

Pastor Tom Mortenson

Grace Fellowship Church, Port Jervis, New York

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God's Providence Defined, Described and Demonstrated

Ruth 2

This is Ruth number six. We at our sixth visit to the book of Ruth, and so I just want to jump in at the second chapter starting at verse 1. This is *Ruth 2:1*. It says: *Now Naomi had a relative of her husband's, a worthy man of the clan of Elimelech whose name was Boaz. And Ruth the Moabite said to Naomi, "Let me go to the field and glean among the ears of grain after him in whose sight I shall find favor." And she said to her, "Go, my daughter." So she set out and went and gleaned in the field after the reapers, and she happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech.*

This is the story of Ruth and Naomi. And Ruth and Naomi had recently arrived back in Bethlehem bereft of any resources. They were husbandless, they were childless, they were penniless, and now they're starving. Ruth is on her way to engage in a somewhat treacherous task of gleaning a barley harvest. Verse 3 says of Ruth: *"She happened to come to the part of the field belonging to Boaz, who was of the clan of Elimelech."* Well Ruth has a chance

meeting with a nobleman named Boaz and that winds up taking her from the depths of poverty and disgrace all the way to marriage and childbirth. I mean it reads like a Cinderella fairytale. God opens up Ruth's womb and she and Boaz have a son named Obed who winds up being directly in the line of our Savior, the Lord Jesus Christ. The happenstance of her chance meeting with Boaz is not at all by happenstance. It is the sovereign providential hand of God in her life. At first you could imagine the author suggesting that happenstance is what caused Ruth to arrive at the field belonging to her -- I mean he writes: She happened to come to that field. But as we get more deeply into the book of Ruth we realize that happenstance really is the last thing that this author believed in. There was no coincidence involved in Ruth selecting a barley field that just happened to belong to Boaz. This was 100 percent the providential hand of God. And this morning we want to be examining the idea of providence as we find it in the book of Ruth, and we'll be focusing in on providence defined, providence described, and then providence demonstrated.

So what's the difference between happenstance and providence? Well "happenstance" simply means "coincidence." This incident and that incident happened at the same time or they're related to each other and that's what we call a coincidence. I mean it means nothing but that chance is at work. Now "providence" is defined by the

dictionary as "the protective care of God." Providence, Rhode Island, it was settled in 1636 by Roger Williams, he was a Reformed Baptist theologian who attributed his arrival into that area of Rhode Island not to chance, not to coincidence, but to the protective care of God's providence, hence the name. Within the Christian community there is a wide range of understandings of God's providence from open theism, which claims that God is discovering anew each day his own creation and that he has very little input into it, to the idea of deism which says that God is a master clockworker who just wound up the watch or the clock of the world and then just walked away, allowing it to unwind itself, to the view ascribed to Roger Williams and many of the Puritans and pilgrims who first arrived here in the 1600's which I happen to also believe, and that is that God's control of this world is absolute and that providence is the exercise of that control over his entire creation.

Now God's providence and God's sovereignty are two very different things. God's sovereignty is his absolute right to rule over all of creation. It was R.C. Sproul who said that God's sovereignty must extend to every single molecule in the universe. I mean he said if there's one single molecule that operates outside of God's sovereign control, then that molecule -- and not God -- is God. And God's providence is how he manages each of these molecules.

Now providence defined is not really that easy because the word "providence" is not found anywhere in the Bible. John Piper points out that the word itself in Latin is "pro-videre" or "toward seeing." And he points out an idiom that we frequently use when we want to get something done, we say "see to it." Well Piper sums up providence by saying, *"It is God's seeing to everything.*

Absolutely everything that needs to be done to bring about his purposes, God 'sees to it' that it happens." And he quotes Isaiah 46:10: *"I declare the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose.'"*

Okay. That's providence defined. Now for providence described we find ourselves back at the barley field just as our hero Boaz is arriving. This is verse 4. *And behold, Boaz came from Bethlehem. And he said to the reapers, "The LORD be with you!" And they answered, "The LORD bless you." Then Boaz said to his young man who was in charge of the reapers, "Whose young woman is this?" And the servant who was in charge of the reapers answered, "She is the young Moabite woman, who came back with Naomi from the country of Moab. She said, 'Please let me glean and gather among the sheaves after the reapers.' So she came, and she has continued from early morning until now, except for a short rest."* Well the first thing that's clear in this passage is that God works his providence

through human agency, and that means that human beings are a vital part of how God works his providential will. You see neither Naomi nor Ruth sat back and waited for God to do something. They individually took action. I mean Naomi knew that her future lay in making the journey back to Bethlehem where the famine had ended and food was to be found. And having arrived there it was Ruth who proposed this short term solution to their starvation which was gleaning. And you know Ruth didn't just walk out into the field expecting a handout. She labored and worked at it so much so that the supervisor said -- quote -- *"She has continued from early morning until now except for a short rest."* You see a vital part of God's providence is the role that we play in working it out. God says in *Philippians 2:12: Work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure.*

God has this amazing ability to put together two completely opposite thoughts when it comes to working out our own salvation. God presents our role as a point of tension between two opposites: There's God will and there's our works. We work out our own salvation because God has worked in his will for us to do so. That is, we work out what God has worked in. It's one hundred percent God and it's one hundred percent us. And nobody thought more highly of the sovereignty of God and his grace and the role that he

had to play in working out that grace than the apostle Paul, and nobody put his back into the effort of working out his own salvation more than Paul, who said in *1 Corinthians 15: But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.* And again that's Paul saying it's a hundred percent God and it's a hundred percent me. And Ruth, like Paul, worked fiercely because she believed fiercely. And because of that belief, she became what is known in Hebrew as an ezer. That's a Hebrew term for a warrior. That's someone who breaks the mold with their boldness and their courage, and here in this field we see Ruth doing just that. And you don't get that at all by just reading it, I mean the text doesn't reveal that at first but Ruth clearly was not afraid to mince words when it came to looking out for herself and Naomi. You know I mentioned last time before how dangerous and difficult gleaning was and the way it worked in a barley field was that there would be male harvesters who would come and cut down the grain at ground level and then they would lay the cut stalks on the ground and they would be followed by female reapers who would bind the grain into bundles and those bundles would be carried off to be threshed. And it's only after the cutting and the binding was completed that gleaners would then be allowed to come into the field and eke out whatever grain they could find that had been missed. Well that type of

gleaning was too slow, it was too meager for Ruth. I mean she was looking for food for herself and for Naomi as well and so she makes this incredibly audacious request. She approaches the foreman and she says -- quote -- *"Please let me glean and gather among the sheaves after the reapers."* Now what she was actually asking the foreman was please let me glean among the freshly cut stalks of grain rather than trying to pick out enough foods for two of us amongst those stalks of grain that had been overlooked. Ruth is thinking of Naomi and she makes a request that could have easily gotten her thrown out of the field. I mean remember, this is -- this is a woman, this is a stranger, this is a Moabite. I mean this is a person whose standing is considerably less than zero. And while she's waiting for a response from the owner of the field whom she's never met who we happen to know is Boaz, well she's toiling away in the hot sun picking away with the rest of the gleaners. And so our hero Boaz, he arrives on the scene and he meets with his foreman who brings him this highly unusual request. She said, *"Please let me glean and gather among the sheaves after the reapers."* Well Boaz's response is equally astounding. It says: *Then Boaz said to Ruth, "Now, listen, my daughter, do not go to glean in another field or leave this one, but keep close to my young women. Let your eyes be on the field that they are reaping, and go after them."* I mean Boaz has just invited her to permanently glean amongst the female reapers working with the

freshly cut grain rather than out at the edges gleaning among the overlooked stalks of barley. And he goes on to say that he wants her to have his own personal protection as well as access to his own resources such as water. He says: *"Have I not charged the young men not to touch you? And when you are thirsty, go to the vessels and drink what the young men have drawn."* Now Ruth's reaction to Boaz's generosity proves what an ezer or warrior she was and just how audacious her claim was. You see, gleaning was really, it was not off favor that was granted to some, it was an obligation that was extended to everyone and you really didn't need to ask permission to glean. And so when Ruth comes into this situation and she approaches the foreman, she's asking something that's way, way over the top, and she knew it. She just cared more about Naomi and not about the consequences. And Boaz's positive response shows how difficult this request was to make. And Ruth is astounded that he says yes. Verse 10 says: *Then she fell on her face, bowing to the ground, and said to him, "Why have I found favor in your eyes, that you should take notice of me, since I am a foreigner?"*

So again why did Ruth find this favor? Well once again we're back to this idea of Ruth's faith and God's providence. You see Ruth's faith was not just expressed by her convictions, it was expressed by her actions, her sacrificial decision to forsake all and

accompany Naomi to Bethlehem had not been lost on Boaz. Turns out all of Bethlehem had been talking about it. And so Boaz says to her in verse 11: *"All that you have done for your mother-in-law since the death of your husband has been fully told to me, and how you left your father and mother and your native land and came to a people that you did not know before. The LORD repay you for what you have done, and a full reward be given you by the LORD, the God of Israel, under whose wings you have come to take refuge!"* Now we call those wings God's providence described. And providence, you see, it's not some kind of arcane theological idea that is just batted about by seminary students. It is instead the guiding principle that should drive our lives, and that's that God sees to everything that needs to be done to bring about his purpose. I mean the book of Ruth is either an outlier describing an extreme set of circumstances that just happened to two extremely desperate women who just happened to be fortunate enough to get on God's good side and receive all of his blessings or it's a tale told to each and everyone of us that the very same God whose providence guided Ruth has the very same care and interest in guiding and directing our lives for our good and his glory.

It's unfortunate that God's providence has become a highly debated topic in evangelical circles of late. You know to the open theists, God's providence is like someone who's sitting up at the

top of the Empire State Building and he's looking down at a woman who's stepping off the curb and about to be hit by an oncoming truck. Well this god may know the future, he knows that the woman is going to be hit but his providence lacks the power to do anything about it. In fact he may even be a god of love but he has no power to put that love into action. Well the other side describes an all powerful god who's sitting up there on top of the Empire State Building seeing this woman about to step off the curb but not really caring that she's going to get run over. He has the power to stop evil but he doesn't have the love to care enough. The dilemma is an age old accusation leveled at God most recently by a noted theologian named Lex Luther. I confess, I have not seen any of the Superman or Batman movies until I saw Superman versus Batman on TV. Actually I should say I saw about 45 minutes of it. What sucked me into it was this theological angle. I see Lex Luther as arguing with Batman and they're arguing with Batman over an issue he has with God. And Luther says -- quote -- "God is tribal, God takes sides! If God is all powerful he cannot be good, if God is good, he cannot be all powerful!" I have to say it was actually refreshing to see that very same old philosophical argument cast into a superhero movie, but unfortunately, you know, the argument is always presented as having only two sides. If God is all powerful, he cannot be good. If God is good, he cannot be all powerful. Well, there's a third position. The third position

says there is a God who is all powerful and who is all good, whose providence operates on a sphere that is far, far above human understanding. And this God has the ultimate say in all things including whether or not buses hit people who are stepping off curbs. In fact God's say includes more than just a simple accident. God's say includes someone running over a person as she steps off the curb not because accidents happen but because in this case the driver is evil. I mean am I saying that an all powerful and all good God allows evil? Well, the answer is absolutely yes. You see evil really is the heart of the problem, I mean, we all see it, we all sense it, we all know that evil is pervasive. And so we all wonder how in the world could a good God allow such evil to exist? Well God says in *Isaiah 45*, he says: *I form light and create darkness; I make well-being and create calamity; I am the LORD, who does all these things.* God says he allows evil and that he ordains evil for the ultimate purpose of more fully revealing himself. And again, please don't interpret my saying that God ordains sin as saying that he enjoys having evil even exist. God hates sin but he does allow it. And John Piper gives a good understanding of the difference between ordaining sin and promoting it. This is what Piper says. He says: "When we sin, we sin sinfully. That is, we love sin. We do sin because it pleases us. When God ordains that sin be, he doesn't do it because he loves sin. He hates sin. We love what we are doing (or we) wouldn't do

it. Nobody gets up in the morning and says, 'I have got to sin some today out of duty. I don't feel like sinning, but I really should sin some today.' We don't ever do that. We embrace sin because it pleases us. God never, never ordains that sin happen because it pleases him. He is managing something to a much higher end. So his motives and his heart are pure through and through."

So how do you describe God's providence in light of all the evil that surrounds us? More particularly how do you describe God's providential care of Naomi and Ruth? I mean did Ruth just get lucky? Or were her circumstances a classic case of God's providence in action? Obviously we believe that God's providence is on display in Ruth's circumstance and yet we see at the very same time that it operates within the context of a fallen world in which evil is a given. I mean not only are bad things a given, they operate out of a fallen world in which all things come from a broken creation as well as the evil that mankind itself creates. I mean Ruth and Naomi were both widowed. But the fact is all of us, every one of us are subject to dying in this broken and cursed world. And their circumstance, their being destitute and powerless due to the loss of their husbands is more a function of the sinful way that their culture treated widows. Well God allowed that sin and in fact he used it to reveal himself as a protector of outsiders and widows. And so we see God's providence at work

addressing the fallenness of creation itself as well as the sinful results of it.

You know folks struggle with the idea that God allows sin but the scripture is clear. *Ecclesiastes 7* says: *Consider the work of God: Who can make straight what he has made crooked? In the day of prosperity be joyful, and in the day of adversity consider: God has made the one as well as the other, so that man may not find out anything that will be after him.* You know I would personally much rather wrestle with the problem of evil and a good and powerful God than concede it to a powerless god who hates evil but just can't do anything about it, or an evil god who has all the power that he needs but just doesn't care about eliminating evil. And again what that argument ignores is the third possibility and that is that God is all good and all powerful and that evil exists because God has ordained it or allowed it to serve his own purpose. And I know people recoil at that notion. But to be honest, I recoil far more at the ways that people invent to make God not have to bear the responsibility for the existence of evil. I ask folks if you would prefer a God of love who weeps with our struggles with evil and knows that he can't do anything about it because he's just too weak or an omnipotent all-powerful God who also weeps at our struggles, who allows evil knowing in the end even evil can serve a purpose of good even if we don't understand it right now. I mean the one

thing that we do know about our existence is that we are right in the middle of a proxy war between the kingdom of light and the kingdom of darkness and it is literally a war between good and evil. And what we also know is that God uses evil to more fully reveal himself to equip us to battle so that we may know him more fully and glorify him more completely.

Al Mohler once pointed out one of the best ways to understand the argument of why God allows evil to more fully reveal himself is to understand the nature of Adam and Eve while they were in the Garden of Eden. I mean there they had a perfect relationship with God while they're there in the garden. They walked in the cool of the day with God and they knew him, but they knew him only as creator. It was only after the serpent had come into the garden and convinced Adam that God was withholding the ability to be a God himself if only he, Adam, would take of the fruit. I mean that was unquestionably an evil thing and it was something that God unquestionably allowed. And the reason that he allowed it was because it more fully enabled God to reveal himself not just to Adam and Eve but to all of his subsequent children as far more than simply a creator. I mean the fact is we know more about God post fall than Adam and Eve knew about God pre fall because they never knew a redeemer God until they needed to be redeemed. The evil of Adam and Eve's disobedience became the showcase to display a side

of God that would never have been seen apart from that evil, and that was the redemption of evil by sending his Son.

See, providence is the way that God works his will into an ever present evil that living this life consists of. And again we have the ultimate expression of how God does that. We find that in *Genesis 50*. That's the culmination of the story of Joseph and his brothers and how God's providence displays his goodness against this backdrop of sheer evil. And there's a verse in scripture I would hope by now most of us have committed to memory because we use it so often here and it describes the essence of God's providence. It's *Romans 8:28*: *All things work together for good to those who love God, to those who are called according to his purpose*. And so we ask, okay, how does God do that? Well, let me mention another verse that's also monumental that goes along with *Romans 8:28* and it's that famous line that Joseph speaks when he confronts his brothers who had thrown him down a well thinking that he was dead. I mean to make a very long story short, his brothers hated the fact that Joseph was their father's favorite and they actually wanted to kill him. But instead they throw him down a well and they basically forget all about him. They did not know that God causes all things, including wicked, evil things, to work together for good. Little did they know the twists and the turns that Joseph's life took as a result of God's providence. From

being taken out of a well, being sold into slavery and then through an astounding series of events, he's brought before the king to become a vice regent over all of Egypt. And meanwhile Joseph's brothers are starving as a massive drought has gripped the entire region and they are forced literally by starvation to go to Egypt for food and to reconnect with a Joseph that they thought was dead and gone, who they no longer recognize as the brother they once tried to kill. They have no idea that God has once again providentially taken this evil deed that they had done and worked it for good. And again I'm condensing a very long story into a very short response because I want to get right to the principle that guides this whole idea of God's providence. After Joseph's brothers reconnect with him after much tears and recrimination, Joseph delivers his famous line that sums up everything that's happened in his brothers' lives and his as well. This is what he tells his brothers in *Genesis 50:20*. He says: *As for you, you meant evil against me, but God meant it for good.* And the principle is this: God is so wise and so powerful and so incredibly beyond our ability to grasp that he can take any evil thing that we are capable of doing and turn it around and use it for good. And the principle is what man intends for evil, God can superintend for good.

But what if it's not really evil people that we are up against?

What if it's circumstance that seems to be working evil against us? I mean Naomi lost her husband Elimelech and her two sons, Mahlon and Chilion, and Ruth lost her husband and then forsook everything to find herself penniless and starving in Bethlehem with Naomi, but neither of them could point to a particular person as the source of evil. And here's where we look to see God's providence demonstrated. This is not just a Bible lesson from thousands of years ago, this is a lesson that we need to learn again and again right here, right now today. What does Ruth and Naomi and their battle with forces that took their sons and husbands have to do with us today? We are also facing a battle unknown with unseen forces that are taking not just sons and husbands, but wives and daughters, friends and associates, jobs, futures, and careers. I mean we're talking about COVID-19 and God's providence. And we've seen so far that Ruth's faith has taken her to a place where she routinely acts boldly and fearlessly, whether it's abandoning Moab for Bethlehem or confronting Boaz in a barley field. And whether she's aware of it or not, we can observe God's providence working itself out in her life. I mean Ruth didn't just happen to meet Naomi and she just didn't just happen to wander onto Boaz's field. Every happenstance in her life and the life of every believer is God's ordained providence. The whole idea of God controlling every last molecule in the universe means practically speaking that God is far bigger than you and I can even imagine. And his love and

his care for you is far greater than you could ever hope for. We tend to think that God may well involve himself in the huge and consequential events of our lives but that's not what God says. I mean listen to what Jesus says in *Matthew 10:28*. He says this, he says: *And do not fear those who kill the body but cannot kill the soul. Rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? And not one of them will fall to the ground apart from your Father. But even the hairs of your head are all numbered. Fear not, therefore: You are of more value than many sparrows.* I mean Jesus is telling us, he's telling us what we should fear and what we should not fear. And what is genuinely worthy of fear is sin and judgment and hell, and that's what God himself absorbed on our behalf. Jesus goes on to tell us that his providential care for us is so complete that the very hairs on our head are numbered and that his power is so great that not even a sparrow can fall outside of his approval.

So what does this mean? I mean does it mean that if we're Christians we get a biological pass from COVID-19? I mean can we be foolish and rash and expect that God will protect us? Can we be bold and fearless and expect that God will protect us? Well the question is from what? I mean if the question is are we protected from sickness and death by our faith, the answer is no. If the question is as a believer are we protected from something far more

terrible than death itself and that is God's wrath, then the answer is absolutely yes. And that's the question that counts. God himself became a man and he lived out his perfect life among us so that he could bring his perfect life to the cross and exchange it there for my sin so that by faith we could claim his righteousness as our own and therefore stand before a holy righteous God. We just don't realize that that's far more important than life itself. And what's far more important than life itself is the wrath of God that Jesus absorbed on our behalf. *1 Thessalonians 5* says: *For God has not destined us for wrath, but to obtain salvation through our Lord Jesus Christ, who died for us so that whether we are awake or asleep we might live with him. Therefore encourage one another and build one another up, just as you are doing.* Jesus Christ died for us and whether we live or die is not really the issue because we know we're going to live forever with him.

Now does being a Christian protect us from being foolish and rash? Absolutely not. However, the issue of what is bold and fearless versus what is foolish and rash does not come down to actions. Instead it comes down to motives. Paul Cary was the EMT who drove cross-country from Colorado to New York to help people who were stricken by this virus. Now I guarantee you there's no shortage of people who thought that was rash and foolish. God speaks very specifically to motive when it comes to taking those kind of

chances and he says this in *John 15*, he says: *"Greater love has no one than this, that someone lay down his life for his friends."*

John Chau was the young man who was killed by an isolated Indian tribe on North Sentinel Island. He was roundly pilloried in the press for being rash and foolish for approaching these people. And once again, motive means everything. John's desire, his passion was to share the gospel with people who had never heard it before. And knowing the consequences, his actions were bold and fearless and not at all foolish and rash. And the reason why it's not foolish and rash is because from God's perspective, death is not final at all for a believer in Christ. Ruth's boldness and fearlessness could also be interpreted as rashness and foolishness depending on who's doing the interpreting.

And this is where we find ourselves today with regard to COVID-19. What is bold and fearless and what is rash and foolish? I mean is walking out of your house and going to a grocery store the height of foolishness? I mean could you get the virus, get sick and die? Well the answer is to be brutally honest that the chances are extremely slight but, yes, you can get sick and die. You could also be that person stepping off the curb and get hit by a truck. The problem is that we're fixed on the wrong question. The question isn't how cautious do I need to be in order to protect my life, the question is how much do I trust that God is totally in

charge of all things including the length of my life and more importantly what will happen after my life has ended, and of course that all depends on what your relationship with Christ is. I mean Paul asks this very basic question in *Romans 8:35*. He says this: *Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."* No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. I mean Paul was surrounded by evil, he was surrounded by death and yet his understanding of God's providence was right on. I mean he knew that God will see to it that nothing separates us from his love. I mean our issue is one of perception. The more confident you are of your relationship with Jesus Christ, the more bold and fearless you will be about dealing with this virus. I mean Ruth didn't know anything about viruses or social distancing or COVID-19 but she did know enough to trust in a God who's providence she took as a given. It made her an ezer, a warrior. And the more we understand God's providence defined as God seeing to it that his purpose will indeed be worked out in our lives, and described by

the providential happenstance we see of Ruth winding up in Boaz's barley field, and demonstrated by understanding that the difference between bold and fearless and foolish and rash is not one of action, but motive, then the more we will understand that God's providence in our life is just as real and as powerful and just as much a cause for us to be bold and fearless when it comes to what really matters, because God's providence renders all of us immortal, immortal, until the moment we die.

John Piper has written a little book entitled "*Coronavirus and Christ.*" In it he writes of Henry Martyn who was the missionary to India and Persia who died of something very similar -- he died of plague, very similar to the Coronavirus. He died in 1812 at 31 years of age. This is what he wrote in his journal the year that he died: "To all appearance the present year will be more perilous than any I've seen but if I live to complete the Persian New Testament, my life, after that, will be of less importance. But whether life or death be mine, may Christ be magnified in me! If he has work for me to do, I cannot die."

So folks, here's the bottom line. If you belong to Jesus Christ, there is virtually nothing that can touch you that has not passed first through the providence of God and that includes a Coronavirus. And God wants for us the very same freedom that Paul

speaks of in *Philippians 1:20* where he says: *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. For to me to live is Christ, and to die is gain. Let's pray.*

Father, I know that this is a frightening time for many, many people. And Lord, it is also a time for us to examine what our relationship with you is. And I know, Lord, that the stronger that relationship is, the more we can be at ease with the dangerous circumstances that we encounter. I pray for each and everyone of us, Lord, to be absolutely certain of their relationship with Christ, absolutely certain that they will live forever with him because Christ has done the most important thing in his providence and that is to absorb your wrath. And so, Lord, we pray for each and every person that is struggling this day, that they would cast their cares upon you, Lord, and upon what you've done. And we pray this in Jesus' name. Amen.