

Our Confidence in God, Pt. 2

Ronald Weinland

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Last Sabbath, we began the series *Our Confidence in God*, and this is *Part 2*.

I'm going to begin this Sabbath by repeating a part of the introduction, or most of the introduction, I guess, actually, to the series that was given last Sabbath, or the beginning of the series. When we speak about faith in God, we often speak of the ability God has given us to believe the truth that He's revealed to us, then we speak of our personal choice to begin living by that truth. And of course, that's the definition of faith. There's a little more to that as well when it comes to God, but that's a part of what we're talking about in this particular series.

But as we grow, we come to more fully understand what it means to believe God. Oftentimes, we feel like we do fully, but that's something you grow in, the ability to believe God, have confidence, and trust in God. And we're put the test in those things oftentimes, and we go through different trials and hardships, so that that can be tweaked, so that we can do that in a better way, so that we can grow in that process. Because to grow in God's spirit is something that requires His help, His guidance, and it takes time. It doesn't happen all at once, and so it's a matter of growing in those things.

So again, believing God is something we grow in as we learn to believe and live by the truth that He reveals to us.

Let's go back here to Psalms, in Psalms 18 here. We'll start there today. Going to pick it up from where we were because, again, we haven't gone through this verse here, but confidence, obviously, is about real trust. It's about keeping our eyes on God for guidance, direction, soundness of mind, correction, help, and strength, and so forth, and all of which we should be so thankful that we can have those things toward God, from God. Because we receive them from God, and we have to exercise them toward Him.

So, let's look at Psalms 18:1, the first one we're going to look at. And maybe the only one today, as I look at my notes. **Psalm 18:1—I will love You, O Eternal.** Now, we had a similar verse last Sabbath, but it's not the same one here. And again, these things, God desires we learn to express to Him as we grow in those things. Something that takes time, sometimes, in various aspects of our life, depending on what we've gone through, what we've lived, and why we respond in the manner that we do. But God has great patience. He works with us. He molds and fashions us.

And again, David expressing something here that is a part of a process of a relationship with God. **I will love You, O Eternal, my strength.** Because we come to understand that, that God is our strength. That's where we receive our strength from. And so, all these things have to do with looking to God, looking for help, desiring help, becoming convicted that we need that help, and then we learn to trust God more

and more that He answers those prayers. He answers our desires, He helps us to grow, conquer, and overcome. And so again, an awesome process we go through in our lives.

The Eternal is my rock. And so again, something you have to grow in, to have that kind of confidence and belief that God is our rock, that we stand firm in that. And again, we're tried in various things in our life as to whether we do or don't because we don't always do that. Sometimes God lets us go through various hardships, various trials to bring to light, to help it come to the surface that there is an area where we're weaker, where we need to exercise more trust, more faith, waiting on Him, looking to Him, praying to Him, asking for these things. And so again, it's about a relationship with God.

And that has a lot to do with what we're going through today in this series. These things are about a relationship with God. That's really the bottom line. It's about how we feel, how we believe, how we think toward God and about God, and what we then apply to our lives as a result of that, and how God has worked with us and how we respond to that.

And we have to work at that; it doesn't just happen. It takes work. It takes crying out and asking for help first, to be able to see things where we're weak, and asking God to help us to be strengthened in them. And then we go through some of those trials so that we can see them.

Because without going through some of them, we can go through life without recognizing what those frailties or weaknesses are. And that's not healthy, that's not good. It's better to be shown. It's better to see our weaknesses, to come to learn, and then to deal with them on a spiritual plane. Awesome! And again, all these things having to do with a confidence in God, a trust in God to mold and fashion us.

How deeply do we believe that, that God is doing that, actively working in our lives to help change the way we think? Awesome! Helping us to address matters of selfishness. That's a very hard thing to see. It's an even harder thing to admit, to come to understand areas where we're selfish in our lives. And oftentimes we have to ask God for help to see that. Because that's our base nature. It's the way we are.

And I've known of so many in times past throughout the time I've been in God's Church, starting in 1969, very early on, of people who didn't like to hear about our human nature, didn't like to hear that we are or that we have a base selfishness about us. "The lust of the flesh, the lust of the eyes, and the pride of life." It's our nature. And I've known of people who, as they have left or as they were getting close to leaving, these expressions would be made, "I'm tired of hearing these things about myself," or that that's what we're told about ourselves.

Because the world doesn't do that as a whole. When things are said to whatever degree they are, the messages aren't like that. They're not a matter of telling the truth about what it is we're to conquer and what we're to overcome, and that we're the problem, that we have to fight this, and how to go about it. It's far better to be told that so we can change. That's a part of being transformed in our minds.

It's a marvel. It truly is. We should really marvel at the fact that God is working to transform our minds, the way we think. I don't know about you, but I want to get rid of all the selfishness I can. And I've got a lot of it – we all do. And the more we grow, the more we're able to see selfishness.

Now, sometimes the danger is that God helps us to begin to grow spiritually, and we begin to see certain things in others – selfishness – but what about here? The more astute we become to human nature and see the things that happen as God helps us to see, so very often it really is toward others, it's about others. And therein is another problem and difficulty because we're not to be judging. So, we have to be careful.

There are things we have to judge and recognise that they were wrong or they're not sound or right. As far as what you see at this point, you might feel that. But to act upon it or to speak about it to someone else, you have to be very careful. Most of the time, it's better not to, because we have plenty of work right here. This is what has to be worked upon most of all, because really, when it comes down to it, this is what we can change with God's help. And that is what this is about. It's about trusting in God and crying out to God for help to transform our minds on a continual daily basis, to show us those things that we need to see.

I will love You, O Eternal, my strength. The Eternal is my rock (selah). ...or ever how you pronounce it. It's pronounced in different ways by different ones. Sometimes you get on the internet and look at some of these things, how they're pronounced, and it's like three or four different pronunciations. Well, we're going with that.

It means, "my place of protection." Reliance, we rely on God. That has to do with trust. It has to do with a confidence in God that we can do that, that we can go before God and ask about different things, cry out for different things, seek help, and He'll give it to us. Awesome!

...my fortress. So, when there is some battle we're going through on a spiritual plane, perhaps on the job, perhaps in family, relatives, neighbors, whatever it might be, and we come to a point where this begins to make more meaning or have more meaning, if you will, to us, that God is our fortress, He'll help defend us, He'll help strengthen us no matter what you go through. And sometimes it's just a matter of the knowledge that He gives up here, the understanding that He gives up here.

Because you have to go through certain things in life and be treated in certain ways because the world doesn't know how or any other way, if you will, to treat others. It's going to be done selfishly. And you can spot those things quickly because of what you've learned in the Church, what you've learned through the power of God's spirit in your mind. So, not only is this applied to the Church sometimes and how we think about one another or see one another that we have to be careful of, it's definitely in the world because we can see things in the world that they can't even begin to see. And so, you have to be careful how you use that kind of knowledge. "Father, forgive them, because they don't know what

they're doing." That takes a lot. It takes a lot of confidence, trust, reliance, belief in God, and what God says.

...my deliverer. My God. That's a beautiful thing to be able to believe, to see, to know. Our God and all that that entails. And it means different things to different ones as we grow. The more we grow, the more we grasp the meaning of that, the beauty of that.

...my strength. That's only something you can know, feel, believe, and have in your being, "God is my strength." Not this. We have to work, and we have to strive to apply and to live by what He's given us, but in all of it, the framework and everything else that's there, the power to accomplish it on a spiritual plane is something that God has to give us, and we have to cry out for that. Awesome! He is our strength.

...in whom I will trust. Sometimes we might feel that we do all the time, but the reality is sometimes we can fall down in that as well. And those are the times we want to catch that quickly and be able to see it quickly. The times we're going through hardships and trials are the times we should really draw closer to God, to use the tool of prayer in a stronger way, or fasting, or whatever it is that we need to do at that time to receive help.

My shield... I often think about an orb of protection that God gives us. It's like, want this entire orb, yes, around myself, but the entirety of God's Church, everyone, that there is that power and strength and protection that God gives to us. And He gives us protection we're not even aware of in this world from a demonic world, from broadcasting. But you have to ask for that. Not necessarily every day, but you have to ask for it every once in a while, obviously. Powers that be out there that broadcast in the air, and sometimes you feel this stress and this pressure that you can't pinpoint, and then all of a sudden, "Ah ha" moment, there's power there.

They create stress. They create pressure. I don't know how else to describe it. And God will give us rest; He'll give us peace from those things. He will rebuke those kinds of things, but we have to look to Him. And sometimes He allows those things so that we can come to see it.

My shield, the horn of my salvation, my high tower. Stronghold. I will call upon the Eternal. And that's the key because that reveals the trust, the confidence, and the reliance on God as to whether we do that or not, especially in times of need. But in times, too, when things are going... I sometimes become more concerned when things are going along smoothly. That's when you have to be on guard more. Because if things go along smoothly for a long time, you know what the tendency is? Laodicea. It's easy. Things can go, seem like they're going along smoothly, and they're not. You have to be on guard spiritually. But that's something we have to cry out to God about. And again, confidence in God to help us in those things.

I will call upon the Eternal, who is to be praised. And that very word cries out that it's a matter of thankfulness. That's what it means to praise God. It's a matter of thankfulness and a response on our part to thank God that we have this ability to come before Him.

I hate getting ahead too far in some series. I'm working on a Feast series right now that some of these things, you can't help it but some things just kind of go together because it's God, it's God's word, God's way of life, and there are those things we receive from God in a powerful way. And yet, think upon this, the thankfulness we are to have toward God, He's to be praised, we've been talking about that here recently as well. And all these things are leading up to the Feast, so I have to be careful I don't get into those sermons. I have one and a quarter to go, so I'm getting close.

But it's awesome how God works with us, molds and fashions us, leads us. It's a process. It's a building process. Oftentimes crying out and asking for help just in that because no one can know what God's people need. God has to show that. It's a very basic thing. So again, always a matter of thankfulness to God for what He gives to us, for how He leads us, for how He molds and fashions us.

So shall I be saved from my enemies. And so, ultimately, when it's all said and done, no matter how many we might have at any particular time, and we've all experienced having them at different times in the Church. It's not a pleasant thing to go through. It's hard.

Well, we're going to go back and look at an incredible mindset, an example that's recorded about one of the kings of Judah. It's about Hezekiah. Many years ago, we did go through parts of this, and it'd be good to go through it again because it is an incredible story, and it is about a confidence and a trust in God that we can relate to. There are so many things in the Old Testament that are written to learn spiritual lessons from. The series I'm working on right now for the Feast. And it is an incredible thing to understand then how God works in this process of leading us, working with us.

And very physical stories, but with God's mind, understanding His plan and purpose, they're there to learn spiritual lessons from. They're not just stories. They're not just stories of the Bible. That's how the world treats it. That's even how a lot of people in the world and what their beliefs... It's nice stories. It's gotten to the point where some stories, like they don't even really believe they happened, like Noah and the ark, or that it happened exactly like it said. But it's a nice story; it's a nice story you might want to tell your children or something like that. No, there is so much to be learned—awesome—in all the stories that are in the Old Testament, truly, spiritual lessons that should be able to be learned. We should be able to go through and read different sections of different people's lives. They're not there just to give a history and a story just because they sound good or whatever, or they can be encouraging, but to learn from them for ourselves, to be inspired by spiritually.

2 Kings 18. This is in 2 Kings. We're going to begin in Chapter 18. **2 Kings 18:1 – Now, it came to pass in the third year of Hoshea the son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah, began to reign.** So, so often it'll go back and forth where it can until the northern tribes were no longer

there, when the ten tribes of Israel were conquered. But for a period of time there, obviously, they would give the chronology of things by telling what year that the opposite would have, whether it was to the north of Israel or whether it was Judah to the south.

He was twenty-five years old when he became king. Sometimes these things are a marvel to me. I know what I was like at twenty-five. Now, some of them were younger. But there were a lot of them that started ruling a nation when they were very young, early twenties, thirty, between there and thirty. It's like a little mind-boggling.

He was twenty-five years old when he began king, and he reigned twenty-nine years in Jerusalem. His mother's name was Abi, the daughter of Zechariah. And he did what was right in the sight of the Eternal, according to all that his father David had done. In other words, his forefather. And so again here, what an incredible example here of something to be said about anyone. That's why I've mentioned so often about that kind of heart. God said of him, "A man after My own heart." We all want to be that way. We all want to have that kind of mind and attitude toward God, to where He would say such a thing of us, that this is where our heart is.

He removed the high places and broke the pillars. This had to do with false gods and so forth. They were rampant in the region. So, so often this would happen even in Judah because some things would spill over from the north and other countries around as well, other nations around, and people would be drawn to other beliefs. This went back and forth at different times. Certain king would come along or a couple kings perhaps, and it wouldn't take long, and it'd go back to the way... It's kind of like... I won't even get into that, politics. But anyway, everybody thinks that something else is going to save them.

Verse 4—He removed the high places and broke the pillars, cut down the wooden image, and broke in pieces the brass serpent... I love this one. Amazing! **...the brass serpent that Moses had made.** This was nearly... This is right at seven hundred years later! They never destroyed it. Instead, they had a form of worship toward it. In Judah, there were people who held on to that particular image, copied it, to the brass serpent, the pole, and the snake that went around it.

Because if you remember when it was first made, it was a time that Israel had rebelled against God in the wilderness, and serpents went out and killed thousands of people, and finally, they were told, Moses was told to build this brass serpent and stand it erect. And anybody who came to look upon it, if they'd been bitten, would be healed. And so, they began to equate that symbol with healing. It's amazing to me! Things that are passed down that people have absolutely no knowledge of where they came from.

It reminds me of this, when you go to Ireland, and you see these harps (other words for it), on the back of the tail of a plane, Ryan Air, or you see some of the things around the government buildings, harps, harps, harps. And they have no idea where it came from. I asked someone over there one time, "Where do you think that people think this came from?" Guinness. Because it's on the Guinness beer can as well, the harp. In Ireland, they have no idea that it goes back to King David. No idea some of the things

through history and of Jeremiah—awesome—things that took place that are lost. And some people have actually just tried to bury it because they don't want certain things to be known or believed – like the lineage of the royal family and where it's from. Incredible!

And so, here is this brass serpent. Seven hundred years! This country has only been here for about two hundred and fifty now. Had a bit of a celebration on that, didn't they? So, think, this is a lot longer than that. You think of all the rulers that came along, all the things they experienced, the time of the Judges. It went on for a long time. And then finally, the time of the kings that began with Saul.

And so, he broke it in pieces. Why? Because people were still using it as a symbol. It was still looked to in a wrong way. It was to be used at one time and one time only as a matter of obedience, that if someone who had rebelled against God was bitten by a snake and would go and look upon that... Because it doesn't take long to be told something like this, "You can come and look upon this, and you can be healed." And after several thousand die, it's not so hard to say, "Okay, I'm going to give this a whirl." You know, people try all kinds of things.

I think of poison ivy, which I've been allergic to since I've been a teenager. And I'd get into it from time to time. I've tried about everything you can think of that people might suggest when it happens because it's very unpleasant. And I've done some stupid things along the way in that area too, and had to learn the hard way, "This doesn't work."

So, this is a pretty simple thing, and so they did. They came. But then it changed because they couldn't help themselves as carnal human beings to equate it with healing. It wasn't about God; it was about a very physical thing, to them, looking on a pole. I think of all the different people who look to different things like that, statues, and that crazy one that I've talked about, where they've almost... There's a big dent in the big toe; they've kissed it so much over hundreds and hundreds and hundreds and hundreds of years, over two thousand now, that same goofy statue.

...and broke in pieces the brass serpent that Moses had made; for until those days the children of Israel burned incense to it and called it Nehushtan. A piece of brass. And they worshipped it. So, not only was it this one here, but they had their replicas. That's what people do. They make their little replicas of whatever it is that is a symbol of whatever.

Anyway, I've always marveled at that one. Seven hundred years. And today, we see it almost every day, sometimes. You see an ambulance on the highway, there it is, there goes that brass serpent, snake around the pole. They've added a cross to it in some places, but anyway, sometimes it's just the pole and the snake curled around it. And you think... But people don't know where it came from. Where did that start? And if you were to ask, you're probably never going to get this answer. And if you had this answer, they're not going to believe it. It's like, "What are you...? Like to have a little bit of what you're smoking."

So, he took care of it, destroyed it, had it ground up, got rid of it.

Going on here in **verse 5—He trusted in the Eternal God of Israel**. He trusted in the things he'd been taught to this point in time. Now, so many of these, when they grew up and had certain influences in their life, especially if it was being from priests or whatever that had been given favor and teaching, and they might latch on to it, or from a mother, or whatever it might be, then this is the result after their choices. He was at a point where he trusted in God. He believed the various things that he'd been given. He believed to a point, whatever that point was, about God.

He trusted in the Eternal God of Israel, so that after him there was no one like him among all the kings of Judah. How much did God work with him, I don't know. Maybe a lot.

...nor who were before him. Incredible! Says a lot.

For he held fast to the Eternal. Thinking about another series now. I've got so many things I'm trying to work on to get ahead of time here, as far as sermons are concerned, before the Feast and then for the Feast.

This thing of holding fast, something you have to do all the time. You have to be convicted and committed to hold on to what God has given. You have to fight for it. Truly do. You can't become lax in it. Far too many people, even in God's Church, when they've gotten older, more matured (you would think), begin to lag off, begin to drift, and too often leave, are gone. It's happened throughout history. Horrible thing. It's something you do all the time until it's finished. You never quit. You keep fighting for what God has given because you believe God, because you believe what He says you have and what He has for you, because you believe and are convicted of the way of life that He's revealed, that there is only one way that produces real peace, and it's His. It's not anyone else's, and it's not any other religion! Incredible! God only has the power and the ability and the way to show that, and then to give the help to begin living it.

So, there was none before him like this, and none after him like this, **for he held fast to the Eternal; he did not depart from following Him.** That takes a lot of conviction, and it takes a lot of trust and a lot of confidence in what He's given, what God has given.

...but kept His commandments. You have to fight at that, at the pulls, the "lust of the flesh, the lust of the eyes, and the pride of life" that human beings have. It's our enemy, but it's in us all. It's our nature. It's a part of selfishness. We want what we want. We believe what we want to believe, and we don't want anyone else telling us how to do it or what to believe. We go to the internet, and we choose what we want to believe. We're guilty of that, too, at times, and then someone else will get something else, and then there's this conflict because they don't agree with each other and miss the mark, the point of it all.

But that's our human nature. We can become so convicted that we are right. That's where judgment is so horrible, when people begin to judge each other about how they're doing something, and "If you'd

just do it this way,” “If you’d just listen, you would be better, you’d be more enlightened.” Now, whether individuals would say that directly, but in here, this is what too often is believed.

...but kept His commandments which the Eternal had commanded Moses. The Eternal was with him.

It’s a beautiful thing. I think, sometimes it’s difficult for us to grasp how much we’ve been given, that the Eternal, Yahweh Elohim, is with us. Not just with us but in us through the power of His holy spirit. But that’s why Joshua died, so that He and Joshua could dwell in us through the power of the holy spirit. To me, that’s a marvel, one of the most awesome things that God has ever revealed to mankind, truly.

...he prospered wherever he went. Why? Because he obeyed God, he lived according to God’s way. And that produces prosperity; it produces fruit.

And he revolted against the king of Assyria and did not serve him. Because his mind was set to serving God. He was trusting in God. So, that region of the world, as it’s talking about in this time, had been suffering. They had suffered to the north, obviously, and Assyria and the threats that they gave to different ones around the region, and the conquering that they did; well, he relied on God. He trusted in God. He had confidence in God. So, in other words, he quit serving him, quit giving to him that which some of these kings required or demanded, or they would come in and conquer them, destroy them.

Verse 8—He subdued the Philistines, as far as Gaza and its territory, from watchtower to fortified city.

So, God was with him in blessing him in this process because of his attitude of cleaning up the nation, of getting rid of all the false idols and things of worship, and so forth, even down to the various things that were among them from them in the sense of this little brass serpent on a pole.

Verse 9—Now it came to pass in the fourth year (twenty-nine years old). He had to make some pretty strong decisions. You have to start making them as soon as you are called, whatever that age is. And sometimes, if you’re that blessed that it starts out when you are young, that’s an awesome thing. Because the older you are, sometimes, the more difficult it is to conquer, to fight the battle. But God gives the help no matter what age we are. But to me, it’s a marvel that that can begin at a very young age. Twenty-nine.

In the fourth year of King Hezekiah, which was the seventh year of Hoshea the son of Elah, king of Israel, that Shalmaneser, king of Assyria, came up against Samaria and besieged it. That’s Israel, Samaria. This is when they were... Assyria came down and began to conquer, and eventually took them captive into the north, into Europe, ten tribes, and they became known as the lost ten tribes.

I still think of that night that I mentioned last week, when I went home, sat down, was told about it, believed it. How can you believe such a thing? It’s just in your mind, and you know it’s true. Incredible! When God calls us, when God works with us, He communicates things to the mind—awesome—a knowing.

So, here it is, Samaria. So, this is the one who came down then, began to conquer Israel to the north. They're calling it Samaria, that's the region where Israel was, and began to take them captive in time.

And so again here, this Shalmaneser, king of Assyria, came up against Samaria, besieged it. So, it began the process of working to conquer it. **And at the end of three years, they took it.** So, it was a three-year battle that they continued to send soldiers and build up fortifications against cities and fortifications that Israel had, to destroy them.

In the sixth year of Hezekiah, now aged thirty-one, that is, the ninth year of Hoshea king of Israel, Samaria was taken. So, the last king of Israel. So, only Judah was to continue past this period of time. That's why there is so much ignorance in religion when people don't understand there's a difference between Israel and Judah. And the nation of Israel today, made up of primarily the tribe of Judah. What an awesome thing that we grasp and comprehend such things. And that the others?

Then the king of Assyria carried Israel away captive to Assyria, to the north. That was his practice. He would root up people, take them captive into another region, and found that that was a method for him, for them, of conquering others, that there were others that tried other things. They would come and conquer a people and try to make them subject. I think of when they came down and took Judah as well, finally, to Babylon. Babylon came down and conquered them and took them captive as a whole. So, a lot of times, people were transported to different areas, not just left where they were. And then they lose their identity. They lose their past.

That's why it's such an incredible history about Judah, that they were able to go back to recapture things of their past. Israel never was allowed to go back. They lost over time; it doesn't take that long to begin losing it. One generation after another, and you're in a different land, different marriages take place, people intermingle, they learn the same language. It's a great way of conquering people in a carnal, physical world.

Then the king of Assyria carried Israel away captive to Assyria and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes, because they did not obey the voice of the Eternal their God, but transgressed His covenant and all that Moses the servant of the Eternal had commanded; and they would neither hear nor do them.

So again here, we know the history of Israel and what they did. They didn't obey God. From the moment they set up their kingdom to the north, the very first king, from that point on, it talks about the kings that followed, and it says, "They walked in the ways of Jeroboam, the son of Nebat." Because he was the first king of Israel, and right away he began to change worship, times of worship. He changed from the Sabbath to Sunday worship because of the sun god and worship of the sun god in that region of the world.

He began to change Holy Days to different times of the year as well. And it makes it very clear in scripture the reason he did these things. He had certain feasts, if you will, festivities that would take place in the north because he didn't want people to go back down to Judah, which they were prone to do or would otherwise have done because of that relationship of the past with Jerusalem and with the temple, and of ability to go down there and worship God in those times. Because that's what people did back then, they would come in for those Holy Days. Different ones would make pilgrimages, if you will, and come to worship before God.

And so Jeroboam, right there in the very beginning, realized this is a detriment to him, a threat to him as being king, and he didn't want that to happen, so he began to change everything about and began to mix God in with their religions up in the north.

So, they were so far away from God that God told them what He was going to do, that they'd be taken captive, and they would lose their identity. Awesome stories! These really are awesome stories. They lost their identity of who they were. I think of Judah. The only reason that people know as a whole who the Jews are to this day is because they didn't do what Israel did. Even though they haven't done it perfectly by any measure, keeping the Sabbath and the Holy Days as they should have, they kept them, they acknowledged them on a physical plane. And because of that, they were able to continue on. They were only taken into captivity for seventy years. And they were allowed to come back then and begin to repopulate the region of Judah.

And so again, because they did not obey, God let the king of Assyria – not just let him, but worked it out to where he could conquer them. God is almighty and all-powerful. He causes nations to rise and nations to fall, and He allows evil nations to exist for a purpose and for a reason. So we have six thousand years of witness of what mankind is really like when it's all said and done. And we cannot govern ourselves God's way. No human being – no human being has ever been able to without God's help. And the best of governments have been those who have yielded to God, like King David, like Hezekiah.

Verse 13—Then, in the fourteenth year of Hezekiah, Sennacherib, king of Assyria, came up against all the fortified cities of Judah and took them. So, God allowed him to come in here and begin doing these things. **Then Hezekiah, the king of Judah, sent to the king of Assyria at Lachish, saying, I have done wrong; turn away from me.** So, trying to make a peace, trying to acknowledge something here in hopes that they would take their armies away.

...whatever you impose on me, I will pay. Now, the king of Assyria assessed Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. So Hezekiah gave all the silver that was found in the house of the Eternal and in the treasuries of the king's house. At that time, Hezekiah stripped the doors of the temple of the Eternal, and the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria. Trying to save his nation, trying to save the people. That was his motivation, his desire.

Some can find fault and say, “Well, that should never have been done.” He was king, and he had to make a choice. Was it the best choice? But this isn’t over with, and God allows it to go further. Because this didn’t stop; other things happened because there were things that had to be brought to the surface so that he could see, so that he could grow. That’s how God works with us.

Then the king of Assyria sent the Tartan, who is the commander-in-chief, **the Rabsaris**, kind of a chief officer, **and the Rabshakeh**, an official representative who would bring the word of the king or the invading force, of what was given to them, to Jerusalem, to the king.

So, it says, **from Lachish**. This is where he was gathered. He had his armies, the Assyrians did. **...with a great army against Jerusalem**. So, he had come down; this wasn’t over with. **...to King Hezekiah**. So, it didn’t stop, it didn’t end. They were willing to pay all these things and bring these things forth, and yet there was more to go through here.

It says, **Now, they went up and came to Jerusalem. And when they had come up, they went and stood by the aqueduct from the upper pool, which was on the highway of the Fuller’s Field. Now, when they had called to the king, Eliakim, the son of Hilkiah, who was over the household, Shebna, the scribe, and Joah, the son of Asaph, the recorder, came out to them**. So, only certain ones came out to hear what was said, to approach the Assyrians, if you will, of those who came forth with the message. And those who represented then both, Judah and Assyria, were gathered there.

Then it says, **Then Rabshakeh**, this official representative, **said to them, Now tell Hezekiah, Thus says the great king, the king of Assyria...** So, he’s there to give this message; he’s representing him. **What confidence is this in which you trust?** This is what it had to come down to. This is what it’s all about. **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, it hadn’t been dropped; this hadn’t been stopped.

Now look! You are trusting in the staff of this broken reed, Egypt. So, there was a relationship then between Judah and Egypt. They had peace between them, and he’s bringing this up and he’s telling them, “Egypt isn’t going to save you.” Amazing how these things go on and on in time. Think of what’s going on in Ukraine and all these things that go back and forth. And always been that way, generation after generation after generation.

Look! You are trusting in the staff of this broken reed, Egypt, on which if a man leans, it will go into the hand and pierce it. So is Pharaoh king of Egypt to all who trust in him. But if you say to me, We trust in the Eternal our God... So, in other words, they’re throwing this out here, “You talk about your God, and if you say it’s not in Egypt, then who is it you’re trusting in?” This is what they’re throwing out here.

...is it not He whose high places and whose altars Hezekiah has taken away, and said to Judah and Jerusalem, You shall worship before the altar in Jerusalem? So again here, it’s just throwing different things out here about who do you really trust in. “Here is a massive army ready to destroy you, and who

is this God that you trust in? You've destroyed a lot of the places of worship and the places that have been looked up to by your people, so what's happening?"

Because they couldn't distinguish between gods and many gods, and the God of Judah, if you will. And to them, it was just anything that was there having to do with any kind of god. And so, if he destroyed various things, it's like, "You've already destroyed some of the gods that are there, so what are you doing now? You're trusting in this one that's called the Eternal?" That's basically the attitude, the mindset that's going back and forth here, and he's having to listen to all this.

Because foreigners never understand. Those who aren't a part of the Church of God don't understand, they don't comprehend, they don't grasp, and they can't. And so it was with things about Judah and the like, that they don't understand. They didn't understand then what they were doing, why they were doing it. It was just weird to them because it was different from what they had and what they believed.

You shall worship before this altar in Jerusalem? "Is that what you're going to do?" **Now, therefore, I urge you, give a pledge to my master, the king of Assyria, and I will give you two thousand horses—if you are able on your part to put riders on them!** So, it's like, "We're going to destroy you." They're trying to break them down, and anyone who hears them, because these things were hollered out back and forth. And this is a part of what's going on. And so, he's making fun of them, making fun of the king, making fun of the people.

And that's why it goes on to say here, it says, **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? Have I now come up without the Eternal against this place to destroy it?** So, it's like, "Didn't I do this already? Don't I have this ability and power? Haven't I already come up here and the Eternal hasn't helped me, so is He going to help you against me?"

The Eternal said to me, Go up against this land, and destroy it. He's lying. You know, they're just trying to break down the people who are listening and break down any kind of trust or confidence they might have, wear them down by this constant barrage of words and lies.

Then Eliakim, the son of Hilkiah, Shebna, and Joah, said to the Rabshakeh, Please speak to your servants in Aramaic. So, it's interesting to know why he did this. "We don't want others to hear what you're saying," so that's why he's making this request. **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.** Because again, when it comes time for war, they don't want people who are cowering, people who are scared, people who are fearful, people who can't do what's going to be needed when it comes time. And so, this is what their concern was, that they're hearing these words that do tend to tear down confidence at a time like this, when you see a massive army gathered against you, and knowing of things that have happened in history and what they already did to their neighbors to the north, to Israel.

But the Rabshakeh said to them, Has my master sent me to your master and to you to speak in these words, and not to the men who sit on the wall, who will eat and drink their own waste with you? Nice guy. It's like, "You're going to have this total surrounding. You're not going to have any food." That's what they did a lot of times; they'd go in, and there is no ability to bring any more food in. So, this is what he's insinuating: that they're going to eat their own waste.

Then the Rabshakeh stood and called out with a loud voice in Hebrew. So, he just wanted to add more to it now, **and spoke, saying, Hear the word of the great king, the king of Assyria! Thus says the king...** And there had to be fear. I mean, to know that you're so outnumbered, to know that already they've already taken Israel to the north, and now they're down to take you and have already taken many of the cities in northern Judah.

Thus says the king, Do not let Hezekiah deceive you, "Don't listen to him," for he will not be able to deliver you from his hand (from the king of Assyria). **...nor let Hezekiah make you trust in the Eternal, saying, The Eternal will surely deliver us.** But this put them to the test. Especially Hezekiah, because this isn't a small thing. As young as he was and what he saw, the potential of what was there, time to make choices and decisions.

When I think of that, I think of the Apostasy and what took place. Time to make decisions. Better make them right; better seek help to make them right.

...saying that, The Eternal will surely deliver us; this city shall not be given into the hand of the king of Assyria. So, if Hezekiah says that, that you're trusting in the Eternal and that He'll protect you, don't listen to him.

Do not listen to Hezekiah, for thus says the king of Assyria: Trust me in coming out to me. So, says here in some translations about "making a present." That's not what he's talking about. That's not what it says at all in Hebrew. He's telling them, literally, the word is, "Trust me." That's what the king of Assyria is saying. That's what they're saying that he said.

...Trust me in coming out to me, that everyone of you eat from his own vine and everyone from his own fig tree. So, if you'll just come out, surrender, then it'll be okay for you and you'll be able to have your own crops, you'll be able to eat from your own vine, you'll be able to have your own land and safety. **...and every one of you drink water from their own cistern.** So, everything will be good; you don't have to worry if you trust in them. All they have to do is just look at what happened to the ones in the north. They were taken away.

...until I come to take you away to a land like your own, a land of grain and new wine. So, at least they went on and told the rest of the story here. So, you can do this, you don't have to fight, you don't have to lose life, and you can surrender, and you'll not be harmed, you'll be able to drink of your own cistern, eat the fruit of your own land until this takes place.

...a land of bread and vineyards, a land of olive groves and honey, that you may live and not die. But do not listen to Hezekiah, unless he persuades you, saying, The Eternal will deliver us. You think he might have had a little help? Things like this that have happened at times, there are powers that be that have fought, that influence leaders, and so forth, in the world, and it's been that way for a long, long time. A lot of these things are revealed in the book of Daniel and some of the wars that went on, and some of the things that took place, and how angelic beings, including Gabriel and Michael, and the things that they were involved in back at that particular time.

And spirit powers that battle, I don't understand those things, but God allowed them to be involved in such things, and it had to do with human beings, it had to do with wars that were being fought. You think of some of the minds of some people, of things that they have done, minds like Hitler. Insanity, out of their minds. To do what they do, to destroy so many, to have such little value for any kind of life, any kind of feeling?

That's why I hate going through some of the castles in past time and some of the places because they all have these places where there are areas of torture. And even in religion, they've done this. Even in religion, priests and so-called great leaders have allowed others to be tortured in hideous and sick, and perverted ways, and you think, how could a human mind do that? Well, it can. It can become so evil itself that it can be influenced to do those kinds of things. Some of the kinds of things they did, some of the tools that they used, it's unbelievable that a human being could do that to another human being. But it's happened over and over and over again, century after century after century of mankind. Incredible!

Verse 33—Have any of the gods of the nations ever delivered its land from the hand of the king of Assyria? So, they already knew the answer to that one. They knew that wherever Assyria went, Assyria won and nations were taken captive, primarily, the big one up north of them, Israel itself.

Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim and Hena, and Ivah? Indeed, have they delivered Samaria (again, speaking of Israel) **from my hand?** All these gods that these other nations have worshipped, including Israel to the north.

Who among all the gods of the lands have delivered their countries from my hand? So, this is the message from the king of Assyria to those on the wall and to those who would go back to Hezekiah. ... **that the Eternal should deliver Jerusalem from my hand? But the people held their peace and did not answer him a word; for the king's commandment was, Do not answer him.** Pretty shrewd. Had help. No point in it.

Then Eliakim, the son of Hilkiah, 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 the Rabshakeh. So again, when you're tearing your clothes, it's a matter of being in that state of humility, of fast, striving to humble yourself. And so, this was their mind, their attitude.

2 Kings 19:1—Then so it was, when King Hezekiah heard it, that he tore his clothes, covered himself with sackcloth... So, here it is: what is he doing? What were they doing? They were looking to God. They were turning to God immediately because this is who they wanted to trust in, this is who they wanted to have confidence in to deliver them from the king of Assyria. So, they did look to God. That was their attitude and their mind. And they immediately sought to humble themselves before God and seek His help. Because that's what this is about, it's about fasting, it's about prayer to the Great God.

And it says, **and went into the house of the Eternal.** So, this is where they went right away and began to pray and do their part, in that respect.

Then he sent Eliakim, who was over the household, Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet, the son of Amoz. So, here it was, Isaiah's period of time where he prophesied, and the book written accordingly. But it was through this part of time as well, now with King Hezekiah.

And they said to him, Thus says Hezekiah... So, the king wasn't presumptuous in any fashion or form. Some kings were. They took it upon themselves to make decisions, like Saul did, and others did as well, of those things pertaining to God in a relationship with God. And he knew that he didn't have a direct relationship to God. He knew that it was through Isaiah, that Isaiah had that relationship, and that was where he was to go. And so, he did it. There is a lot said there.

Sometimes in God's Church, I think of the apostle and what happened, and what happened in the ministry, and they lost sight of the fact of who he was, God's servant. And if people understand those things and believe God, believe what it says in Ephesians and other places about the structure of His own Church and how it functions and how it works, and how God works...and not just how God works, but if we understand that's how God works, it's how God's spirit works. Awesome, to comprehend that.

That's why I always marvel at the people who come up with the jewel that says, "No man is going to tell me what to do." Well, if it comes from God, you'd better listen, you know, because that's how God works. That's the stupidest remark that so many in times past in God's Church have made. Really dumb, dumb, dumb. They lost it long before they'd made such comments. Incredible. It's insanity. It's without God's spirit totally. That just reflects the truth of that, without God's spirit. Because there's a way that God works.

And so, Hezekiah, who was the king and the ruler of Judah, humbled himself, and they asked Isaiah for help between them and God. Incredible!

And they said to him, Thus says Hezekiah, This day is a day of trouble, and rebuke, and blasphemy; for the children have come to birth, but there is no strength to bring them forth. It may be that the Eternal your God will hear all the words of the Rabshakeh, whom the king of Assyria has sent to reproach the living God, and will rebuke the words which the Eternal your God has heard. So, pretty

bold but true. Awesome! Bold enough just to say it as it is. He understood it. He saw it. He grasped it. He comprehended it. He had confidence in it because he had confidence in God and what God had revealed to them, and that's where he was putting his trust. This is doing a lot right here at this moment in time.

None of us have been in a position like this, of this scale. I can't... You know, all those lives, a king, incredible. Now, we're tried and tested in different ways, and yes, we do go through things, but on a spiritual plane. But his was spiritual as well, how he was being worked with, how he was being led and guided, God giving him help.

And so, he's saying here, "What they have said out there was against God." It wasn't about Hezekiah. He knew that. Because they were God's. He believed that. "We are Your people." And so, this was his attitude of mind, "Look what they have said to God!" Because that's the bottom line. And God has heard their words. And so, they're telling Isaiah this and more.

Therefore, lift up your prayer for the remnant that is left. Because all the north has been destroyed, speaking of Israel, and some of the north in Judah has now been destroyed, and now they're coming for Jerusalem and the rest of the nation.

So the servants of King Hezekiah came to Isaiah. Now, Isaiah said to them, Thus you shall say to your master, Thus says the Eternal... This is awesome. Things that God gave in the manner that He did in the mind by the power of His holy spirit to communicate things to Isaiah: **Do not be afraid of the words which you have heard, with which the servants of the king of Assyria have blasphemed Me.** And so, this is a tremendous booster right there. Can you imagine? You're putting your confidence and trust in God, and God is letting you know, "Yes, I did hear, and yes, you don't have to worry about a thing." In essence, "It's My battle."

Verse 7—Behold, I will send a spirit upon him, and he will hear a rumor and return to his own land. So, he not only tells Isaiah here...told by God and Isaiah then telling them to take this back to the king. So, not only telling them that they don't have to worry, but He's telling them the manner that's going to be worked out. And as you read the story here, it's not all immediate, but it comes to pass. God fulfills it His way, and some things of that nature are done to try as well.

Are we going to continue on trusting, relying on, depending upon, having confidence, even though it takes time to go through it, you will receive your answer, you will receive help. If you understand your God's, who can... It's like it says, "Who can be against us?" Paul spoke of that. Others spoke of that. If you know, if you have the confidence of what God has given you to believe and to see in your mind, that you know came from Him, that there is no other way to know and understand such things to the magnitude and the means you do. Awesome!

I will cause him to fall by the sword in his own land. Then the Rabshakeh returned and found the king of Assyria warring against Libnah, and he heard that he had departed from Lachish. So, now they had

been down to Jerusalem, but they started out in Lachish, where the armies were gathered together, and now he's found that they have moved on in another area of battle. And so, this is what the story is telling.

Now, the king heard concerning Tirhakah, king of Ethiopia... So, this is something he heard. This is what it's telling here. **Look, he has come out to make war with you. So he again sent messengers to Hezekiah, saying, Thus you shall speak to Hezekiah king of Judah, saying: Do not let your God in whom you trust deceive you.** So again, this message is going back and forth. They're hearing these other things that are taking place, king of Ethiopia now has risen up—this is what he's heard; doesn't mean it's true—and they're coming up against Assyria. And so, that has to be taken care of. This is in the mind. And so, he sends messengers back and tries to keep them in a certain place without encouragement, that they're still going to come up against them and so forth.

So, it says here, **Do not let your God in whom you trust deceive you, saying, Jerusalem shall not be given into 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 will you be delivered?** "You think you're going to be delivered? All these other nations have been conquered."

Have the gods of the nations delivered those whom my fathers have destroyed, Gozan and Haran and Rezep, and the people of Eden who were in Telassar? Where is the king of Hamath, the king of Arpad, and the king of the city of Sepharvaim, Hena, and Ivah?

And Hezekiah received the letter from the hand of the messengers, and read it. Now, Hezekiah went up to the house of the Eternal, and spread it before the Eternal. So again here, another message, another moment in time.

You know, sometimes there are battles. It's one thing to have a physical battle like this, is before you that's possibly going to take place, but this is where the biggest battle takes place. It's in the mind. What are you going to do and how are you going to do it, and how much are you going to let it torment you? How much are you going to be at peace? Are you going...? Because this has to do with trusting in God, a confidence in God. And the greater that confidence and trust is, the less those kinds of things are going to bother. Truly. It's just a knowing, a trust. And that's what we seek to grow in.

Because we're going to go through some very hard times. Don't know how far they are out ahead of us yet. As I've said already been waiting to hear news when they say, "Peace, peace." But that might not even be said in that context, so there are things we don't fully know and understand. But we see what the world is doing, what China is doing, what Russia is doing, and now they're coming together in talks for a period of time. And now India is going up there to be a part of that because they've had their feathers ruffled, a time when they were more of an ally, and now, it's showing in essence, this could totally change things in that region of the world just because of what India is doing. Massive armies, massive nuclear power.

When this starts happening, it's going to be horrific. And though we know it, we don't know it. It's one thing to know something is going to come to pass; it's another thing to have to live through it. You're going to have to live things like this, truly. You're going to want to live things like this, to go before God any time that things are happening, that a person feels that this is greater, and to know, yes, it is greater than you. And that's what it's about. It's about relying on, trusting in, having confidence in God. It's one thing to say that "My life is in God's hands," it's another thing to live it.

Then Hezekiah prayed before the Eternal, and said, O Eternal God of Israel, who dwells between the cherubim... So, why does he say this? Well, because of that figure on top of the ark of the two angelic beings representative of Gabriel and Michael, and that power that's in the angelic realm, the archangels, and that God spoke to them from that location. That's how God spoke. That's where the voice came from; it came out from between the top of the ark, and they heard whatever was given to them at any time when God spoke to them. And so, that's why he's saying, "You who dwell between the cherubim." So, knowing it's physical, but knowing it represents that which is of God from heaven.

You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth. You know, just right there, "You alone," not "You three." Some of the things we sometimes have skipped over in times past and have not... They don't even ring. This should ring. It's true. One God. That's why there are so many... I don't want to even go into that.

Incline Your ear, O Eternal, and hear; open Your eyes, O Eternal, and see. Right away, when you're praying to God, you know that He hears, and you know that He sees. You're not telling anything new to God. But it's about self, and it's about our response to God. And God wants to hear that from us, whatever it is, whether it be Hezekiah and what he went through, what we go through in our lives day by day.

So again, **Open Your eyes, O Eternal, and see; and hear the words of Sennacherib, which he has sent to reproach the living God.** So, he laid this before Him. God already knew what was in it, but he's just praying from his heart, what's in his mind. See, here it is, and he wants to pray to Him about it, talk to Him about it.

Truly, Eternal, the kings of Assyria have laid waste the nations and their lands, and have cast their gods into the fire; for they were not gods, but the work of men's hands—wood and stone. That's all they were. Great understanding. **Therefore, they destroyed them. Now, therefore, O Eternal, our God...** We should pray like this from time to time in things we go through in our lives, be able to have that kind of a conversation with God.

O Eternal, our God, I pray, save us from his hand, that all the kingdoms of the earth may know that You are the Lord God, You alone. Awesome! **Then Isaiah, the son of Amoz, sent to Hezekiah, saying, Thus says the Eternal God of Israel...** So again, Isaiah becomes involved and lets him know what God has said. **Because you have prayed to Me against Sennacherib, the king of Assyria, I have heard. This is the word**

which the Eternal has spoken concerning him: The virgin, the daughter of Zion, has despised you, laughed you to scorn. The daughter of Jerusalem has shaken her head behind your back! Whom have you reproached and blasphemed? So again, what's this about? It's about how He's addressing things about the king of Assyria.

Whom have you reproached and blasphemed? Against whom have you raised your voice, and lifted up your eyes on high? Against the Holy One of Israel. God's saying, "I know. I heard you, and I know what he's done, and I know he's spoken against Me. It's about Me." So, "You are mine." So, this has to give tremendous confidence; it truly does.

Now, we're taught these things, we know these things, so these things should be in us on a spiritual plane, if you understand what I'm saying. It's not a matter of being brought to this point and then talking about or seeing them and seeing them put to practice, but believing them and knowing them because we know who we are. That has to do with believing God.

That's not just about certain various truths. It's about God, because they're all about God. They reveal the mind of God, the being of God, and His desire for His people. Awesome!

By your messengers, you have reproached the Lord and said, By the multitude of my chariots I have come up to the height of the mountains, to the limits of Lebanon. I will cut down all the tall cedars and its choice cypress trees; I will enter the extremity of its borders, and to its fruitful forest. So, He's saying, "This is what you're saying, king of Assyria, that you can go up and do these things and take what you want." **I have dug wells and drunk foreign waters, and with the soles of my feet I have dried up the brooks of defense.** So, He's saying, "This is what you're saying, this is your attitude, and you're doing these things."

Did you not hear long ago that I made it, from ancient times that I formed it? "All these things that you want, I made them." **Now I have brought it to pass that you should be for crushing fortified cities into heaps of ruins.** Saying, "I gave you that ability. I have given you that power. You have not done it on your own."

So again, on a physical world, God has raised up leaders and He's taken down leaders over and over again for His own purpose and what He's working out in the manner He's working it out. Things that human beings as a whole can't even begin to comprehend until they begin to have and share in the very mind and being of God, and He begins to reveal those things. He's dealing with a very carnal (as He has for six thousand years), carnal, physical world. But He still rules. He allows mankind to rule himself to a point, unless He intervenes to do something else, to cause something else to come to pass. But again...

Therefore, their inhabitants have little power. So, in other words, "I formed it. Now I have brought it to pass that you should be for crushing fortified cities and heaps of ruins; therefore, their inhabitants have little power." Because it's about God. "It's not about you, king."

They were dismayed and confounded; they were as the grass of the field and the green herb, as the grass on the housetops and grain blighted before it is grown. So again here, just thinking about what God was doing, He raised him up, gave him the power that He did for the very purpose of Assyria taking Israel captive. He gave that power to him because God's determination was that at a certain time, exactly in His time, He was going to allow, not just allow but have Israel taken captive, and they were to lose their identity of who they were. They were not to know God in the manner that they had before. They were going to lose it. It was going to be taken from them. Not that they had any by this point in time anyway. That's why they were taken captive, even more so, because they had so defiled themselves. And so, God was passing out judgment as to what should happen to them.

But I know your dwelling place, your going out and your coming in, and your rage against Me. Think he's a believer? Absolutely not. But God still told him. This is the message that was going to go to him.

Because your rage against Me and your tumult have come up to My ears, therefore, I will put My hook in your nose and My bridle upon your lips, and I will turn you back by the way which you came. Pretty strong. The hook in the nose like a bull that's being led around because they put that hook in there and then put a thing to pull it, because you have their attention and they're more likely to follow.

A bridle on a horse. Sometimes, the worse, more self-willed they are, the worst kind of a bridle sometimes that people have used. They have something called a hackamore. I think it's called the hackamore, hackamore. I can't remember now, but I think it's the hackamore. But it literally goes even under the chin, not just through the mouth of a horse. But there is that part that goes underneath, and sometimes they put spike-type things there, that when you pull back on the reins, you don't have to pull very much, and it should get the horse's attention. And if you pull back a lot, you definitely have their attention. So, that's how mankind rules various things, and even with animals and so forth. And this is what God is telling him, "I'm going to put the bridle in your mouth. I'm going to put the hook in your nose, and I'm going to lead you where you don't want to go," basically. "I'll take care of you. I'll deal with you." Awesome!

And now, he goes on to tell Hezekiah. This is to Hezekiah: **This shall be a sign to you, to Hezekiah, You will eat this year such as is grown of itself, and in the second year what springs up from the same.** So, there are going to be things that continue on, but you're going to have this ability. They're not going to come in and destroy you.

Also in the third year sow and reap. So, it's going to get better. Now you can go out, **sow and reap, plant vineyards and eat the fruit of them. Then the remnant who have escaped of the house of Judah shall again take root downward, and bear fruit upward.** This is a...not going to get into it, but this is another prophetic matter that was made that has to deal with things that were to happen later on as well.

But anyway, for here, right here, it's talking about what was going to take place, what was going to happen. And so again, giving encouragement and strength to Hezekiah for having had confidence in God,

trust in God. And God is letting him know, “This is what I’m going to do, and this is how things are going to come to pass now. It’s going to take some time, but things are going to go back to normal.”

For out of Jerusalem shall go a remnant, and those who escape from Mount Zion. The zeal of the Eternal of hosts will do this. This wasn’t just about them. This is for different times in history as well, that’s candidly, been for us as well, something that God has done and performed by His power. And that’s something we need to be able to see on a spiritual plane.

Verse 32—Therefore, thus says the Eternal concerning the king of Assyria: He will not come into this city, nor shoot an arrow there, nor come before it with shield, nor build a siege mound against it. By the way that he came, by the same will he return; and he will not come into this city, says the Eternal. For I will defend this city, to save it for My own sake and for My servant David’s sake. How much more God’s own Church, God’s own people? I hope we understand and see that.

Now, it came to pass on a certain night that the angel of the Eternal went out and killed in the camp of the Assyrians one hundred and eighty-five thousand. One night. Awesome! God is showing He is God, and He passed that judgment against the king of Assyria and his armies.

So, when people rose up early in the morning, there were the corpses—all dead. So Sennacherib, king of Assyria, departed and went away, returned, and remained in Nineveh. Now, it came to pass as he was worshiping in the temple of Nisroch, his god, that his sons Adrammelech and Sharezer struck him down with the sword; and they escaped into the land of Ararat. Then Esarhaddon, his son, reigned in his place. So, everything that God said earlier came to pass exactly in the manner He said it would. Incredible!

One more Psalm, Psalm 62, then we’ll close today. To me, that’s an incredible story of a trust. Because that’s what it’s about. It’s about a trust and a confidence in God, looking to God to deliver, and how you go about that. It’s all there, all the things that have been commented on. Not just a physical thing that took place, but that which we can learn from spiritually in our own lives, and how to apply it.

Psalm 62:5—My soul, wait only upon God. So the person speaking as they are one would pray themselves, that this is what I live, or this is what I will live before God, in other words, that I will stand still only upon God, wait upon God.

...for my expectation—the word for “hope/focus” if you will—**is from Him.** You know, we receive these things from God, and yet it’s up to us to exercise them and pray about them. Awesome!

He alone is my rock and my salvation. How many places in the Old Testament do you find this over and over again, people speaking, praying in this manner, that this is how we should see God. It’s not just a matter of reading the story; it’s a matter of believing it because it’s personal. It’s about a relationship each one of us, we should have then toward God.

So, **my rock and my salvation, my defense**, if you will, “fortress.” **I will not be moved.** Not be shaken, no matter what comes along. Would that we could always remember that. Because hard times are coming, difficult times are coming, and we have to be prepared for them spiritually.

In God is my salvation and my glory. The rock of my strength and my refuge is in God. Everyone should be able to say that because it’s real. Not because they’re words, but because you really believe them about God.

Trust in Him at all times, you people; pour out your heart before Him. That’s what God wants. God knows what’s in here, but He wants us to pour out our own heart in our own words. That’s what we do in prayer, as to what you’re feeling, what you’re going through. That relationship that you have with Him, He wants to hear those things from you. You can’t just say, “Well, He knows.” No, you’ve got to say it because it’s about a relationship and it’s strengthened through that process on a spiritual plane.

Pour out your heart before Him. God is a refuge for us.