in placing Mount Sinai in what is now known as the Sinai peninsula today, because she named it such — when in fact Mount Sinai (the Biblical Mount Sinai) is actually in Arabia, as Paul notes in Galatians.



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So here on Mount Hermon, north of Caesarea Philippi, Jesus and these three disciples would likely have climbed a few thousand feet. And that, combined with the thinner air, might give us some sympathy with the fact that Luke records that Jesus' disciples fell asleep while some of this was going on, which we'll get to in a moment.

But why did they go up at all? Well, Luke also records that Jesus *"took Peter, John, and James and went up on the mountain to pray."*

And we read here in Matthew's account:

Matthew 17:2

and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

And so, here, praying in the Father's presence, Jesus' outward appearance changed. The Greek word used for this is **metamorphoo** (which is actually two words) and it's where we get our word **metamorphosis** from, which we use to describe what happens to a caterpillar as it changes into a butterfly while in its cocoon. It's the same word used in Romans to describe what should happen as we present *our* bodies a living sacrifice, as we are transformed by the renewing of our minds. Again, what is on the inside should become evident on the outside.

In Jesus' case, His face and clothes become bright white — Matthew noting *His face shone like the sun*, with Luke describing His clothes as *white and glistening*, while Mark (recording Peter's first-hand account of this) writes that Jesus' *clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them*.

And so, as He stands here, the person He really is starts to shine through the veil of His flesh. That is, His radiant glory is coming from the inside, not like Moses whose face also shone, but in his case was *reflecting* God's glory. And this light is so bright, that I think we can assume this is what woke the three disciples from the heavy sleep that Luke notes they were in, which, he adds "*when they were fully awake, they saw His glory and the two men who stood with Him*."

Of which Matthew writes:

Matthew 17:3

And behold, Moses and Elijah appeared to them, talking with Him.

It is Moses and Elijah, then, representing the law and the prophets, that appear here speaking with Jesus. Which is why I think it is more than reasonable to conclude that these are the two witnesses that John notes in Revelation chapter 11 will walk on the earth during the Great Tribulation.

And what is it that they were talking about with Jesus? Well, Luke tells us that they "*spoke of His decease which He was about to accomplish at Jerusalem*." which is an unusual way to talk about death, right? I mean, when was the last time you heard anyone talk about death as an accomplishment?! Yet Jesus' death would be exactly that — for in dying in our place, He would pay for our sin, and thus make a way for our relationship with God to be restored. What an amazing accomplishment!

What were the details? We don't know, but it's interesting to me that the word for death used here is **exodos** — literally meaning *exit*. And as one pastor I heard suggested, perhaps Moses reflected on the miraculous Exodus from Egypt that he led, but how the people still turned away from God. And perhaps Elijah reflected on the miracles he performed and how people turned to the Lord, only to turn away from Him again. And perhaps Jesus now says to them, *but look at what I'm going to do -- for I am going to defeat death, lead captivity captive, and call out a people that will not only live before Me, and follow after Me, but this will be a people that I will live **within***. It will be great to one day learn the details of what was actually said at this moment!

Now, Peter, who we've already seen is prone to speak before thinking, at this moment, decides to speak up:

Matthew 17:4

Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah."

Which of course, why not make tents a priority when you have the Creator of the world standing here shining like the sun, talking with two heroes of the faith that were supposed to be dead?! Why did he say this? Well, Peter, still jumping to the practical over the spiritual, tells us in Mark's gospel account that it was "*— because he did not know what to say, for they were greatly afraid*." You've got to love that honesty!

And Peter doesn't even get a reply to his suggestion, for we read in verse 5:

Matthew 17:5

While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

And so this is a repeat of what God had said when Jesus had been baptised by John the Baptist. And oh how we have diluted these words so much. *Well pleased* sounds far too mediocre in our day to day language, but this is saying Jesus had lived *perfectly*. That there was no blemish in His character *at all*. And, speaking to the disciples here, God says "Hear Him!".

The disciples' response? Well, verse 6 records:

Matthew 17:6

And when the disciples heard it, they fell on their faces and were greatly afraid.

Which was an appropriate and normal response for someone before God, for as we read in Hebrews "*It is a fearful thing to fall into the hands of the living God.*". Indeed, here is God the Father, all-powerful, perfect, and holy, speaking to these imperfect men, about His perfect Son, Jesus, telling them to listen to all He says (which He also does to us, by the way, for we are to listen to His Word, which is synonymous with Jesus). And they fell on their faces.

And I do think it sad, and more specifically a problem, that we have lost so much reverence for God. That rarely do we find ourselves or each other, sitting here quietly in prayer before or after a service.

But here, the disciples fell on their faces, not only in awe, but in fear...

Matthew 17:7

But Jesus came and touched them and said, "Arise, and do not be afraid."

And how loving and tender this is. And it is likewise because of Jesus that we do not need to be afraid in God's presence either. For if Jesus is our Saviour, then God will not look at us as the guilty sinners that we are. And we read on:

Matthew 17:8

When they had lifted up their eyes, they saw no one but Jesus only.

What a wonderful picture — first that their eyes were on Jesus alone. Second, that the demands of the law and prophets had faded out of sight. It's not that those things were unimportant, but Jesus, their Saviour, was *Who* they needed. And He was now going to descend from one mountain, and soon going to climb another — which was Calvary.

Matthew 17:9

Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

Which is similar to how He had told others to not speak of the miracles that He had performed, for His time was not yet — that is, it was not yet the moment He would ride into Jerusalem on Palm Sunday (as it is known) to the very day that Daniel prophesied He would. But on this occasion, it seems these three were not even to tell the other nine disciples of what had they had just witnessed. How they must have been *bursting* to tell others! But *"they kept quiet, and told no one in those days any of the things they had seen."* as Luke records.

But obviously, having just seen Moses and Elijah on the mountain too, they had questions, and so while they are still on their way down the mountain, we read in verse 10:

Matthew 17:10

And His disciples asked Him, saying, "Why then do the scribes say that Elijah must come first?"

Which means that, in a good way, these three disciples had been listening to the scribes in the synagogues — they had been paying attention. Likely, they had heard the scribes read Malachi 4:5 which says *"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD."* And now they were checking out what they heard with the Word Himself. And so we read:

Matthew 17:11

Jesus answered and said to them, "Indeed, Elijah is coming first and will restore all things.

So, they were not wrong in their understanding of what will happen, but wrong in their timing, for this referred to Jesus' *second* coming (in the future tense). But Jesus continued here, saying:

Matthew 17:12-13

But I say to you that Elijah has come already, and they did not know him but did to him whatever they wished. Likewise the Son of Man is also about to suffer at their hands." Then the disciples understood that He spoke to them of John the Baptist.

And so, Jesus made a second application of this, that *John the Baptist* had come in the spirit and power of Elijah, preceding Himself, as Malachi had also foretold, writing *"Behold, I send My messenger, And he will prepare the way before Me."* And like John had been rejected, so Jesus was also being rejected, and would soon be crucified.

Now, we next arrive at verse 14, which changes the topic, for we read:

Matthew 17:14-16

And when they had come to the multitude, a man came to Him, kneeling down to Him and saying, "Lord, have mercy on my son, for he is an epileptic and suffers severely; for he often falls into the fire and often into the water. So I brought him to Your disciples, but they could not cure him."

So then, Jesus arrives at the bottom of Mount Hermon, where Mark records the scribes were talking with the people, and out of the crowd comes this man pleading for his son, who is in a very sorry state. The word translated epileptic here is better translated lunatic, as it is in the King James Version, which literally means moon-struck (hence lunar-tick), indicating that he was really suffering with some sort of craziness, to the extent that his life was in danger. And his father, in compassion for him, is trying everything he can to help him. And realising that nothing else is working, he brings him to Jesus.

And what an example for those of us that are parents, of how we ought to bring our children to Christ for all their needs — first and foremost their salvation, but also for all their needs. Spiritual, physical, emotional, and mental. There is nothing that we shouldn't bring before Jesus. Here, the issue was manifesting itself physically, but it was a spiritual issue, for we read in Mark's account of this boy that *"when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth."*

So He asked his father, "How long has this been happening to him?" And he said, "From childhood. And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!"

And it seems that it wasn't only the boy's father that was struggling in his faith, but all those present, for as this man brings his son to Jesus, he states that His disciples (presumably the other nine who had remained at the bottom of the mountain) could not heal him. And we read:

Matthew 17:17-18

Then Jesus answered and said, "O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me." And Jesus rebuked the demon, and it came out of him; and the child was cured from that very hour.

And so, Jesus shows compassion, and heals this boy, Mark noting that He *rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" Then the spirit cried out, convulsed him greatly, and came out of him.*

But most pertinently for us, is what He says to His disciples, and the multitude. For He rebukes them for being faithless (and perverse). And as they try to understand what happened we read:

Matthew 17:19

Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

Which seems like a good question!

Matthew 17:20

So Jesus said to them, "Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you.

You see, Jesus didn't say "because you didn't have *enough* faith". But that they didn't pray *with* faith. It seems they were simply not praying with the confidence and expectation that God would answer their prayers — as if somehow *nothing* they could say could move God. And so, Jesus gives this memorable analogy, that even with faith as small as a mustard seed (which are around 1-2 millimetres in size) even a *mountain* can be moved. In fact, He states *this* mountain, which is surely referring to Mount Hermon that He had just come down from, which as a reminder is 2,814 meters high — that's 2-3 million times bigger than a mustard seed in height alone!



But when we consider that Mount Hermon is also considered a mountain range that is some 28 miles in length, and 10-15 miles wide (just some of which you can see on screen here), this is a staggering statement. To make the comparison more real (given we're not standing in front of Mount Hermon this morning) this mountain and the range that takes its name from it, is 1.4 billion trillion times more than a single mustard seed. That's 1.4 with 20 zeros after it!

Oh, how little faith is needed to move the all-mighty arm of God, for the *power* rests not in our faith, or our ability to pray, but in the One we have faith in.

So why don't we pray more? Why don't we pray in faith? As Milton Jones put it, *when we finally understand that God is paying the bill in this restaurant, some of us may wish we'd been a lot more audacious with what we asked for in the first place.*

Now that's not to say that we can pray for anything we want, and God is obliged to do it, so long as we pray in faith, for we read in James chapter 4:

James 4:2-3

You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.

That is, for God to answer our prayers in the way we are asking Him to, we must be asking within the constraints of God's will being done (which means we must not be asking anything contrary to His Word). And likewise, we must not be ignorant that sin also makes our prayers ineffective, for we read in Psalm 66:

Psalm 66:18

If I regard iniquity in my heart, The Lord will not hear.

That is, there should be no festering sin in our lives that we are unwilling to deal with, for doing so will impede our prayers. But, noting what Jesus said to His disciples here, where we are not harbouring sin, and we are asking within the will of God, we must also pray in faith, that God might answer our prayers as we hope (and of course, answering them in His timing, for our good and His glory). How do we pray in faith? With full confidence that He is able.

Let me give you an example. We went to a sandy beach yesterday afternoon, and I started making a rather mediocre attempt at a sandcastle for Judah. But what did he ask me next? Daddy, can you make Buzz Lightyear, or a turtle? And I had to chuckle, because I don't think I could do that if I dedicated the rest of my life to sand sculpting. And he'll realise that in the years to come. But look at the confidence he had in me to ask that, as if I could just say "sure, no problem". That's asking in faith! And so let us approach our Heavenly Father, knowing He is indeed capable of doing all things, asking in faith, trusting that He is good.

What more need we to do?! Well, read the next verse for starters, for Jesus said next:

Matthew 17:21

However, this kind does not go out except by prayer and fasting."

Why did He say this? Well, simply put — closeness to God. You see, Judah has that confidence in me because he knows me, because he knows I love him, and he sees me provide for him by getting his breakfast, or helping him put his shoes on. He would not have that confidence in a stranger. And likewise we need to walk with God consistently, and pray regularly, that we might indeed pray in faith — not approach him as if He were some distant god who was unknown to us.

Jon Courson put this so well. He said:

The price of not praying when I'm able to pray is not being able to pray when I need to pray. It's not that the Lord turns His back on me. It's just that I'm out of shape spiritually.

Jon Courson

But not only do we need to attach ourselves to God, but we need to detach ourselves from the world, which is the purpose of fasting. For food is not bad, nor are many things that we could choose to fast from. But the point in doing so is that our attention would be turned from those lesser things, to God.

Something else Jon Courson said specific to this passage that struck me, was this. He said:

If I hear Jesus right, He's saying, "It's too late to pray and fast when the emergency is before you. You must develop a life of prayer and fasting so that when the problem surfaces, you're already prepared." I am reminded of Job. Every morning, he sacrificed an ox for each one of his kids because "It may be that my sons have sinned, and cursed God in their hearts" (see Job 1:5).

Jon Courson

To put it more succinctly, Jesus is calling for a lifestyle of prayer and fasting, not an emergency session. How we might take note of that this morning!

Matthew 17:22-23

Now while they were staying in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of men, and they will kill Him, and the third day He will be raised up." And they were exceedingly sorrowful.

So, following the events in Caesarea Philippi and on Mount Hermon, Jesus and His disciples have travelled south and are back near the sea of Galilee. And He again speaks to them regarding His death and resurrection, which we know from our vantage point, were getting close.

This time, however, Peter holds his tongue — no doubt in part still thinking how the last time Jesus spoke of the suffering that awaiting Him, he had rebuked Jesus, only to find that *he* was the one who needed rebuking as Jesus said "*Get behind me Satan!*". Instead, the response is simply one of great sadness at Jesus words about His suffering.

And as a side note, Mark and Luke, in recording these words of Christ, also specifically note that the disciples didn't understand what he was saying about being betrayed, and they were afraid to ask Him. And indeed this was the first time that Jesus had mentioned betrayal. But as we'll see, they never did understand in advance who would betray Him, or how that would happen, even after Jesus pointed out Judas at the Last Supper.

What should be remarkable to us this morning, though, is how Jesus clearly knew all that would await Him, yet He went ahead with it anyway. Oh, what love for us!

Now, This final section of this chapter is unique to Matthew's gospel account. We read in verse 24:

Matthew 17:24

When they had come to Capernaum, those who received the temple tax came to Peter and said, "Does your Teacher not pay the temple tax?"

And so, they are now back in Capernaum where Matthew and Peter had houses. And Peter is met by folks asking for him to pay the temple tax, which was not a Roman tax or political tax, but one that was to support the ministry of the temple. And this was an ordinary request, as set out in Exodus 30. And these men were not only asking for Peter to pay up, but ultimately for Jesus to do so too. And it seems they ask if He had some sort of exemption. To which we read:

Matthew 17:25

He said, "Yes." And when he had come into the house, Jesus anticipated him, saying, "What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from strangers?"

And so Jesus uses an analogy, asking if a king gets his taxes from his own children, or his subjects. To which the answer was obvious:

Matthew 17:26

Peter said to Him, "From strangers." Jesus said to him, "Then the sons are free."

That is, royal families were inevitably exempt from the taxes placed on their subjects. But Jesus continues, saying:

Matthew 17:27

Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money; take that and give it to them for Me and you."

So then, even though this temple tax was set out by God Himself to Moses, and Jesus being the Son of God should obviously be exempt from paying it, Jesus says to Peter to give the taxes required for Him so that no offence be caused. Perhaps knowing that if they thought Jesus (whom they thought was a mere human being) was trying to excuse Himself from paying taxes, by claiming He was the Son of God (which He was), that they might think His claim to be for tax avoidance, rather than the establishment of fact. This, I think, is clearly understandable.

But what is perhaps the surprising part of this, is the manner in which Jesus provided the money to pay this tax, for He doesn't reach into His pocket and pull out a coin. But rather He gives what seems like a bizarre instruction to Peter, to go fishing — stating that he'll catch a fish with coin in its mouth. Now, Peter was an experienced fisherman, but I'm sure this was the first time he set out to do this. But I really don't think it was in his effort, for Jesus had't asked him to try his hardest to find a fish with a coin in its mouth, but rather to simply go fish, and that this is how God would provide.

And I think there is a lesson there for us, that we don't have to figure out the mechanics of how God will provide, but simply trust that He will. We don't need to figure out how the coin got in the fish, nor how that exact fish will bite on the fishing rod. Rather, we need to trust and obey.

You know, there are so many questions I continue to have about ministry. So many questions about this church. For I have no idea *how* God will provide for all that can or even should be done here. There is enough obvious, even necessary work that needs doing on this building alone, that it would take more than 25 years at our current rate of surplus to afford to do it all, by which time there will certainly be more to do! And that's not even thinking of how we might support anyone in even *part* time ministry.

But I know this; God literally gave us this building for free, along with £30'000 to repair and renovate it. I know He provided *two* buildings for Calvary Chapel Hastings for just £1. And He provided the money for Peter to pay this tax by him catching a fish with a coin in its mouth. None of that makes sense to us. But it doesn't have to. We are simply to be obedient to Him, His Word, and His will. So let us be men and women of prayer. A church that is unafraid to ask in faith. Not in an emergency, but persistently and consistently. Knowing that our God *is* able.

Application questions

In wrapping up then, let me ask you three questions:

- Do you ever go somewhere free of distraction to pray?
- Are you praying consistently and persistently?
- Are you asking in faith?

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