

Rick Miller – Isaiah 36 – Feb. 19, 2023

We're in Isaiah 36 today.

I want to recommend a book. It's called Day by Day by Grace. We have some on the back table. There are about four back there. You're welcome to take one; they're free and I have more in the back if we run out of those. It's just interesting, over the last couple days, I've had two or three people say to me what an impact this book has had on their life.

I came across Pastor Bob Hoekstra in 2004 and some of his teachings, and it really had a huge impact on my life, learning about the grace of God. So you can also get a subscription to this through the Blue Letter Bible. They send a daily email to you with the daily devotional of Day by Day by Grace, if you're interested in that.

So Isaiah 36 ... Lord, we thank you for your word and the great lessons we can learn through paying attention to what you're saying, Lord. So we desire that we'll have eyes to see, and ears to hear what the Spirit is doing today. In Jesus' name. Amen.

Now, as we've been studying Isaiah, we know the subject matter for a while now has been the threat of the Assyrian Empire attacking Judah as they've been going from country to country, taking over the world. It was about 20 years before this time, which in terms of timeframe we're about 700 years before Christ.

Hezekiah is king. I believe it was about 21 years before this where Assyria had come and taken over the northern kingdom of Israel. So now Judah is being surrounded by their enemies. And Assyria was a world-dominating empire at that time. They were conquering one kingdom after another.

Nobody could stop them. They were so powerful. And so now, we're coming to the story of where the King of Assyria sends this message to the leadership of Judah. Basically telling them, you just need to give up. There's no way you can defend against me. Which would obviously minimize loss of life on both sides.

And yet Isaiah has been preaching the message of no, trust in God. God is going to defeat the Assyrians. Don't look to any other means for defense other than the Lord. That's the point that we're at now in this story. So let's go ahead and pick up Isaiah 36:1. *“Now it came to pass in the 14th year of King Hezekiah that Sennacherib king of Assyria came up against all the fortified cities of Judah and*

took them. Then the King of Assyria sent the Rabshakeh with a great army from Lachish to King Hezekiah at Jerusalem. And he stood by the aqueduct from the upper pool, on the highway to the Fuller's Field."

So, here we have King Hezekiah. If you know your biblical history, King Hezekiah was one of the good kings. Often you're going through 1st and 2nd Kings and you'll see this king was good, this king was bad, and all of the kings in the northern kingdom were bad, and that's why they ended up getting taken into captivity.

Judah is going to last for a while longer until they're taken into captivity in Babylon. But King Hezekiah was one of the good kings. He was seeking the Lord. He had made reforms in Judah and as we've said, he's been getting encouragements from Isaiah, from other prophets that know you're not to fear Assyria, you're too trust in me that I will deliver you.

So now it's coming down to where the rubber meets the road. Sennacherib was the king of Assyria. He sent his army into Judah, actually defeated some of the other surrounding cities of Judah, and now is coming up to the border of Jerusalem. So this is not an imaginary threat. Notice in verse 2, he says he came with a great army to King Hezekiah. Notice where he says the King of Assyria sent the Rabshakeh.

That's actually, they believe, a title for a leader in the military. We really see in this story the pride and the trust that Assyria had in themselves and in their accomplishments and this has of course been a theme we've seen through Isaiah, that God's dealing with pride. Often mentioned, God saying, look you need to humble yourselves before me.

You need to recognize who I am. You need to recognize the work of my hand. God expects us to understand what he's doing around us, to pray, to be in the spirit, to be in touch with what God is saying, what God is doing. Of course we have this Word where he tells us what he's saying. So it's important.

We're reading our Bibles, we're praying, we're in church. We're getting built up in the things of God. The Jews at this time, they had the word of God. They had a tremendous history behind them. They could learn from many of the people of God. So God is telling them, look, trust me.

Don't worry about this great army. I'm going to take care of them. Of course, the reality of trying to trust God when a real threat is coming down upon you, God understands that, right? I mean it's not like you're a Christian, you don't have

emotions. Of course we have fears and that's what we're battling is to trust the Lord, not to give into our fears.

So verse 3 *“And Eliakim, the son of Hilkiyah who was over the household, Shebna, the scribe, and Joah the son of Asaph, the recorder came out to him.”* So Hezekiah had sent his leaders to go negotiate, basically, with the Assyrians. And of course, the Assyrians are hoping this will be a negotiation of surrender.

Verse 4 *“Then the Rabshakeh said to them, “Say now to Hezekiah, ‘Thus says the great king, the king of Assyria: “What confidence is this in which you trust? I say you speak of having plans and power for war; but they are mere words. Now in whom do you trust, that you rebel against me?””*

So you're going to see several different arguments that the King of Assyria is making with the Judeans to get them to surrender. Again, he would rather just save loss of life, “We're going to come, you guys surrender to us, we'll take over your nation, and we'll deport you.” We'll read more about that. But this is his first argument, to say what is this confidence you trust?

Look at the reality. You have no power for war. You could not stand up against us. They're mere words. Why are you rebelling against me?

But if they were good Jews and had been listening to Isaiah and listening to the prophets, they would know, number one, the great king is not the king of Assyria. The great king is the Lord God Almighty, right?

The very thing the Rabshakeh was asking, the very question, should have a quick answer. “We're trusting in the Lord.” What confidence was this then, in which they were trusting?

We're called to walk in faith, right? The Bible says the righteous shall live by faith. They shall go from faith to faith.

So much of our life as Christians is that we're being tested. Our faith is even being tested. We might think, oh, I'm a Christian now, and God's doing all these miracles. My life should just be easy now, but no, that's not the way it works.

God has a way to grow us, and often it's through the testing of our faith. In James 1:2, James says, *“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience.”* Now that's a mature Christian when you can count it joy when you have trials.

Oh, goody another trial, right? But obviously the idea is a mature Christian understands that trials are a part of the Christian life. An immature Christian says “Why is God letting all these hard things happen to me? I thought when I became a Christian I would just get everything I wanted.” No, you're misunderstanding.

I don't know who told you that, but that's wrong. Read your Bible. A mature Christian understands trials are brought into my life to grow me, to mature me. And so he says, my brother, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience.

A baby has no patience, right? If they don't get fed right when they want it, they start crying and throwing a fit. But as your child grows you expect more of them. “Come on, I'm fixing the meal. It'll be another 10 minutes. You don't have to freak out and cry.” In the natural way, we would say quit acting like a baby.

Or there are adults who kind of act like that, right? We get into a trial and we start freaking out and whining and complaining. I've just been going through Exodus and Numbers about how the people would complain and the Lord was not pleased with that, the complaining. As if, when they came out of Egypt that things were going to be easy.

God never promised that. But he did promise a promised land, right? So he says *“Knowing that the testing of your faith produces patience, let patience have its perfect work, that you may be perfect and complete, lacking in nothing. If any of you lacks wisdom, let him ask of God.”* So the idea there is that God understands trials are difficult.

They're not fun, but he expects us to have a more mature view of it and understand. God's doing something to perfect me, to grow me. And if I'm confused about it, I should ask God for wisdom, is what it goes on to say there. So, back to Isaiah, this trial that's coming to test their faith.

Notice that's the first thing the King of Assyria is talking about is trust. What are you trusting in and how is it possible that you think you can overcome me? So, this walk of faith, often we are in a very weak position. Judah in the natural, there's no way they could have stood up against the armies, the Assyrian army.

It would have been impossible. When we look at our lives we say, Lord, I'm so weak, and as Paul said, I've learned that when I'm weak, I'm strong. We actually learned our own weakness can bring us to a place of humility where we say, okay, Lord, pour your life into my weakness.

Isaiah 36:6 *“Look, you are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into his hand and pierce it. So is Pharaoh king of Egypt to all who trust him.”* Now, we know in the last few chapters in Isaiah, the Lord has been telling the people don't trust in Egypt.

And so that's true. This message he's sending them that you shouldn't trust in Egypt, that's actually what God told them. It's really interesting when you think about the whole concept of Judah trusting Egypt. If you look at the history of how the Jews, of course, were in Egypt, Moses delivered them out of Egypt.

There's a very interesting spiritual picture there that God painted for us where Moses led them out of slavery in Egypt. Remember they came through the Red Sea supernaturally, and then the Red Sea closed on the Egyptian army and killed all of them. And so now the Jews are free from slavery in Egypt.

Now they're out in the wilderness. But God doesn't want to just leave them in the wilderness. He wants to take them to the Promised Land. Remember the Pharaoh said, oh you guys, you go out in the wilderness, and you're just going to perish. Nobody survives out there.

Then we read many of the stories of how the Jews had many trials in the wilderness and they run out of water, ran out of food. God would provide for them. That all is a picture of us coming out of Egypt, a picture of us coming out of the slavery of sin and then coming through the Red Sea. That's like the baptism, being born again into the kingdom of God.

So now you're a Christian, you're saved, you're not in Egypt anymore, but you're still not in the Promised Land. You're in this wilderness. So remember what happened is they went to Mount Sinai, got the law, and there was a time where God was speaking to them in the wilderness and doing certain things.

But now it was time to go to the Promised Land. I think it was probably like a year after they'd come out of Egypt. They sent 12 spies in. Ten of the spies came back with a bad report and said, oh, it's a wonderful land flowing with milk and honey.

But there are giants in the land and walled cities and we'll never be able to take it. Joshua and Caleb were two of the spies and they said, no, we could go up right now and take it because the Lord our God is with us. And then the people listened to the spies. They rebelled against Moses.

They wanted to go back to Egypt, and God was not happy with that. God said look, this generation, because you doubted me and you wouldn't believe that I could take you into the land, you're going to all die in the wilderness and your children will go in. So then you have the next generation. After 40 years of wandering in the wilderness, they now were going to be led by Joshua to go into the land.

So Moses never could go in and that's a typology of Moses representing the law. The law can never take you into the victorious Christian life. That's really a picture of crossing Jordan, going into the Promised Land. You're saved, you're coming out of the wilderness of a dry Christian life, self-effort, into the victorious Christian life, really revival.

Only Jesus can take you there. The law can't take you there. Moses can't take you there. So he couldn't go in. That whole picture is really interesting for the history of Israel. When they talk about trusting in Egypt and going back to Egypt, I really believe that's a picture of us trusting in the flesh rather than trusting in the Lord.

Paul talks about that in Romans 7 and 8, about walking in the spirit versus walking in the flesh. There's that picture of us walking in the flesh or relying on our own selves to overcome sin and to walk in the power of the Spirit. But he's telling them, don't, you can't trust in Egypt.

If you were a Jew who had been listening to Isaiah, you would've said, yep, I get that. We're not trusting in Egypt. We're trusting in the Lord. Then verse 7. *“But if you say to me, we trust in the Lord our God, is it not he whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, you shall worship before this altar?”*

So here we go again with another attempt to sow discouragement and confusion with the people of God. Now the Assyrian leaders are really treading on pretty thin ice because they're directly speaking against the Lord. Not a good idea. Basically when you stand up and say, hey, I'm stronger than God, don't trust in God, the Lord says what? Who said that? You're getting God's attention.

So he was saying, *“But if you say to me, we trust in the Lord our God, is it not he whose high places and whose altars Hezekiah has taken away”*, this was just confusion. Either the intentional confusion with these Assyrian leaders, or they didn't understand the purposes of what Hezekiah did in taking away these high places.

The story on this about the high places was during times where the people in Judah were not walking with God and they would have an evil king. The king would allow them to set up places of worship in high places which tended to be like on hills and under trees where people would create their own places of worship.

The Lord forbids that. He said when you worship you have to come to the tabernacle or later the temple. Because if you read the Old Testament you see God put a lot of time in instructing Moses and then later Solomon, how you are to build the tabernacle. Very exacting rules on how it was to be placed and how the priests were to conduct themselves because it was all pointing to Christ of course. There's only one way you can come to God.

We can't all just make up our own way how we're going to worship the Lord. And so people worshiping on the high places, this is one of the things right away when Hezekiah took over, as the Lord began to speak to him, he realized, hey, these high places have to go. We cannot allow that in our country. Anybody who wants to come to worship, they have to come to the tabernacle.

So again that's a picture of a person who creates God in their own image. Like I don't need to go to church. I mean, me and the Lord, I have my own place of worship. Like I go fishing and me and God just talk when we're fishing, and that's my church.

Ever heard people say that? Wait a minute. The Bible says do not forsake the assembling together of the brethren which is the habit of some especially as you see the day approaching. So you're making your own God in your own image.

I'm not saying that person isn't saved. Maybe they're just in a place of confusion and when we meet people like that we should pray for them and try to encourage them. But we can make our own high places. We're not doing it the way God has called us to. Or the more extreme example would be a confused person who says I believe there are many paths to God, we all have our own truth and I was like no, no.

God told us how we are to worship him and it's through Jesus Christ. He said I'm the way, the truth and the life. No man comes to the Father, but by me. So we study the Bible because we want to please God. We want to do it God's way. We're not perfect, but there are certain things that are so overwhelmingly clear in the scripture.

That's the emphasis that we want to put in our teaching. Like walking in the Spirit, focused on Jesus Christ, listening to his word. He's the head of the church so we don't want to make our own high places. So Hezekiah tore these high places down, and God was very pleased with him.

But the king of Assyria was confused about that. He thought, oh, you're taking those high places down, that's where you worship the Lord. So, yeah, you can't trust in God. God's probably mad at you for taking those high places down. So it was just spiritual confusion. And isn't that how the enemy works?

He just wants to put us in a place of confusion and he'll throw anything he can at us in the hope it sticks. And if you're gullible, if you're foolish, we'll whatever thought comes, that must be truth. No, we read earlier, we have the mind of Christ. We resist the devil.

We're in the Bible. We're praying for wisdom. We're praying for discernment. We've got our whole armor on. We're deflecting the fiery darts of the enemy. So where there's confusion, it's beautiful to just let the spirit of truth teach you and you can have peace of mind about that.

But this probably did confuse some of the people in Judah. Oh, we weren't supposed to take the high places down? So, let's go on to verse 8. This is where we're going to see the enemy mocking the weakness of the Judeans. *“Now therefore, I urge you, give a pledge to my master the king of Assyria, and I will give you 2,000 horses if you are able on your part to put riders on them! How then will you repel one captain of the least of my master’s servants and put your trust in Egypt for chariots and horsemen?”*

So, another discouragement he's trying to throw at these leaders in Judah and mocking them, saying hey let's just make a deal here. We'll give you 2,000 horses. We're trying to negotiate peace here, right? So we'll just give you 2,000 horses. But you probably don't even have enough men to put on these horses. You guys are so weak and feeble.

And even if you did, you could not even beat the least of my master's servants in the army, as you try to put your trust in Egypt for chariots and horsemen. So again, it's really speaking to the obvious that we are overwhelmingly stronger than you, as the Assyrians. You guys just need to give up.

Save yourself some grief and loss of life. Just give up because you'll never be able to stand against us. And isn't that the enemy's tactic? He just wants us to give up. Just back off, quit being so zealous for the things of God. Just put it on

cruise control. Man, he's so subtle. Or he tells you God's called you to do this thing, but you don't have the strength to do it. You could never do that. It's too hard.

I've met people like this. They put this kind of protective shield around themselves. I don't want to risk anything. I don't want to have to show up and commit myself to something because what if I don't have the strength to do it?

When you know it's time and you're creating this shield of comfort around your life. You don't see that in the New Testament, do you, with the apostles? They're putting themselves out there. They're empowered by this spirit. Lord, wherever you say to go, I'll go.

Remember in the Book of Acts, they came against the apostles and said we forbid you to speak in this name anymore. And these are real threats because they're basically saying we will crucify you, we will kill you if you keep speaking the name of Jesus. And they're like, listen, you be the judge.

Shall we obey you or God? Nothing can stop us. We can't stop doing what God has called us to do. You see that kind of boldness, that attitude. That's the spirit we need when the enemy says you're so weak, you can't do it. You can't do anything. Back off, protect your life. Don't take any risk. Try to be comfortable. Get through this life as easy as you can and then get into heaven. That's not the calling.

Read Second Corinthians if you want to know about ministry and suffering and this power of the Spirit. Paul talks about his sufferings but he says the trials of this life are not worthy to be compared with the glory I'll share. But I think some of you, God is calling you to a hard thing and you're not ready for it.

I think you need to gird up the loins of your mind, Peter talks about, and be ready to suffer. Is a soldier surprised when somebody shoots at him? He's ready for that. He's been trained for that. He expects that the opposition will come and we shouldn't be shocked and surprised when opposition comes. We are to be good soldiers of Jesus Christ.

We don't shrink back from the difficulty and the suffering. But again, if we keep our eyes on ourselves, our own weakness, we can't accomplish what God's calling us to. But it's by the power of his spirit that we're learning, step by step. to walk in the spirit. Lord, I need your power!

A lot of what I do during the school day, I just walk around here and pray because I know we can't do this in our own strength. But I know if we'll pray, that's our greatest weapon. Again, that's the greatest way to get through to the hearts of these kids.

I was going to mention this earlier. Quit trying to play Holy Spirit. Just let the Holy Spirit do his work when you pray and if he tells you to say something, yeah, I'll say it. But it's our example. It's our zeal, our example, and it's not always our words, right?

Because sometimes we do things that contradict our words. We're teaching the Bible and yet then we don't follow it up with action, the freedom of, oh Lord, we're praying, give us a spirit of intercession. We're praying. We're pouring out your spirit.

Speak to that person, open their eyes to see the glory that's available and the power. And the enemy hates that. So yeah, we're weak. We're very weak in ourselves. And that's the discouragement that the enemy's trying to bring to Judah. He's saying look at how weak you are.

You don't even have enough people to put on these horses. Yeah, you're right. We are weak, but the Lord our God is with us. This should be our response to the enemy. Now verse 10 is more religious lies to confuse.

Verse 10, *"Have I now come up without the Lord against this land to destroy it? The Lord said to me, go up against this land and destroy it."* So he's claiming now that God has told him to come and destroy Jerusalem which they should know is not true. Again, if they were paying attention to Isaiah, what he was saying, they would know, they would recognize that's a lie.

If you know the Bible, if you're in the word and then you hear that false teaching or that lie from the enemy, you know it's a lie. You don't accept that. But if you're not paying attention to God, what God is saying, you're easily deceived.

No, it's a lie. God hasn't told you.

Again, it could be confusing because 20 years earlier the Lord did tell them to destroy the Northern Kingdom, but now Judah is different, right? It's not that they're better; it's that he's preserving them for the coming of the Messiah that we're going to get into as we get into Isaiah 40.

“Prepare you the way of the Lord, make his path straight” is prophesied in Isaiah 40. God has a special calling and purpose for Judah. He's going to defend them. He is going to preserve the remnant there of Godly people, and he's going to bring the Messiah through this nation.

But no, you should have known that this was a lie. God did not tell the king of Assyria to go up and destroy the land. Verse 11, *“Then Eliakim, Shebna, and Joah said to the Rabshakeh, please speak to your servants in Aramaic, for we understand it, and do not speak to us in Hebrew in the hearing of the people who are on the wall. But the Rabshakeh said “Has my master sent me to your master and to you to speak these words, and not to the men who sit on the wall, who will eat and drink their own waste with you? Then Rabshakeh stood and called out with a loud voice in Hebrew, Hear the words of the great king, the king of Assyria.”*

So here they're trying to reason with the leadership and they say look, there's people around here, other Hebrews that are hearing these threats you're making against us. Could you just speak in language that they couldn't understand? We can understand it because we're more educated. We don't want the common people to hear. As if they're going to get mercy from these Assyrian leaders.

I think that this is the problem that we can fall into. We're trying to reason with someone who you can't reason with. You can't reason with the devil. Or you're trying to state your case and prove your point. And this person's not going to get it.

They need God to show them. In the prayers of Paul in the New Testament you see this pattern where you're saying, Lord, just open their eyes that they might see what God wants to do in their life. He knew he could teach the Bible but if there wasn't a spiritual revelation to that person to be able to see into the spirit realm, into the things of God, they were just going to be blinded.

So they're trying to reason with these leaders and get mercy from them and they got the opposite. It's almost like they raised their voice even higher. Verse 13, *“Then the Rabshakeh stood and called out with a loud voice in Hebrew and said, hear the words of the great king, the king of Assyria.”*

So again, if you're a good Jew and you've been listening to Isaiah, you'd just be shaking your head. No, he's not the great king. My Lord is the great king. See how we can just come back with the enemy's lies right away, just with the word of God? Do you understand that's how the enemy works in your thought life?

He relentless, relentless. If you're gullible and foolish and just listening - so often we're just living in our own heads and we're churning these thoughts over and over again. Just have the mind of Christ, quit trying to think about it, yield to the Holy Spirit, the spirit of truth.

Let him sort everything out for you and guess what? You have peace of mind right away. It's amazing. So this is the message now he's saying to all the people.

Verse 14, *“Thus says the king. Do not let Hezekiah deceive you, for he will not be able to deliver you. Nor let Hezekiah make you trust in the Lord saying the Lord will surely deliver us; this city will not be given into the hand of the king of Assyria.”*

Wow. Really dangerous ground. I hope none of us ever discourage somebody from trusting the Lord. I've known people like this. They're like, you don't need prayer. I knew a guy who taught his daughter, do not pray. You need to learn to get through life on your own, and don't depend on this imaginary God to help you.

I just thought oh, Jesus said it's better for you that a millstone be hung around your neck and you'd be drowned in the depths of the sea than you make one of these little ones to stumble. Wow, to actually discourage somebody from trusting the Lord! Now, it doesn't mean that all we do is pray and we never take action.

But we're always praying and we're always asking God's will, thy kingdom come, thy will be done. That's the very foundation of prayer. The Lord's Prayer. We always want to discover what God's will is and there's a lot of interference in that, right? Our own thinking, our own flesh, the enemy, the world, and you have to learn to hear the voice of the Lord.

Again, they're trying to discourage their faith. Verse 16, *“Do not listen to Hezekiah; for thus says the king of Assyria: Make peace with me by a present and come out to me; and every one of you eat from his own vine and everyone from his own fig tree, and every one of you drink the waters of your own cistern; until I come and take you away to a land like your own land, a land of grain, and new wine, a land of bread and vineyards.”*

So isn't that the devil? He comes along and paints this picture of this life he's going to give you. And it's just a lie. So the leaders, trying to negotiate, saying,

hey just make peace with us - or what he said earlier - if you don't, we're going to besiege your city and you're going to starve.

You're going to end up eating your own waste. I mean, that's pretty graphic, but that's that. He's trying to put this worst case scenario in their mind. Fear, and sometimes we just take the bait, don't we? The fear just takes over. So these false promises the enemy would try to give us, like you're going to just be able to eat from your own house and everything will be fine. But, oh by the way, we'll be taking you away to another land and forcibly relocate you to another country.

He's even trying to put a positive spin on that. Oh, it's a land flowing with milk and honey. No, you're lying to us. And again, a good Jew would've heard that and just said, you're a liar. No. I don't receive that.

Verse 18. *“Beware lest Hezekiah persuade you, saying the Lord will deliver us. Has any...”* Now here comes another argument against trusting God. *“Has any one of the gods of the nations delivered its land from the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim?”* *Indeed, have they delivered Samaria from my hand?”*

So Samaria was the northern kingdom. Yes, all these nations did fall by the power of the Assyrian empire. *“Who among all the gods of these lands have delivered their countries from my hand, that the Lord should deliver Jerusalem from my hand?”* So that's a place where we can trip up on faith.

We're praying for something. We're believing the Lord, but then we start thinking, yeah, but in the past this never worked out. Or in the past this is how it was. And it's maybe God's saying he's going to do a new thing. God, I've been praying about this for years, and sometimes we do get discouraged in our prayer.

The Bible says men ought always pray and not lose heart. Have you ever lost heart in prayer? I can say I have, or I've just backed off praying. Nothing's happening, but no, we need to keep on asking, keep on seeking, keep on praying, and don't look at the past as guidance.

Because you're growing in your faith. Things that you couldn't believe God for earlier, now you can, you're stronger. You've learned more of the things of the Lord. Don't let the past be the judge of what God wants to do in the future. And that's what they're trying to do here, is be realistic.

“Look at all the nations we've destroyed, and their gods never helped them. Just give up.” Verse 21 *But they held their peace and answered him not a word; for the king's commandment was, “Do not answer him.”* Now isn't that wisdom? That is wisdom. *“Then Eliakim, the son of Hilkiak who was over the household, Shebna, the scribe and Joah the son of Asaph, the recorder, came to Hezekiah with their clothes torn and told him the words of Rabshakeh.”* Back then tearing the clothes was a sign of mourning and grief. Yeah, they're upset, this is a real threat.

You have to come back next week to find out what happened so you'll just be on the edge of your seat all week.

But I like that. We don't always need to have an answer to somebody or argue our point. It can just be, “Lord, I'm trusting you.” I think even sometimes when we're in a conversation with somebody we just need to be prayerful. Okay, what should I say?

Sometimes our words get ahead of something and we're like, whoops, I wish I could pull that back in. So a lot of good lessons we've learned. One commentator said “Silence is our best reply to the allegations and taunts of our foes. Be still o persecuted soul and hand over thy cause to God.”

It is useless to argue, even in many cases, to give explanations. Be still and commit thy cause to God. Lord, we thank you for many lessons. And Lord, we are at war. The weapons of our warfare are not carnal, but mighty through God. We do not battle against flesh and blood, but principalities and powers.

Lord, not only are we battling satanic lies, but our own flesh. Lord I think often our own flesh can be way more damaging, and Lord, some of the thought patterns we've had and things we need to unlearn.

So, Lord, I pray this week as we walk through life, Lord, we're truly listening to you. Letting you sort things out for us from situations we encounter, threats we encounter, a thought life that is troubled. Lord, that we could have the peace that passes understanding. You said be anxious for nothing but in all things, through prayer and supplication, let your request be known unto God and the peace that passes understanding will guard your hearts and minds.

What a promise. Wow! Lord, teach us to walk in your peace, in the spirit, and right away see the lies when they come. Just right away bat it down because we are letting you sort things out for us. We've got that armor on and we're standing in faith, in the spirit.

Lord where there's pride, where we think ... oh we're good, I already know, no, I'm good...that's just pride. We don't know anything and we need to humble our minds to whether the thought is true or not and Lord you sort it out for us. And I love it Lord. I love walking in the Spirit.

I love being led by the Spirit and having your word to feed on. Lord, it's kept me out of a lot of trouble in my life. Lord, we want to walk in your righteousness and your grace. And so we thank you for this word. Just speak to each one as we go.

In Jesus' name. Amen