

Will We Trust in God?

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I think we all know that U.S. coins and U.S. bills have a quote on them. It says, "In God We Trust." It's ironic that today, most Americans have more trust in the bills and the coins than they do in God. Americans have more trust in our way of life, you know, democracy, baseball, apple pie, our military. They trust more so in that than they do in God.

Let's see what God says about Israel. Let's turn to Hosea, chapter 10. We will read just one verse. We know that this was directed at Ancient Israel, but we also know that in many ways we are modern-day Israel, and this can apply to us.

Hosea 10:13. *You [Israel] have plowed wickedness; you have reaped iniquity. You have eaten the fruit of lies, because you trusted in your own way, In the multitude of your mighty men. (NKJV)*

That is so true today. We trust in our institutions, our military, our way of life or whatever. It's depressing because most Americans and Canadians don't know God, much less, trust God.

There is an effort in the western world today, that we are all aware of, to removing God from our society. It starts at the top of the government, from the president on down, of removing God from our society. What we see today is only the beginning. We see the promotion of false religion. Islam is a good example. We see the promotion of atheism in our colleges and universities. We see the persecution of true religion, not only here, but all over the world. Because of all this, as we look into the future, the handwriting is on the wall. Our faith is going to be tested as never before. So, the big question is, leading into the title of the sermon ...

Will We Trust in God?

Not just saying the words, but will we completely and totally trust in God? When the chips are down, will we do that?

Point 1: We need to define what we are talking about.

If you asked ten people to give a definition of "trust," you would probably get ten different definitions. I like to use the Webster's 1828 Dictionary. It's in print. You can buy it at Christian book distributors or other places like that. 1828 takes us within twenty years of being half way to 1611, when the King James Bible was published. Their definition of "trust" (obviously it's both a verb and a noun); the noun means *confidence*. The verb means to *place confidence in*.

We're going to cover the Hebrew and Greek definitions of "trust" as we get to the appropriate scriptures, but I think we get the picture that trusting in God means putting our total confidence in Him.

So in the first point, we just wanted to define our terms. Now that leads us to the second point.

Point 2: Let's spend some time and look at God's promises to those who trust Him.

We're going to cover two big areas, God's promises to those who trust Him. We will cover the scriptures that prove this.

First Promise: He will shield and defend those who trust in Him.

Let's turn to Proverbs 30 and look at verse 5. Of course, to Ancient Israel, when they would mention a shield, it had a lot more meaning than a shield does to us today. They fought with shields. We don't do that today.

Proverbs 30:5. Every word of God is pure ... (NKJV)

We need to remember that.

5b) ... He is a shield to those who put their trust in Him. (NKJV)

The Hebrew word for "shield" is very interesting. It is Strong's 4043, and it means *figuratively to be a protector*. It also has another definition. On the surface, the other definition seems to have no relationship. It means *the scaly hide of a crocodile*. So if you can imagine building a shield out of the scaly hide of a crocodile, then that would kind of give us an idea of the toughness of a shield relative to how God shields us.

There are several definitions for the word "trust," both in the Old and New Testament. The Hebrew word for "trust" here is Strong's 2620. I'll keep referring to 2620 as we come across it. It means to *flee for protection, to have hope or to make a refuge*. So what we're being told in this verse is that God will be a shield to those who look to Him. Those who look to Him for a refuge from the world or troubles or problems or evil. He will be a shield for those who want protection. If we ask for that and if we trust Him for that, He will be that shield.

With that in mind, let's go to Psalm 91. David is talking. He came through a lot of trouble in his life. He relied on God to shield and protect and defend him. This is a familiar scripture. It's very poetic with beautiful words.

Psalm 91:1. He who dwells in the secret place of the Most High shall abide under the shadow of the Almighty. (NKJV)

Coming under God's shadow.

2) *I will say of the LORD, "He is my refuge and my fortress; my God, in Him I will trust."* (NKJV)

This is a different Hebrew word. This is Strong's 982, and it *means to be confident in or to be sure of or to be secure in.*

In verse 3, David draws an analogy to us being a vulnerable bird needing protection.

3) *Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.*

4) *He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.* (KJV)

Here the Hebrew word "shield" is Strong's 6793. It means *a large shield guarded by prickliness.* In those days, they would often attach pieces of metal, like the tip of a spear or something, to the front of the shield. So normally we think of a shield as a defensive weapon. You block things with a shield. But here we can see, if you look into it, a shield can also be an offensive weapon. You have a lot of spikes on the front of your shield and you can shove it against somebody's face or body, it can be an offensive weapon.

This verse also talks about a shield and buckler. We don't usually use that term today. In Webster's 1828 Dictionary, it says of buckler: *a kind of a shield or a piece of defensive armor.* Now we can say, if you look at "shield and buckler," that God is our offense and also God is our defense. So what we need to do here is think of God as the shield. God comes between us and those who want to harm us, whether it be Satan or another human being or an institution or whatever it might be. It's up to us, you see, to put God between us and those trying to cause us harm. It becomes a defensive weapon, but it also can be an offensive weapon.

Second Promise: We are told He will deliver from evil those who trust in Him. Not only is He a shield and a protector and defender, He will deliver us when we trust in Him.

Let's go to 1 Chronicles, chapter 5 and begin in verse 18. We are breaking into the context here, but this is in the days of Saul.

God promises to deliver us when we trust in Him, look to Him.

1 Chronicles 5:18. *The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler [shield] and sword, and to shoot with bow, and skillful in war, were four and forty thousand seven hundred and threescore, that went out to the war.*

19) *And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.*
20) *And they were helped against them, and the Hagarites [notice this] were delivered into their hand, and all that were with them: [Why?] for they cried to God in the battle, and he was entreated of them; [Why?] because they put their trust in him. (KJV)*

That's Strong's 982; they went to God as a refuge. So we see here that just by crying out to God, by putting their trust in God, by looking to God to deliver, God responded. He heard their prayers, and He heard their cries and He delivered them.

With that in mind, let's go to Psalm 37:39, saying that God has the ability and the desire to deliver those who will put their trust in Him.

Psalm 37:39. But the salvation of the righteous is of the LORD: he is their strength in the time of trouble. (KJV)

We have to remember that. We can be weak. We have no strength of ourselves. We don't have any power of our own. But with God behind us, He is our strength.

40) And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, [Why?] because they trust in him. (KJV)

Strong's 2620; they trust in God. So, you see, God promises in this second point to be our shield, our deliverer, our defender. He promises that to those who trust in Him.

If we don't trust in Him, He won't deliver that promise. It's up to us to trust, and then He will be our shield, our deliverer, and our defender.

The point is, as we get closer to the end time, as this world starts ripping apart, as we see going on all around us, we're going to need to trust God more and more and more as we go forward, because the powers against us are so great and will be so great that we of ourselves have no ability to resist or defend ourselves. It is only with the power of God.

Point 3: We're going to spend a little time talking about three keys to help us trust in God.

Some people have a hard time trusting. They have a hard time trusting other people. Maybe they have been betrayed by their parents or their mate or brothers or sisters or co-workers. They have a hard time trusting. Maybe that makes it more difficult for them to trust in God.

There are keys, and we're going to talk about three of them that will help us do that, to trust in God.

First Key: Do not trust in yourself. Do not trust in other human beings.

This first one's a negative. That's the start of it. We cannot put our trust in our self and we cannot trust in other human beings.

Turn to Proverbs 3:5. We can't trust ourselves. That is folly. That's why we examine ourselves, because we can't and shouldn't trust ourselves.

Proverbs 3:5. *Trust in the LORD with all thine heart ... (KJV)*

Trust in God with all your being, everything you have.

5b) ... and lean not unto thine own understanding. (KJV)

Why? Because it's fallible. Our understanding is fallible.

6) In all your ways acknowledge Him ... (KJV)

If we do that ...

6b) ... and he shall direct thy paths. (KJV)

7) Be not wise in thine own eyes ... (KJV)

It started with Satan, figuring he could replace God. He figured he could be a better god than God is, and it comes right down to all of us and our human nature if we allow that to come to the forefront.

7b) ... fear the LORD, and depart from evil. (KJV)

One thing I've learned in the church in 50+ years, is the fact that I have to question my first reaction. If something happens, whether someone comes against you or some incident happens, I've learned over the years that I must be very careful about the first thought that comes into my head, because human nature can jump right out there. We just have to take a deep breath, keep the mouth shut and analyze that first reaction or that first thought, because we can't trust ourselves. We have to be careful. We have to let God direct, not a human or a carnal mind. We have to let God direct the thoughts. Sometimes the first thing that jumps out is right back to our carnal nature. We have to be very careful about that. So we can't lean on our own understanding. We can't be wise in our own eyes.

Let's turn to Psalm 118 and begin in verse 8. This is another admonition that we cannot put our trust in ourselves or in human beings.

Psalm 118:8. *It is better to trust in the LORD than to put confidence in princes. (NKJV)*

We would say today, politicians or leaders of this society. It is better to put your trust in God than to put your trust in a man or even the leaders of men.

God is teaching the world right now that this is so true. Everywhere you look, there is corruption. Everywhere you look there is evil, whether in sports, the big brouhaha in soccer with all these bribes or the Olympics with the drug testing and all of that. We can't trust anyone. We can't trust politicians or leaders of government.

God is telling us over and over, if we put our trust in a man, we're on really thin ice. If you put your trust in yourself, you're on very thin ice.

Let's go to 2 Corinthians 1. Paul is giving some advice to this very dysfunctional church that had a lot of problems. Paul was describing to them a situation that he had where he almost lost his life.

2 Corinthians 1:8. *or we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength [beyond his own strength to handle], insomuch that we despaired even of life: (KJV)*

This was most likely the incident with Demetrius, the silversmith, that was described in Acts 19, where Paul barely escaped with his own life.

9) But we had the sentence of death in ourselves, that we should not trust in ourselves ... (KJV)

He got to the point that, because of the circumstances there, he couldn't deliver himself. He didn't have an army. He didn't have a weapon. He didn't have anything. He had to trust in God to deliver him from this situation.

The Greek word here for "trust" (that we should not trust in ourselves) is Strong's 3982, and it means *to rely by inward certainty*. It means that you are cock-sure that you're right. He says not to trust in yourselves. Realize that if you are so certain about something; I'm not talking about the Sabbath or that God exists, but a situation. He says not to trust in yourself, because you can be wrong. It can also mean *to have confidence*. Don't have confidence in yourself, and Paul learned that. "I have to have confidence in God to get out of this situation. I can't trust myself. I can't put faith in myself to get out of this situation." This means that we should always be examining and questioning ourselves. We need to look at ourselves, question ourselves, question our motives, question our thoughts, because God tells us that we can't trust men and that includes ourselves.

One of the biggest problems I have in counseling is when you're trying to resolve a conflict between two people. It could be a husband and wife, brethren in the church, children, parents or anything. When one party is cock-sure they are right, absolutely sure they are right, they refuse to admit they have a problem and they refuse to admit

they are part of the problem. Then you can't get anywhere, because to reconcile, it takes two. As I've said before, to forgive it takes one, but to reconcile it takes two. When you have one that trusts in one's self and they are absolutely sure they are right and there's no wiggle room, no questioning, no doubt, then you can't make any progress.

So we see here in verse 9 that we should not trust in ourselves, but it goes on:

9b) but in God which raises the dead ... (KJV)

Paul is saying, "if God can raise the dead, He can get me out of any problem that I find myself in."

10) Who delivered us from so great a death, and does deliver ... (KJV)

Paul saw that God delivered him, just like Israel saw that God delivered them from the Egyptians.

10b) ... in whom we trust that he will yet deliver us; (KJV)

This is a different Greek word for "trust." It's Strong's 1679, and it means *to expect or to have hope*. Paul said, "I have hope in God. I expected God to deliver me. I couldn't trust myself."

Trusting in humans can lead us awfully close to idolatry. The reason is that when we trust in humans, it gets our mind off God. If we put something between God and us, if we put another human being between us and God, that is idolatry. I think if we are honest with ourselves, for those who were part of the Worldwide Church of God back in the 60s or 70s, we either came very close or we actually committed that, because putting another human being or an institution between us and God is idolatry. We can't do that. You would think we had learned the lesson, but some ministers today say, "Trust in me. I will take you to the place of safety." I've heard it. It goes on today. The fact is only God and Christ can take us to the place of safety, not a human being. We don't have the power as humans. So to make that claim, I believe, is blasphemy and idolatry, saying, "Look to me instead of God." Today some ministers say, "Trust me because my group is the only true church, and everybody else is unconverted or possibly Laodicean." In other words, they say, "You have to belong to me if you want to be saved." The fact is that only God and Christ know who are theirs. We can't read the hearts and minds of anybody. They can. They know who are among the body of Christ. No human being can know that for a certainty, only God and Christ. So how can anybody say, "Everyone that warms a seat in my group is part of the body of Christ." Nobody can say that.

So we see that we cannot trust in human beings. The reason is that all human beings are flawed. All human beings are imperfect. We have so many faults and flaws and shortcomings and sins. Only God and Christ are perfect. They are the only ones that we should trust and put our confidence in. If we trust human beings with our life, we are

going to be disappointed. They are the only ones we should follow. The Bible says the only time we should follow a human being is in 1 Corinthians 11:1. Paul said:

1 Corinthians 11:1. *Be you followers of me, even as I also am of Christ.*

What he is saying is, "If you see Christ in me, a particular action or words or deeds, then follow that example. If you don't see Christ in me, if you see me being carnal by doing or saying evil things, don't follow that." So we follow a man or woman to the extent that they follow Jesus Christ.

So this point is that we cannot put our trust in ourselves or a human being.

Second Key: We have to get to the place where we pour out all of our problems, all of our worries, all of our fears and all of our trials. We pour all of that out before God in prayer.

We have to get in the pattern of not bottling it up inside us when we are anxious, or fearful, or upset, or we face a trial. Some people have a hard time communicating. Some people just bottle it up inside. We're going to see here that God doesn't want us to do that, because we're not involving God. We're not getting Him in the process.

Turn to Psalms 62. David had so many troubles in his life and he learned that, "When I'm in trouble, the first thing to do is get down on my knees and go to God and just lay it all out in front of Him."

Psalms 62:8. *Trust in Him at all times, you people; ... (NKJV)*

Not some of the time, not part of the time, not just when you feel like it.

8b) ... Pour out your heart before Him ... (NKJV)

Obviously he's referring to prayer.

The Hebrew word for "pour out" literally is *to gush out*. We would say today, "Just let it all hang out." Just dump it all on God. Just let it flow out and let Him know what you are facing, what you're feeling and what your fears and worries are. To do that, our prayer must be in detail. Sometimes in prayer it's so easy to say, "God, bless all those who are sick" and then you're onto the next subject. God doesn't want that. He wants us to pray in detail about each individual and each individual's trial and situation. Why is that so? How do we know that? Prayers must be in detail.

Turn to Psalms 141 and look at the first part of verse 2. David is trying to tell us something here

Psalms 141:2. *Let my prayer be set before You as incense ... (NKJV)*

What on earth is he talking about? What is he trying to get to here? Part of the answer is in Leviticus 16, beginning in verse 12. It has to do with what the high priest did in the holy of holies. We get a hint here.

Leviticus 16:12. *And he [high priest] shall take a censer full of burning coals of fire from off the altar before the ETERNAL, and his hands full of sweet incense beaten small, and bring it within the veil: (KJV)*

I think we're familiar with a mortar and pestle. It was a marble bowl and the pestle was an object that had a round bottom and would fit the curvature of the bowl. The ingredients would be put in and they would grind it up small. So that's what it refers to here. It's beaten up into tiny pieces, almost like flour. So this incense was beaten small.

13) And he shall put the incense upon the fire before the ETERNAL [right before the mercy seat], that the cloud of the incense may cover the mercy seat ... (KJV)

The mercy seat is symbolic of God's throne, and this cloud of incense, beaten small, in the Holy of Holies would waft over the mercy seat.

What is he talking about? Let's turn to Revelation 8:3. This gives more clarity on the subject. This tells us what is actually happening at God's throne, the spiritual throne in heaven, which the tabernacle and later the temple and the holy of holies were both a type of.

Revelation 8:3. *And another angel came and stood at the altar [in Heaven], having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.*

4) And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. (KJV)

This tells us that this incense is mingled with the prayers of the saints. The prayers of the saints are spiritual in nature. The incense here is not physical incense. This is at God's throne, so this is spiritual incense mixed with the prayers of the saints which are spiritual in nature, not physical, and it comes up before God. This tells us then that if we look back to Leviticus 16, our prayers have to be beaten small, ground up small, in other words, in detail. Before that prayer hits the throne of God, it has to be like that incense that was ground up, put on the fire, and the smoke comes up before God. Our prayers have to be the same way, beaten small.

What that tells us then is we can't just gloss over things because we want to watch TV or something or get out and play ball or do something we want to do. We have to get on our knees and cover it in minute detail about a situation, a problem and ask for solutions.

What we want to do now under this second point of pouring out our troubles in prayer to God, we want to look at one of the most powerful examples of trusting prayer that I believe is in the Bible. It's one of the most encouraging examples of going to God in prayer and having a dramatic answer. Let's go to Isaiah 36. Hezekiah is king of Judah and the Assyrians are coming against Jerusalem. Remember that the Assyrians have already taken captive the northern ten tribes. This army that's coming against Judah has a track record.

Isaiah 36:1. Now it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the defended cities of Judah, and took them. (KJV)

Repeating what he had done to the northern ten tribes up to this point.

2) And the king of Assyria sent Rabshakeh [his army commander] from Lachish ... (KJV)

Lachish is about twenty-five miles southwest of Jerusalem. So Rabshakeh marched his men the twenty-five miles northeast to Jerusalem and surrounded Jerusalem.

2b) ... to Jerusalem unto king Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3) Then came forth unto him Eliakim, Hilkiyah's son, which was over the [king's] house [his chief of staff, so to speak], and Shebna the scribe, and Joah, Asaph's son, the recorder [the cabinet we would say today].

4) And Rabshakeh said unto them, Say you now to Hezekiah, Thus says the great king, the king of Assyria, What confidence is this wherein you trust?

5) I say, say you, (but they are but vain words) I have counsel and strength for war: now on whom do you trust, that thou rebel against me?

6) Lo, you trust in the staff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him. (KJV)

Judah had made an alliance with the king of Egypt and it didn't make Sennacherib very happy.

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 hath taken away ... (KJV)

Yes, Hezekiah took away those altars and high places because they were local pagan gods and he wiped them out, but of course, Rabshakeh doesn't understand this.

7b) ... and said to Judah and to Jerusalem, You shall worship before this altar? (KJV)

Meaning there in Jerusalem.

8) Now therefore give pledges, I pray thee [he's being sarcastic], to my master the king of Assyria, and I will give you two thousand horses, if you be able on your part to set riders upon them. (KJV)

He said, "You don't even have an army that can put riders on two thousand horses even if I gave you the two thousand horses.

9) How then will you turn away the face of one captain of the least of my master's servants, and put your trust on Egypt for chariots and for horsemen? (KJV)

He's saying, "Look, you're in bad shape. You've got no hope. You trusted in Egypt and they're not trustworthy. Here I am with this army surrounding you and what are you going to do now?"

Verse 10 I will read from the New King James.

10) What's more, do you think we have invaded your land without the LORD's direction? The LORD himself told us, 'Attack this land and destroy it!'" (NKJV)

Yes, God did, but for His own reasons, not for what Rabshakeh thought.

11) Then said Eliakim and Shebna and Joah unto Rabshakeh, Speak, I pray you, unto your servants in the Syrian language; for we understand it: and speak not to us in the Jews' language, in the ears of the people that are on the wall. (KJV)

They were afraid that if they continued on in the Jewish language, then the people would rebel and want to give in and quit because of the threats that were going to be leveled against them if they didn't surrender.

12) But Rabshakeh said, Has my master sent me to your master and to you to speak these words? Has he not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own urine with you? (KJV)

"That's what's going to happen. We're going to starve you out and you're going to be forced to do that."

13) Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said ... (KJV)

So that all within earshot could hear.

13b) ... Hear ye the words of the great king, the king of Assyria.

14) Thus says the king, Let not Hezekiah deceive you: for he shall not be able to deliver you. (KJV)

He's basically saying, "God can't deliver you either."

15) Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16) Hearken not to Hezekiah: for thus says the king of Assyria, Make an agreement with me by a present, and come out to me: and eat you every one of his vine, and every one of his fig tree, and drink you every one the waters of his own cistern;

17) Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. (KJV)

When the Assyrians conquered a nation, they would take the entire population and relocate them, because, in their view, they were less likely to rebel than if they stayed in their own land. They could send them to another land and mix them up and scramble them, so Assyria was more secure in that policy, in their view.

18) Beware lest Hezekiah persuade you, saying, the LORD will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19) Where are the gods of Hamath and Arphad? where are the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20) Who are they among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21) But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22) Then came Eliakim, the son of Hilkiah, that was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with their clothes rent, and told him the words of Rabshakeh.

It was a bad situation. They were surrounded. The Assyrians were brutal people. They loved to torture. They were experts at it. Looking at it humanly, this was Israel's fate.

Isaiah 37:1. *And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD. (KJV)*

He went into the house of the Lord. He went to God to pray, to take it to God. Then simultaneously he:

2) And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

3) And they said unto him, Thus says Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4) *It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master has sent to reproach the living God, and will reprove the words which the LORD your God has heard: wherefore lift up your prayer [they're saying this to Isaiah] for the remnant that is left.*

5) *So the servants of king Hezekiah came to Isaiah.*

6) *And Isaiah said unto them, Thus shall you say unto your master, Thus says the LORD ... (KJV)*

Notice what he said.

6b) *... Be not afraid of the words that you have heard, wherewith the servants of the king of Assyria have blasphemed me.*

7) *Behold, I will send a blast upon him, and he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword in his own land.*

14) *And Hezekiah received the letter [from Isaiah] from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD ... (KJV)*

He was praying to God all the time they were talking to Isaiah. He appealed to God. Now that he got Isaiah's response, he went back to the House of the Lord.

14b) *...and spread it before the LORD.*

15) *And Hezekiah prayed unto the LORD, saying, (KJV)*

Notice his knowledge and his picture and understanding of God.

16) *O LORD of hosts, God of Israel, that dwells between the cherubims, you are the God, even you alone, of all the kingdoms of the earth: you have made heaven and earth. (KJV)*

What a true picture of God, an absolute, accurate picture of God.

Now comes his appeal.

17) *Incline your ear, O LORD, and hear; open your eyes, O LORD, and see: and hear all the words of Sennacherib, which has sent to reproach the living God.*

18) *Of a truth, LORD, the kings of Assyria have laid waste all the nations, and their countries,*

19) *And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore, they have destroyed them.*

20) *Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that you are the LORD, even you only. (KJV)*

What an appeal. What a prayer.

21) *Then Isaiah the son of Amoz sent unto Hezekiah, saying ... (KJV)*

God answered to Isaiah and now Isaiah is going to go back and tell Hezekiah what God said.

21b) ... Thus says the LORD God of Israel, Whereas you have prayed to me ... (KJV)

Remember the definition was *poured out*. You have poured out your heart to me. You have told me this bad situation you are in in great detail.

21 continued) ... against Sennacherib king of Assyria: (KJV)

22) This is the word which the LORD has spoken concerning him ... (KJV)

Now from this point on he's talking about Judah.

22b) The virgin [Judah], the daughter of Zion, hath despised you [Sennacherib], and laughed thee to scorn [Sennacherib]; the daughter of Jerusalem has shaken her head at thee [Sennacherib].

23) Whom have you reproached and blasphemed? and against whom have you exalted your voice, and lifted up your eyes on high? even against the Holy One of Israel. (KJV)

"You're blaspheming Me."

33) Therefore thus says the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. (KJV)

What they would do is build a ramp against the outside wall, and then they would rush up and breach the wall. He says, "They're not even going to build a bank."

34) By the way that he came, by the same shall he return, and shall not come into this city, says the LORD.

35) For I will defend this city to save it for mine own sake, and for my servant David's sake. (KJV)

Now this is the action God took.

36) Then the angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand [185,000]: and when they arose early in the morning, behold, they were all dead corpses. (KJV)

Think about that. Outside the walls were 185,000 corpses laying there.

37) So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38) And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ... (KJV)

What an example of prayer. What an example of pouring out your problems to God, and what an example of an answer. It's there for us. When we face a similar situation, we must do the same thing, and we will face similar situations before this is all over and we can expect a similar result. God is taking care of us and watching over us.

Third Key: After we pour out everything to God, we need to relax and let God take care of things.

That's the hardest part to do sometimes, to relax and let God take care of things. Let's turn to Psalms 143:8. Here's how we relax. These are things we have to do. David says:

***Psalms 143:8.** Cause me to hear your lovingkindness in the morning; for [What?] in you do I trust: cause me to know the way wherein I should walk ... (KJV)*

All of us want to know that. We know what we should be doing in the Bible. Yes. And we know that the way we should walk comes from God's very word. So let's go back to Psalms 119. You see, the key is to go back to God's word that tells us how we should walk. If we've got walls built around our sins and shortcomings, we have to tear those down.

***Psalms 119:41.** Let your mercies come also unto me, O LORD, even your salvation, according to your word.
42) So shall I have wherewith to answer him that reproaches me: for I trust in your word. (KJV)*

God's word shows us the way. If we follow God's way and do His will and make Him happy with us, then we can have faith, we can have trust, we can relax knowing He is going to take care of us, because we've done all we can do. We have placed our situation in God's hands, we are obedient to Him, we want to please Him. We have no power against these forces in this world today, especially Satan. We can relax and let God handle it. Let God take care of it.

We must remember this fact. Let's go to Psalms 34. This is what we need to remember when we are in trouble, when we have poured out our heart to God. This will allow us to relax and to be at peace.

***Psalms 34:17.** The righteous cry ... (KJV)*

Oh, do we ever!

17b) ... and the LORD hears ... (KJV)

Not only does He hear.

17 continued) ...and delivers them out of all their troubles. (KJV)

Our job is to cry out, as we've talked about before. That's our job. Then God promises to hear and then God promises to deliver. The key is the righteous cry. That means those who obey God and look to God.

18) The LORD is near to them that are of a broken heart [humility]; and saves such as be of a contrite spirit [humility].

19) Many are the afflictions of the righteous: but the LORD delivers him out of them all. (KJV)

That is a promise. We will be delivered one way or another.

20) He keeps all his bones: not one of them is broken.

21) Evil shall slay the wicked: and they that hate the righteous shall be desolate. (KJV)

Maybe not at this moment in time, but it will happen.

22) The LORD redeems the life of his servants: and none of them that trust in him shall be desolate. (KJV)

What a promise. You see, God has wisdom and power that we cannot comprehend. I've seen God work behind the scenes when we've had problems or situations that were certainly beyond my control. I've seen God work behind the scenes in ways I couldn't even think about, couldn't comprehend. I couldn't think of a solution, yet God was working behind the scenes the whole time, and then all of a sudden, everything came together and God answered prayers. You just look and say, "Wow! I couldn't even think of that. Look at what God did." He has wisdom and power we cannot comprehend. Because of that, as the west Texas saying is "hide and watch," we can relax, watch, keep our head down and let God handle it.

Fourth Key: The fruit of trusting in God is peace.

That is the fruit. We all want peace. We don't want to be tied in little bitty knots. We don't want knots in our stomach, popping antacid pills and sleepless nights and all of that. The key is that when we trust God and put it in His hands with His power and His might, the fruit is peace. When we trust in God to take care of us, we can relax and have peace.

We read this on the Last Day of Unleavened Bread and there is no greater example in the Bible than this. Let's go to Exodus 14. Israel was hemmed in by the mountains on one side and the Red Sea on the other. The only way forward was across the water and they could see the dust of the Egyptian army, the chariots and infantrymen coming from behind. They had no hope except in God. Notice what God said.

Exodus 14:13. *And Moses said to the people, Fear not ... (KJV)*

Don't be afraid.

13b) ... stand still ... (KJV)

You don't have to do a thing.

13 continues) ... and see the salvation of the LORD, which he will show to you today: for the Egyptians whom you have seen today, you shall see them again no more forever.

14) The LORD shall fight for you, and you shall hold your peace. (KJV)

The NIV says:

14) The LORD will fight for you; you need only to be still." (NIV)

And God will take care of the rest.

With that in mind, let's turn to Isaiah 26. This is a promise. This is how we have peace in very troubled times.

Isaiah 26:3. *You will keep him in perfect peace ... (KJV)*

That is a promise. Here's what we have to do.

3b) ... whose mind is stayed on you: because he trusts in you. (KJV)

Now the key is, to have perfect peace, our mind has to be stayed on God. The Hebrew word for "stayed" means *to lean upon or take hold of*. If we lean upon God or put a bear hug around God, figuratively speaking, then we can have perfect peace.

Let's go back to an example of David's words in Psalm 56. There were times in David's life when he was scared. He was afraid. Saul was after him, his son was after him. He had all kinds of problems.

Psalms 56:3. *What time I am afraid ... (KJV)*

It's not wrong. We are all human. We can be afraid.

3b) ... I will trust in you.

4) In God I will praise his word, in God I have put my trust; [Because of that] I will not fear what flesh can do unto me.

When we put our trust in God, he says, "I don't need to be afraid." He says, "Because I trust in God, the fear goes away." God takes away the fear. The fact is, we think we

have trials today and some people do. I'm not trying to diminish the trials that the brethren are going through, but compared to what lies ahead, our day-to-day trials are miniscule. Therefore, we have to grow in trust and faith in God.

Christ tells us how to do that. There is a simplicity in Christ we are told. The answer to how to grow in trust is very simple. Let's turn to John 14. Christ left this with the disciples the night He was taken captive, the night before He died. There was going to be a troubled time going forward, and He was telling them, "You can have peace."

John 14:27. Peace I leave with you ... (KJV)

Okay, how does that work? Here's the answer. He says:

27b) ... my peace I give to you ... (KJV)

Let's stop there. He says, "This isn't your peace that you are working up. He says, "If you look to me, if you have My holy spirit, the Father and I will come and dwell with you." He says, "If you let that happen, My peace I leave with you." The peace Christ had, even that moment when He knew He was going to be scourged, knowing He was going to be nailed to the cross, and knowing He was going to die, He says, "This peace I have inside of Me, I leave with you." That happens through the holy spirit. He says, "You don't have to generate peace on your own. All you have to do is tap into My peace through the holy spirit."

John 14:27. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you ... (KJV)

If you want to have peace in the world, maybe you take up yoga or do breathing exercises or something like that. Now all that will relax you, but it doesn't give you real peace. It might relax you for a few minutes, but doesn't give you real peace. Only God and Christ can give us true peace. That's why he says in the latter part of this verse:

27b) ... Let not your heart be troubled, neither let it be afraid. (KJV)

"If you have my peace in you, you won't be afraid, you won't be troubled because I wasn't when I went through my trials, therefore, let me handle it. I'll take care of it."

That thought and that process was amplified by Paul in Philippians 4:7. Paul understood this. The apostles and the disciples understood this. He is encouraging the church at Philippi and, by extension, us today.

Philippians 4:7. And the peace of God ... (KJV)

It's not our peace. It's God's peace. It's the peace that God has on His throne. God is not wound up in little bitty knots. God doesn't let Satan worry Him and give Him an upset stomach. God has peace. That's part of His character.

Philippians 4:7. *And the peace of God which passes all understanding [human understanding] ... (KJV)*

When Sennacherib's army was around Jerusalem, to be at peace at that time as a human being, you couldn't. However, if you allow God to live in us, we can have peace. It passes all understanding.

7b) ...and shall keep your hearts and minds through Christ Jesus. (KJV)

God and Christ living in us, and God and Christ giving us their peace.

Let's turn to Colossians 3:15. This was a time of turmoil and a time of persecution in the church. Paul is giving the church at Colossi some advice, and us today. Notice he says, "the peace of God," not a human peace.

Colossians 3:15. *And let the peace of God rule in your hearts, to the which also you are called in one body; and be thankful.*

Let the peace of God rule in your hearts, have dominion, have control of your heart. The church in one body should be thankful that we can have the peace of God and, through the power of the holy spirit, that peace can rule in our hearts, even though the future looks bleak, even though our life might be on the line. No matter what, we can have that peace.

So this last point is that peace is the inevitable fruit of totally trusting God. Therefore, the more we trust, the more peace we have. We need to develop that peace as we go forward.

Okay, let's wrap this up. What we have covered today is particularly true for widows. In Jeremiah 49:11, it says:

Jeremiah 49:11. *Leave your fatherless children, I will preserve them alive; and let your widows trust in me. (KJV)*

It says, "Let my widows trust in me," because widows don't have a husband. We have widows that are alone. They don't have any family members nearby. So to have that trust is necessary for a widow. The only way a widow can have true peace is to trust in God, because she may not have other human resources around her. We do our best, as a church, to provide those resources and look after the widows. That is a very serious responsibility for us, but the real trust should be in God to take care of a widow. So it applies even more to widows than those of us who are not alone.

Let's turn to Psalms 20:7. I'll read it from the NIV. This is the thing that we should take home.

Psalms 20:7. *Some trust in chariots and some in horses, but we trust in the name of the LORD our God. (NIV)*

We cannot put our trust in this nation, the leaders of this nation, in the military of this nation or any other human institution. The question for all of us is: Am I just going to talk about my religion or am I going to live my religion? Part of that is trusting in God no matter what.

God is going to test us going forward to find out, like He did with Abraham and Isaac. God told him to sacrifice his son, and when the knife was coming down on Isaac's throat, God says, "Now I know." He put Abraham in a situation where he could find out, "Would Abraham really trust me? Would he really believe me?" Before it's over with, we're going to be put in that situation.

Let me close with a true story. This happened a few decades ago on a cross-country flight. This was in the day of piston engines before jets. This was in the 50s or late 40s. This fellow wrote this story about his experience on a cross-country flight. He says:

The first warning of the approaching problems came when the sign in the airplane flashed on to fasten your seatbelts. After a while, a calm voice said, "We will not be serving beverages at this time. We're experiencing some turbulence. Please be sure your seatbelts are fastened." As he looked around the aircraft, it became obvious that many of the passengers were becoming apprehensive, as many do. Later an announcement came on and said, "We're sorry to inform you that we are not going to be able to serve you a meal at this time, as there is turbulence ahead."

Shortly after that, the storm broke. The ominous cracks of thunder could be heard even above the roar of these four piston engines. Lightning lit up the darkening skies and in moments, the great plane was like a cork tossed around a celestial ocean. One moment, the airplane was lifted on terrific currents of air, and the next it dropped as if it were about to crash.

He confessed that he shared the discomfort and fear of those around him. He said, "As I looked around the plane, I could see that nearly all the passengers were upset and alarmed. Some were praying. The future seemed ominous and many were wondering if they would make it through the storm."

Then suddenly I saw a little girl. Apparently the storm meant nothing to her. She had tucked her feet beneath her as she sat on the seat. She was reading a book, and everything in her small little world was calm and orderly. Sometimes she closed her eyes and then she would read again. Then she would straighten her legs, but worry and fear were not part of her world. "When the plane was being buffeted by the terrible storm when it lurched this way and that, as it rose and fell with frightening severity, when all the adults were scared half to death,

that marvelous child was completely composed and unafraid,” the man said. He could hardly believe his eyes.

It was not surprising, therefore, that when the plane had finally reached its destination and all the passengers were hurrying to disembark, this man lingered to speak to the girl whom he had watched for such a long time. Having commented about the storm and the behavior of the plane, he asked her why she had not been afraid. The sweet little girl replied, “Sir, my dad is the pilot and he is taking me home.”

Can you image? What a lesson for us, because we have to remember that God is our pilot. God is taking us home. We don't know when. We're on a journey. But the fact is, she had complete faith that there was not a problem with that airplane because her dad was in control. Similarly, our Dad is in complete, absolute control of everything.

Let's go to one final scripture in Nahum, chapter 1. You see, if we completely trust in Him as that little child trusted in her dad, there is no reason to worry. There is no reason to fear.

Nahum 1:7. The LORD is good ... (KJV)

Is that ever true!

7b) ... a strong hold in the day of trouble ... (KJV)

Something to attach ourselves to and hold onto.

Here's the key though.

7 continued) ... and he knows them that trust in him. (KJV)

He knows who trust in Him. Do we want God to know us? Do we want God to be aware of us? Of course. Therefore, the way to get God to know us is to trust in Him, absolutely, completely without equivocation.

So the message is that we need to practice trusting in God now. We need to trust Him in every way now. That way, as times get worse, we will already trust Him totally and completely. When our lives are on the line, we will not fear, we will not have worry because our Father is taking us home.