

Wednesday, March 15, 2023 • Read 2 Kings 19:8–37

Questions from the Scripture text: Who returns to whom in v8? Where does he find him, instead of Lachish? What had the king heard (v9a, cf. v7)? From there, whom did he send where (v9b)? Against Whom does he speak again (v10)? To whom does he compare Hezekiah (v11, 13)? To whom does he compare Hezekiah's God (v12)? What does Hezekiah do, as soon as he has read the letter (v14)? What five things does Hezekiah say about God Himself (v15)? How do these contradict what the Rabshakeh has said? After all of this adoration, what does he ask Yahweh to pay attention to and respond to (v16)? What had the Assyrian kings done to the nations (v17)? To the nations' gods (v18)? Why were they able to do this to them? What does Hezekiah call Yahweh in v19? What does he ask Him to do? Why? By whom does God respond to this prayer (v20)? What is the basic answer to Hezekiah? About whom does God give Hezekiah a song/poem in v21–34? How does He begin by mocking Sennacherib (v21)? What has Sennacherib done to deserve this (v22)? Whom has he reproached (v23)? How did he claim to have done what (v23–24)? But Who had made all of these places (v25a–c)? And how has Sennacherib been able to do what he has done (v25d–f)? What does Yahweh's enabling him explain (v26)? What does Yahweh know (v27a–28b)? What will He now do to Sennacherib (v28c–f)? Now what does Yahweh give to Hezekiah, as an assurance that this will happen (v29a)? What will they eat this fall, since they have not been able to farm (v29b)? And what will they be able to eat the next year, since Sennacherib will be dealt with (v29c)? And to what will they be fully restored by the year following (v29d–e)? What other "crop" will begin to flourish (v30)? What will be different about Jerusalem than other besieged cities (v31a–b)? How will this happen (v31c)? What four things will not happen (v32)? What will happen (v33)? How (v34a)? For what two reasons (v34b)? Who acts in v35? What does He do to how many? What role do the Israelites have in the morning? And where does Sennacherib go (v36)? Where is he in v37? What can't Nisroch stop from happening? Who does it? Where do they go? Who takes the throne instead?

What are weak believers to do with their worries? 2Kings 19:8–37 looks forward to the first serial reading in morning public worship on the coming Lord's Day. In these thirty verses of Holy Scripture, the Holy Spirit teaches us that **when believers are worried, they should turn to God in prayer that is full of adoration, trusting that all is according to God's plan.**

The right response of weakness: prayer. v7 has already given a word from Yahweh about Sennacherib's demise. Hezekiah knows that Sennacherib will be hearing a rumor, returning to Assyria, and dying there. Already, this is happening. Sennacherib is fighting Libnah, because he's on his way to defend against a rumored attack from Ethiopia (v8–9). Since it looks like he has backed off (he has!), he sends a new word of intimation to Jerusalem to keep them in line (v10–13).

Hezekiah should have rejoiced; it was exactly as Yahweh had said. But he was weak like we are. We don't tend to say, "the world hates me; in the world I have trouble; I have many tribulations; I am suffering persecution; I am receiving painful chastening... praise God, it's just as He told me!" (cf. 1Jn 3:13; Jn 16:33; Ac 14:22; 2Tim 3:12; Heb 12:5–11). But he is worried about this new blasphemous comparison of Jerusalem and Yahweh to the other nations and other gods (v16–17). So Hezekiah prays. Be anxious for nothing, but pray (v14–15a, 19a, 20a; cf. Php 4:6)!

The prayer-cure for weakness: adoration. Hezekiah knows that this blasphemous reproaching of the living God (cf. v4, 6) will provoke the destruction of Sennacherib, so his prayer does just the opposite. When we are asking the Lord to act for the glory of His Name, let us learn to begin by adoring the glory of His Name! Behold how these glories are not just worthy of being vindicated and displayed by God, but they are glories that strengthen and gladden the heart of the anxious king:

"O Yahweh God of Israel!" The Lord is the everlasting, self-existent, self-sustaining God. And He has identified Himself with specific creatures whom He has chosen for Himself. One Name is entirely distinct from all creatures, "Yahweh." The other is bound to and identified with specific creatures, "God of Israel." We have this too. "Our Father"—identified with us. "Which art in heaven"—above all, distinct from all, hallowed.

"Who dwells among the cherubim!" Here, too, is a combination of God's transcendence and His nearness to His people. He is exalted above the most glorious of the creatures, but it was a picture of this exaltation that He built into the mercy-seat, the atonement-cover, for the Ark of the Testimony. He is God Who dwells in the highest heaven, but also in the midst of His people. He is God of unspotted holiness, from Whom angels hide their faces, but also Who removes the iniquity of His sinful people. So let us even learn to adore as we pray, "You Who, having by Your own blood purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as You have by inheritance obtained a more excellent Name than they!" (cf. Heb 1:3).

"You are God, You alone!" Others may claim to have other gods. And other things may lay claim upon our hearts, as if they were gods. But there is only one God. When others reject Him, they are doomed to be destroyed. And we have no other hope, however foolishly we may think that we did. When He removes all other supports, He keeps us from falling into hoping in those supports. What a blessing to address Him as the one true God!

"Of all the kingdoms of the earth." There are other kings, but there is only one King of kings. There are other lords, but there is only one Lord of lords. Even as we saw in Psalm 82, there are other judges but only one Judge of judges. Even the reality of many nations and many kingdoms is a reality that came into being specifically so that men might know that they are not God (cf. Gen 11:4–8). The only King Who is over all is God. As Sennacherib rose in power, taking down other kingdoms, it was an assault not only upon God Himself, but upon Christ, the only Man, the only King, Who is also God. And whenever others seem to be making a similar ascent, we may do much for the help of our own hearts simply by adoring God, by adoring Christ, as the King of kings.

"You have made heaven and earth." As we adore Him over the nations, our praise may rise even higher. For what are the nations? They are a drop in the bucket. Man could look at moon and stars and marvel at his own, collective, comparative smallness (cf. Ps 8:3). Now, man has been just to the moon, and looking back could see from there the smallness of all the kingdoms of earth taken together. But our God has made the heavens and the earth. He spoke them into being (cf. Gen 1:3, 14; 2Cor 4:6; Rom 4:17). He not only numbers the stars but knows them inside and out as One Who names them (cf. Ps 147:4). All things are from Him and through Him and to Him. To Him be the glory, forever, Amen! (cf. Rom 11:36, Col 1:16, Heb 2:10).

By this exercise of adoring God in prayer, Hezekiah not only draws strength and gladness in the Lord, but solidifies in his own heart a right motivation for desiring deliverance: "that all the kingdoms of the earth may know that You, Yahweh, are the only God" (v19b).

The Lord's song-answer to weakness: predestination. "the decree." We usually think of predestination with respect to God's predestining the elect to be conformed to the image of the Son, the adopted and glorified children of God (cf. Rom 8:29; Eph 1:4–5). But we mustn't forget that the Lord is the One Who rules and overrules all things. Sennacherib indeed is responsible for his rage against God and his wickedness in oppression and violence (v26–27). But it is the decree of God that has ordained to do good and display glory through this (v25d–f). He planned this from before the world began (v25a–c).

So, Yahweh answers Hezekiah's prayer (v20b) by sending to Hezekiah (v20a) a song that addresses Sennacherib (v21). Zion's part in the song is to despise this "great and powerful" king. Those who are familiar with it may remember a film in which the curtain was pulled back on "the great and powerful Oz." A god-like figure is reduced in a moment to a laughing stock for a young girl. Such is true of all the greatest threats in human history. The Lord sets them up for ridicule by comparison to the Holy One of Israel (v22d), Who will devastate and humiliate them. The great reveal isn't so much who Oz/Sennacherib *isn't* but Who Yahweh in fact is!

Let us never fear the proud. Let us rather fear to be proud along with them. For when we think that we are something, we become like Sennacherib: "my chariots" (v23b), "my feet" (v24b), "I have come up" (v23c), "I will cut down" (v23e), "I will enter" (v23h), "I have dug" (v24a), "I have drunk" (v24a), "I have dried up" (v24b).

Ironically, Sennacherib is particularly self-impressed by the greatness of what he has overcome (mountains, cedars, cypress, forests, river-moats, fortified cities). He knows the script, but he has mistaken his place. He is not the one whose greatness is shown by what he has overcome; he is the one who will be devastated in order to display the greatness of Yahweh. Why is [insert enemy of Christ] so strong? Because God has planned it that way to glorify Christ in destroying [insert enemy of Christ]!

Yes, others were powerless before Sennacherib, (v26). But it was because the Lord had planned it that way (v25), in order to glorify Himself in rendering Sennacherib utterly powerless (v28).

And predestination applies to bread as much as it applies to baddies. Hezekiah has been too occupied (literally!) with Assyria to plan for food, but God has planned for it. Even after Assyria is gone, what will Judah eat, having neglected to plant crops this year? The Lord gives them another song to sing in v29–31. A song about two seasons of “volunteer plants” (v29b, c) and a season of gardening (v29d). It might not sound like much to an American who has never really worried about how he was going to eat. But for those who do worry about what they will eat or what they will wear (cf. Mt 6:31), let them remember that they have such a Father Who predestines meals (cf. Mt 6:32) and gives His people songs to sing to remind themselves about it (v29). For He plants not only food, but nations of churches (v30–31).

Finally, the Lord gives a third song in v32–34: “He will not enter the city.” What seemed impossible when the song was written would become a song of perfect assurance after the events in v35–37. It was just as the Lord had said in v7, complete with the final image of the prostrate body of the assassinated king before his god Nisroch, who could not save him from his own sons, let alone from the One True God. “He will not enter the city,” Judah’s descendants could sing, when Babylon came. Or Persia. Or Greece. Or Rome. Or the Muslims. Or the papacy. Or the British throne. Or China. Or North Korea. Or the pluralistic western potentates of today.

“He will not enter the city.” All of these can only do what is “for My own sake and for My servant David’s sake.” All of history serves to glorify God as the One True God and Christ as the King of kings, the rightful Heir to the thrones of the nations.

What powers on earth seem great right now? Who decided, when, that this is how history would go? How must these powers ultimately end up? How does remembering this protect you both from imitating their pride and from fearing it? What place does adoring God currently have in your prayers? How might this improve by application of this Psalm?

Sample prayer: Holy Father, You dwell in unapproachable light, and yet You have adopted us as Your children. You atoned for us by Yourself in the Son, our Lord Jesus, who has taken His throne above the angels. You scattered the nations so that all would know that none is God but You alone, and You are displaying Your glory by the Lord Jesus, who was lifted up on the cross and is now gathering all nations to Himself! Forgive us for when we are proud, and forgive us for when we fear those who are proud and seem great among men. O Lord, by Your Spirit give us humility about ourselves and joyful confidence in You alone, we pray, through Christ, AMEN!

Suggested songs: ARP2 “Why Do Gentile Nations Rage?” or TPH375 “All Hail the Power of Jesus’s Name”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

2nd Kings 19:8-37. These are God’s words. Then the rib shaker turned and found the king of a serial warring against Livna. For he heard that he had departed from a quiche and the king heard concerning to your Haka king of Ethiopia. Look he has come out to make war with you.

So you again, sent messenger to Hezekiah saying, that’s your speak to kayaking of do the thing, do not let your god and whom you trust to see you saying Jerusalem. So not be given to the hand of the king of Assyria. Look you have heard what the kings of Assyria have done to all the lands by utterly destroying them and show you be delivered.

Have the gods of the nations delivered. Those who my fathers have destroyed goes in and her in and reset. And the people of Eden or intellis are Where’s the king of him at the king of her pad and the king of the city of Sephora byeem Aina and Eva?

And Hezekiah received the letter from the hand of the messengers and read it. That’s probably, I went up to the house of Yahweh and spread it before you off me. Then Hezekiah prayed before y’allah and said, oh y’all thank God of Israel. The one who dwells between the cherubine You are God, you alone of all the kingdoms of the earth.

You made heaven and earth. And climb your ear. Are y’all playing here. Open your eyes. So y’all play and see And hear the words of Senecrab which he has sent to approach the living. God, truly Yahweh. The kings of a Syria have laid waste the nations, and their lands and have cashed their gods into the fire for.

They were not gods, but the work of men’s hands. Wood and stone. Therefore, they destroyed them. Now they’re 40 off. They are gone. I pray save us from his hand. That all the kingdoms of the earth may know that you are y’all by God you alone. Then Isaiah the son of Emma sent to Hezekiah saying.

That says y’all hate God of Israel because you have prayed to me against an Akron, can give it serie I have heard. This is the word which y’all pay has spoken concerning him? The virgin, the daughter of Zion has despised. You left you to scorn the daughter of Jerusalem is shaking her head behind your back.

Who have you approached and blasphemed against him, if you raised your voice and lifted up, your eyes on high against the holy one of Israel. By your messenger, you have approached, the Lord and said by the multitude of my chariots, I’ve come up to the height of the mountains to the limits of Lebanon.

I will cut down. It’s tall cedars. If it’s choice, Cypress trees, I will enter the extremity of its borders to its fruitful forest. I have dog and drunk strange water, and the souls of my feet. I have with the souls of my feet, have dried up all the bricks of defense.

Did you not hear long ago? How I made it from ancient times that I formed it. And now I have brought it to pass. That you should be for crutching fortified cities into heaps of provens. Therefore they’re inhabitants had little power. They were just made and confounded. There was grass of the field and the green herb is the grass on the house tops.

Grain blighted before it is grown. But I know you’re dwelling place, you’re going out and you’re coming in your rage against me. Does your rage against me and you’re too motive come up to my ears therefore I will put my hook in your nose. My bridal in your lips and that will turn you back by the way, which you came.

This will be a sign to you. You shall eat this here. Such as grow as if itself the second year, what springs from the same Also, in the third year. So and Plant vineyards and eat the fruit of them. The remnant two of escaped to the house of judicial again, take root downward.

And barefoot Upward. Proud of Jerusalem. So go a remnant, those who escape from Zion. The zeal of Yahweh of hosts will do this. Therefore thus says y’all play concerning the king of Assyria? You cannot come into the city or shoot an arrow there. No, come before it with a shield.

Or build a siege mount against it. By the way that he came by the same, she’ll be returned. He shall not come into this city. Says he always For I will defend the

city to save it. For my own sick. And for my servant David's sake, And I came to pass in a certain night that the angel of Yahweh went out and killed in the camp of a the Assyrians 185,000.

And when people arose early in the morning, there were the corpses all dead. It's just an acrub. Can you visaria? Departed and went away returned home. And remained at Nineveh. And now it came to pass since he was worshiping in the temple of Nizrock, his god. That his son's adrenalik and Charizard struck him down with the sword.

And they escaped into the land of Iraq. And then, as her hadn't, his son, Rent. This place.

That's why the reading of God's inspired and dinner to work. So the Lord had already told Hezekiah by the word of Isaiah, how this would turn out and the verse immediately proceeding the section that we have today. So surely I was in a spirit upon him and she'll hear a room or return to his own land.

And I will call him to fall by the sword and his own land. I said, snack, rib was On his way. Back to Assyria. Is the armies apparently. We're still in place or 185,000 of them that the, the angel of Yahweh kills, But some acrib was On his way.

To to live now. Or was in Libna. I hit her. The rumor about the king of the Ethiopia coming up against him and So the rib shaker has doesn't find scenario. Been lucky, she has to go to find him. It's exactly what verse 7 has already said. So the first half of her 7 is already come true.

Surely I will send a spirit. Upon him and he saw him a rumor. No, it's not rib is concerned that his departing to fight the king of Ethiopia. That this is going to encourage the people of Judah. And so he sends his messenger's again, he sends

That's an accurate is concerned that is departure is going to be interpreted as weakness by the king of dudes. So he sends his messenger, the web shake up to tell him. Don't think that your God has delivering you? Even though it's anachron, doesn't know that Isaiah has Already told Hezekiah from Yahweh.

Exactly how he was going to deliver him and it was coming true. And he blasphemes the Lord, one more time. He lists the bunch of the nations that his father is he and his fathers have destroyed. And he says it. The gods of the nations, verse 12 have not delivered, then any implies that.

Yahweh is just like Has anyone of the other gods of the nations? Hezekiah here is not necessarily backsliding. But he should respond in faith. To the new development, the new words have been spoken by the rabshaka and one of the indications that his responding in faith. Yes, that this time.

He doesn't send to Isaiah. As he did in verse 4 and say, lift up your prayer for the remnant, that is left. But he himself. Goes up to the temple. And, He lays everything out and he prays, He himself prays. It is important that you learn to know, God yourself.

Yes. Ask those who have been assigned to pray for you to pray for you. Ask your dad and your mom, especially ask the elders of the church to pray for you. Ask other people in the church to pray for you. But you pray for yourself and, you know, God.

And one of the ways that the Lord already encourages Hezekiah is as Hezekiah is coming and he's he is going to pray about. What's anachrab has said, particularly that that Yahweh is like all of the other gods of the nations. Hezekiah begins by remembering who it is. That he is addressing And what a great help to us in all praying, adoration is There's no situation, there's no attack.

There's no difficulty. There's, there's no pain, no worry. That does not have assets answer. Who God is? So listen to the introduction. It Hezekiah's prayer. As he's about to, to pray, the difference between Yahweh and these gods of the nations. That the Assyrian king was right about then. Who are not gods for there are the works of men's hands and you can hear, can't you?

Connection between that and our memory verse this week. That the Lord Jesus is God, but these Things made with hands. They are not good. We listen to the introduction of this prayer. Oh yeah. Okay, the self-existent god. The, I am who I, who I am. The one who is from everlasting to everlasting, is not dependent upon.

Anything does not need anything. And who introduced himself especially by that memorial name when he was destroying Egypt. Who are as strong than their day as a Syria is in this day. Oh, y'all way. God of Israel. The God who is identified himself of this people? Identified with himself with this people so much that several times when they deserved his wrath and ought to have been entirely destroyed for his own sake and for his identification with them and connection to them is covenant with them.

He has spared them. Because they are his people and he is their God and that covenantal way. Oh, y'all play God of Israel. Who dwells between the Caribbean? The God who has not just identified with his people, but as redeemed as people to have fellowship with him, And so he, he commanded the construction of the tabernacle and he has given them now a temple.

And at the heart of it is the dwelling of God, with man. The God who has been redeeming for himself a people among whom he will dwell forever. So that one of the great and climactic ultimate declarations in the Bible of his praise is the dwelling place of god is with, man.

And very specifically in the tabernacle and the temple, he chooses the atonement cover. The lid of the ark of the testimony, which we call the mercy seat and where the blood is put, And so he has he has made at the heart of his dwelling among us. The knowledge of his atoning for our sin, and his removing our guilt and his giving us his righteousness and his blessing us, according to his merit and not ours.

And of course Christ now. Is that emergency seat. Owe your way God of Israel. The one who dwells before the Caribbean. You are God and you alone. Of all the kingdoms of the earth. Is God. In dozen is God in Haran is God and reserve, it's God. And tell us, he has gone and math.

He is God in our paddy is god and suffer by him. He is God, and he know, he is God and Eva.

Those nations don't actually have other dogs, they worship other gods. But the one true in living God is God overall of them and he is doing right. All the time. So it's not like an Akron has been out of control and now he's going to come to Jerusalem and is Jerusalem going to hold up against him?

Hezekiah is already. Recognizing something that's going to come out in Isaiah's answer and that is God is in control of all of those things. Tanaka didn't do those

things by his power. What is an accurate think he is? Don't sustained him. In all of those things. What is? Putin, or Whoever the North Koreans are on Kim Jong-in.

Is that the one they have right now. Or she in China or Biden in Washington? What are any of them able to do? Except what the Lord permits them to do? Is he lends them, their breath? So that even though they being wicked intend and do, what is wicked?

God has intended and is doing good because he is good. He is God. Over all the kingdoms. Of the earth. There are no others. In fact, not only is he got over the kingdoms there, he has made the heavens in the earth. Tiny little Earth. And we have no idea.

How about the whole rest of the the second heavens? We're dwell the sun and the moon and the stars little on the third heaven. Spiritual realm.

And goddess, god over all of those things as well. Every place every creature. You have made the heaven, the earth. And yet it is before the face of this god. That a man. Can come and know. As he is out there in the outer courts of the temple. That God has made his.

Presence to be known. Upon those cherubim and the holy of holies. That he is. So physically near. Does he praise his prayer? And you as you come to God. Thought has made his presence, none to you in the Lord. Jesus. And the help of his spirit is spirit, has come to dwell in you.

If you're a believer, And the father, the son have come and made their home with you and you being united to Christ have been seated with him. And the heavenly places. And so, You have this close and intimate access. To him who is Lord over all the earth and all the heavens as if the earth was not enough.

And he made the stars, also here. Genesis 1. This is the greatness of the one to whom we can come near. To whom we come near through the atonement that Christ has made. Didn't even made a request yet and his prayers. Pretty much answer doesn't it? He's just adored God.

Oh, that the spirit would help us to. Pray in this way. That our prayers would start with such adoration of god. As already answer the requests we're about to make

Yeah, affirms He asked Scott to, Here and see and here. Here open, climb your ear all in here. Open your eyes. Are y'all way and see hear the words of synaptic which he has sent to approach the living god. And he says, you know, it's an acrib. I said was true as far as it went, but He doesn't know the truth behind it.

The kings of a series have casts are gods into the fire for. They were not gods. But the works of men's hands wouldn't stone. Therefore, they destroyed them. Now therefore are you all? We are god pray, I pray. Save us from his hand. Another a snack or isn't a god either?

His hand cannot produce something. That is almighty. But the almighty God can save him. God answers. Hezekiah. Note that he doesn't answer Hezekiah with an audible voice. He certainly could. But even before the Lord Jesus comes as our ultimate profit. And the one who has recorded for us is word and in the scriptures that he answers Hezekiah by the mouth of the prophet.

Isaiah answers and he gives him. Three songs. The first is a song which is about synapra. And it's about little girls mocking him. Who thought he was you know, this great and mighty king. And she was. Concerned that he might not be. Feared enough by Hezekiah. And the songs that the Lord gives him, Gives about him.

Says oh actually in Zion. In Jerusalem, little girls laugh at you. Yes. You defeated the king of all those other nations. But little girls who know, Yahweh laugh at you. Makes you remember some of the stories of The, the young ladies among the covenanters, That's the messengers of the king who tried to intimidate them.

And they're not afraid of them at all. They knew the king of kings. They were not afraid. Not even to go to him and to bring him on her. By their deaths. Her. And he He tells him, you think that you but a multitude of your chariots. Etc. That you the souls of your feet that you're such a big deal.

And he says, You didn't hear it universe, 25 long ago, the reason you didn't hear it is cuz He's like a couple of days old and God has everlasting. I made it from ancient times. I formed it now, I have brought it to pass. He says, you weren't in on the decree, but Well, let me let you in on a secret.

The reason you were able to do that to all of those other nations. Was because I had ordained it. And guess what? I have ordained now. I know where you live and where you go out and come in and rage against me. And, I will put my hook in your nose and I'll bring you back.

So that song number one, The, the song of how, Dreadfully mistaken. Synops has been An interpreting what he's done so far. And that's why he's wrong about. What's about what's coming important Song? Number two, Hi is a song about What Judah is going to eat for the next year and a half.

They have been too busy. Resisting, the Assyrian siege to think about planting crops, but the Lord is going to make The land produce enough from itself to feed them. And not only is it it's going to produce enough to feed them. But it's going to produce enough seed by itself.

That they won't have to think about feeding themselves for the year to come. But they need to harvest the seed so that they can plant and harvest in the next year. You see God is not just paying attention to the words of synapra, that's what has a guy wasn't pay attention to this.

Dreadful situation that I'm in. Oh God. And we often come to God praying that way. And part of his answer is well, right, this way. How would be your name your kingdom come. Your will be done. God pays attention to those things. He pays attention to the great big situations and the attacks upon his kingdom.

But he also pays attention to what we need to eat every day. Give us the stair daily bread. Hezekiah wasn't thinking about daily bread. He was thinking about surviving the Syrians. God's answer was. I see it all. I planned it all. I know how I'm going to take care of you.

What a great comfort. Have this little song about, Volunteer crops for two seasons in the midst of an answer to the king of Sinatrab. The zeal of your way of hustle, do this, and then, One more song for the king of Assyria. That he won't be able to do a single thing.

Because the Lord. Is going to defend those. And whom he is invested his name to whom he has promised his Christ. For my own sake. And my servant David's sick. So this is a great reminder to us never to give in to worry or anxiety. Because when we do, we Start to agree with Sanachron.

Snacker says, I don't see how you can possibly be spared Hezekiah. And when we worry and are anxious, we are saying I don't see how I could possibly be

scared. We must not trade our god. As if he was made with hands. We must remember that. He is the everlasting.

God, who is ordained all things? An invested, his name in redeeming. A people for himself. Whom he brings nearby attendment where he dwells. Upon the tribune. And that we have his ear in prayer. And he's already ordained. How he's going to do, how he's going to work. Everything for our good.

Man, let's pray. Our Father in heaven, help us not to be. Atheists, as if you are like the gods of the nations, you cannot do anything. Help us to remember. That you are the one who has ruled and overruled in every situation. And that you will continue to do so.

For your own sake and for your servant David's sake, even Great. David's greater son. Our lord Jesus. Through whom we ask that you would make us faithful and prayer. Trusting you. Confident in you. We asking Jesus name. Amen.