Long Live the King!

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Preacher: Charles Williams

[0:00] Chapter 1, if you're using a pew Bible, that reading this morning can be found on pages 232-233.

! We'll read this chapter in its entirety. It is a long chapter, but it's good.! It's given to us for our purpose. Our encouragement that we might, in a time of mass confusion and discouragement, find our hope in Christ, our King and Savior.
1 Kings, chapter 1. Now King David was old and stricken in years.
They covered him with clothes, but he got no heat. Wherefore his servants said unto him, Let there be sought for my lord the king a young virgin.
Let her stand before the king and let her cherish him. Let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel and found Abishag, a Shunammite, and brought her to the king.
[1:24] The damsel was very fair and cherished the king and ministered to him. The king knew her not. Then Adonijah, the son of Hagith, exalted himself, saying, I will be king.

And he prepared him chariots and horsemen and fifty men to run before him. His father had not displeased him at any time in saying, Why hast thou done so?
And he also was a very goodly man. And his mother bare him after Absalom. He conferred with Joab, the son of Zeruiah, and Abiathar, the priest.
And they, following Adonijah, helped him. But Zadok, the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and Re, and the mighty men which belonged to David, were not with Adonijah.
And Adonijah slew sheep and oxen and fat cattle by the stone of Zohelet, which is by Enrogel, and called all his brethren the king's sons, and all the men of Judah the king's servants.
[2:29] But Nathan the prophet, and Benaiah the mighty men, and Solomon his brother he called not. Wherefore Nathan spoke unto Bathsheba, the mother of Solomon, saying, Hast thou not heard that Adonijah, the son of Hagith, doth reign?

And David our lord knoweth it not. Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon.
Go and get thee in unto King David, and say unto him, Didst not thou, my lord, O king, swear unto thy handmaid, saying, Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne?
Why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words. Bathsheba went in unto the king, into the chamber.
The king was very old. And Abishag the Shunammite ministered unto the king. And Bathsheba bowed, and did obeisance to the king. And the king said, What wouldest thou?
[3:36] And she said to him, My lord, thou swearest by the lord thy God, and to thy handmaid, saying, Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne.

And now behold, Adonijah reigneth, and now my lord the king knowest it not. And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host.
But Solomon thy servant hath he not called. Now, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.
Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be counted offenders. And lo, while she yet talked with the king, Nathan the prophet also came in.

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And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king, with his face to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?
[4:47] For he has gone down this day, and hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest, and behold, they eat and drink before him.

And they say, God save king Adonijah. But me, even me, thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called?
Is this thing done by my lord the king, and thou hast not showed it unto thy servant? Who should sit on the throne of my lord the king after him? And king David answered and said, Call me Bathsheba. And she came into the king's presence, and stood before the king, and the king swear, and said, As the lord liveth, that hath redeemed my soul out of all distress, even as I swear unto thee by the lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, even so will I certainly do this day.
Then Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live forever. And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada.
[6:03] And they came before the king. The king also said to them, Take with you the servants of your lord, and call Solomon my son to ride upon my own mule, and bring him down to Gahom.

And let Zadok the priest, and Nathan the prophet, anoint him their king over Israel, and blow ye the trumpet, and say, God save king Solomon. Then you shall come up after him, that he may come and sit upon my throne, for he shall be king in my stead.
And I have appointed him to be ruler over Israel and over Judah. Benaiah the son of Jehoiada answered the king, and said, Amen. The lord God of my lord the king say so too.
As the lord hath been with my lord the king, even so be he with Solomon. And make his throne greater than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Carathites and the Pelathites went down, and caused Solomon to ride upon the king David's mule, and brought him to Gahom.
And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet, and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.
[7:25] And Adonijah and all the guests that were with him heard it, as they had made an end of eating. When Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar?

And while he yet spake, behold, Jonathan the son of Abiathar the priest came in, and Adonijah said to him, Come in, for thou art a valiant man, and bring us good tidings. Jonathan answered and said to Adonijah, Verily, our lord king David hath made Solomon king.
And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And the Carathites and the Pelathites, and they have caused him to ride upon the king's mule.
And Zadok the priest, and Nathan the prophet have anointed him king in Gahom. And they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard.
And also Solomon sits on the throne of the kingdom. Moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne.
[8:37] And the king bowed himself upon the bed. And also thus said the king, Blessed be the lord God of Israel, which had given to sit on my throne this day, mine eyes even seeing it.

And all the guests that were with Adonijah were afraid. They rose up and went every man his way.
And Adonijah feared because of Solomon, and arose and went and caught hold on the horns of the altar.
And was told Solomon, saying, Behold, Adonijah feareth king Solomon, for lo, he hath caught hold of the horns of the altar, saying, Let king Solomon swear unto me today that he will not slay his servant with the sword.

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And Solomon said, If he will show himself a worthy man, there shall not a hair of him fall to the earth. But if wickedness shall be found in him, he shall die.
So king Solomon sent, and they brought him down from the altar. And he came, and he bowed himself to king Solomon. And Solomon said to him, Go to thine house.
[9:44] This is God's word. Let us go before the Lord as we ask him to bless the reading, but especially the preaching of it. Gracious God and heavenly Father, Father, we do thank you for your infallible and inerrant word which you have given.

That means by which your son, our savior and king, speaks from heaven. We pray that you would give us hearts and ears that are bent and inclined to hear your word.
That we might be diligent to believe and to do all those things which your word speaks regarding your son's great work on our behalf.
We ask these things in Christ's name. Amen. What kind of leader do we need? It's a perennial question and one that we are even in our own communities and in our own state and cities and nation.
A question that's continually brought before us. It's an important question, a critical one. As we read the news daily, we are told of so many discouraging reports of failed leadership.
[10:53] So many figures and so many levels, be it in the church or even in the civil sphere. These stories of ignorance, of incompetence, arrogance, and even corruption.

And yet as we come to this particular passage this morning, we are reminded that there is really nothing new under the sun. The book of Kings opens and we find King David here at the end of his reign beset by a terrible scandal.
Ever since his adulterous affair in 2 Samuel chapter 11, David's reign has been a reign marked by radical indecision. You think of the story of David with his son Amnon who rapes his own sister and David does nothing.
Or of Absalom who slaughters, puts to death his older brother Amnon and then mounts an insurrection against his father David. And yet David continues to do nothing.
David is a man who is utterly indecisive. It's the consequence of sin in the life. And here we find a man who does nothing in response to the various forms of gross sin and injustice even in his own family.
[12:10] Even as it brings destruction on the kingdom. Here is a man who cannot tell his sons no. Even as this opening chapter reminds us.

And now we find David nearing the end of his reign. He is 70 years of age. He is old and he is cold. I know when I get cold, I put a coat on.
Perhaps a blanket. But here it seems that not even a blanket would suffice. Here David's advisors see it fit to put together a Miss Israel pageant.
For a man who has had over 20 children from at least eight wives, we find that not even the prettiest gal in Israel could get David's blood running. And we're given a portrait in miniature of what David's reign looks like at the end of his life.
A man who is once competent in the affairs of the kingdom is now impotent. There's a certain word play that's going on here regarding that of the king's knowledge or perhaps even better that of the king's ignorance.
[13:19] We see this on four different occasions in this particular chapter. Four times the author of Kings says this, that David did not know.

You see that here in verse 4, verse 11, verse 18, and verse 27. He does not know Abishag. But also twice it is said David does not know that Adonijah has mounted an insurrection and crowned himself king.
And perhaps most importantly, verse 27, David has not made known publicly who his successor would be.
Even as David lies on his deathbed, there is no provision that he has made for the future stability of the kingdom. A kingdom which God has promised would reign and last forever and ever.
David is an ignorant king. That is the portrait that is presented before us. More importantly, he has now seen to be an impotent king. As his own impotence behind closed doors serves as a picture of his impotence on the throne.
[14:26] That fourfold refrain of David did not know, culminating in David having not made known, drives this particular point home. An ignorant king sits on the throne.

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In other words, here is a king who lacks wisdom, as it were. It is a great tragedy. There has only been one other king in Israel's history up to this point.
And that was Saul. Perhaps the greatest tragedy in the whole Old Testament. Is David's life going to end with the same type of tragedy as Saul before him? We recall the story of Saul that begins with so much promise and ends in such disaster and apostasy.
Will David's life end like this as well? Well, if David's kingship here towards the end of his reign is one marked by ignorance, we find that Adonijah's kingship, brief as it is, is a kingship marked by arrogance.
You see that here in verses 5 to 10. David's not even dead yet, and Adonijah moves in for the crown. Verse 5, he exalts himself. He prepares his own horse and chariot. What type of king does that?
[15:32] On the one hand, we want to ask ourselves, why shouldn't we think Adonijah to be the proper successor? Out of David's 20 plus children, Adonijah by this point in time is the oldest surviving male member of the family.

Why shouldn't he be king? If we were to follow the paradigm of so many other stories in scripture of that lot, which belongs to the oldest being given to the youngest, we would find that we would not expect Solomon to be the recipient of this as well, because Solomon is not the youngest male in line for the throne either.
It seems out of the 20 or so children that David had, Solomon is number 10 or 11, smack dab in the middle. David has never publicly stated who his successor will be.
In fact, both Bathsheba and Nathan remind David of this fact. By all outward appearances, the throne seems to belong to Adonijah, and at first glance, we should not have any reason to think otherwise.
Why shouldn't the throne belong to Adonijah? And yet there are several hints in this chapter that should cause us to consider that Adonijah is not the proper successor.
[17:01] The first is this. Notice how when Adonijah crowns himself king, he invites all of his family members with the exception of one of his brothers, Solomon.

Why would he not invite Solomon if he thought that the throne was rightfully his? David may not have publicly declared it, but Adonijah must have known. In fact, if you read 2 Samuel chapter 12 or 1 Chronicles 28, you find that David had a special nickname for Solomon from birth, a nickname that was given to Solomon by the prophet Nathan.
The name of Jedidiah, the one beloved by the Lord. Secondly, I want us to note how the author describes Adonijah. In one sense, Adonijah is the second coming of his dead brother, Absalom.
Look at verse 6. Notice how Adonijah is described. He's a new Absalom. He's exceedingly handsome. He is a son whom David could never say no to.
Both descriptors of Absalom in 2 Samuel. In fact, there's an explicit comparison made in verse 6. Adonijah was born next in line after Absalom.
[18:18] In other words, Adonijah is presented here as the mirror image of his older brother. Even as Adonijah prepares 50 horsemen for himself, that's the exact same number and the exact same thing that Absalom had done when he tried to take the throne for himself years earlier.

This should not be seen as a good thing. And yet there's a third feature that should give us pause concerning the legitimacy of Adonijah's crown and kingship.
That's the time and site of the coronation. Notice the time and place that Adonijah is crowned. Here in the King James, I believe it's known as the Stone of Zohelet.
Quite literally, it is the serpent stone. It's meeting here at the place of En-Rogel. Now, if you're familiar with the site of En-Rogel, it was an important hiding spot during David's war against Absalom.
I don't know how many of you all had watched the coronation of King Charles III several months ago. That was not an event that occurred overnight.
[19:34] Even after Queen Elizabeth, his mother, had passed, it was several months before the ceremony was to take place because this was not a coronation that took place under cover of darkness or in secret.

Even here in America, where we have no king or monarch, we're able to watch the coronation because it was a public spectacle for all the world to see.

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Taking place right there in the heart of London. What a stark contrast it is to here, where Adonijah claims the crown for himself.
He prepares his own horsemen. And then he has his coronation take place in a hiding spot at night under the cover of darkness. And again, being reminded, it takes place quite explicitly as the author of Scripture reminds us at the serpent's stone.
Reminded of the old story of the two German soldiers towards the end of the Second World War. As one looks at the other and says, Hans, I have a question for you.
[20:44] And the other guy says, yes, what question is it? And he says, are we the baddies? He says, what makes you think that? He says, well, I was looking at our uniforms. There's skulls on our caps.

The other guy says, oh, you're just believing allied propaganda. He says, well, the allies didn't make our uniforms. Who fights and marches under the banner of a skull? Well, we might ask the same thing here in the Old Testament.
Who would march under the banner of a serpent? You know, it's something that we see over and over again in the Old Testament, even in the New Testament, that I might suggest to you that the serpent serves as the insignia of the army of darkness going back as far as the Garden of Eden. Even as it was the serpent who turned the woman and Adam against their creator, even as the prophets later on will speak of Pharaoh as that great serpent.
You see that in Isaiah and Ezekiel, or even in the classic story of David and Goliath, as Goliath is clad not simply in a coat of armor, but as the Hebrew quite explicitly says, the kos kosim, the serpent scales.
[21:54] Or in the New Testament, as John the Baptist points to the Pharisees and says, what? You brood of vipers. We see the same thing here.

Adonijah is having himself crowned under the serpent's stone. Here is the baddie. Crowning himself under cover of darkness.
In other words, what we have before us in this opening chapter is not simply a mere period piece full of palace intrigue, but a battle regarding the advancement of the kingdom of God.
Remember the great promise that the Lord had given to David in 2 Samuel 7, that upon your throne I will place your son who will reign forever. And so what we see before us is that Adonijah's exaltation is not a coronation, it is a coup.
An attempt to steal the throne for himself, for something that does not rightfully belong to him. Adonijah conspires with others for support.
[23:01] David's reckless and bloodthirsty general, something we'll consider this evening. What we find is this is not simply a rebellion against Solomon, this is a rebellion against David himself.

As Adonijah claims, close companions of David in an attempt to legitimize his own mutiny against his father.
This is a mutiny of the highest order. What are God's people to do? Here we find that wisdom comes through the prophet, the Lord Most High.
It is only by heeding the word of the prophet that God's chosen king is put on the throne and the kingdom established in peace and in justice. Which leads us to our third king.
We've considered David the ignorant king, Adonijah the arrogant king, but now we see in verses 11 and following, Solomon the anointed king. The prophet now concocts a plot to arouse an indecisive David to action.
[24:07] Notice how the chapter began. David is a man who has not responded well to making decisions ever since 2 Samuel chapter 11. Will David finally be roused to action?

Here's the lengthiest portion of the narrative and we find the same event is told from three different perspectives. Here is Nathan conspiring with Bathsheba saying this is what we're going to do and the Bathsheba going in and doing what the prophet says and then the prophet himself, Nathan, coming and confirming the words of what she has just told him.
All of it drives home the same point. Bathsheba comes in and reminds David of two particular things. First, of David's promise to Solomon that Solomon would be king and secondly, making David aware, bringing to his knowledge, Adonijah's conspiracy.
Those of you who enjoy reading novels of historical palace and court intrigue, you know what happens when somebody comes to power any other rival contender to the throne.

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What happens to them? They're immediately put to death. Bathsheba says this. If you don't do anything, as soon as you die, Solomon and myself will be counted as offenders.
[25:24] In other words, we're as good as dead. Unless David intervenes, our life will end the day that yours does as well. And even as she's in the midst of speaking, Nathan rushes in to confirm those same words.

Here, the kingdom, the future stability of the kingdom hinges on David's response. We feel this tension in the narrative already, don't we? Will David continue to rule impotently?
There's a certain amount of worry that we might have as we consider what it is that's going on. David has done nothing regarding Amnon. He's done nothing regarding Absalom. And now Adonijah, a second Absalom, as it were, is coming doing the exact same thing.
Will David continue that man who continues to say nothing to his mutinous sons? Or will he finally be roused to action?
And here we find that Nathan's plot works. In one sense, we can speak of this as the redemption of David. That's how David speaks of it. Blessed be the Lord God who has redeemed my soul from every distress, David says.
[26:36] Here is, it's almost like that scene from The Two Towers with Theoden. He's finally roused to action when Gandalf comes.

David, who has been just doing nothing. Now Nathan comes in and speaks those words that bring clarity to the king.
The ignorant king finally regains his kingly vigor. He heaves the prophet's words. He acts with wisdom. And the kingdom is established.
Verse 28, Solomon is crowned king. Notice the contrast between Solomon's coronation and Adonijah's. We still haven't heard Solomon speak at this point in time.
Solomon is a passive recipient of all that is happening. Solomon does not say, I'm going to take the crown for myself. Solomon has not even been part of the conspiracy, as it were.
[27:37] If we can use that word of Nathan and Bathsheba's plot to remind David of the Lord's promises. What a contrast it is with Adonijah who tries to claim these things for himself.

We find, in other words, not a self-appointed king like Adonijah, but one who has been appointed and called by another. Appointed by the king, his own father, and anointed by the prophet and the priest.
Secondly, we notice this is not a private affair, but it is a public celebration. One that is so public that it says that the earth is split in two at the sound of the joy of the nation as they receive word that Solomon is made king.
Notice how David himself even says, as he's roused to actually, he doesn't say, okay, well, let's make preparation and have my son crowned next week or even tomorrow. No, he says verse 30, today, today Solomon will be crowned king.
My own eyes will see it. Blessed be the Lord, my God, who has allowed me to see this event with my own eyes, David says. But also notice the location of this coronation.
[28:45] It's not at the serpent stone, but it's at the place known as Gihon. The only place we ever read of this in scripture, this location of Gihon, it's the same name of one of the four rivers that flow from Eden.

What a subtle picture that we have here of paradise regained, of a new Adam that comes to sit on the throne to crush the head of the serpent, of one like Adam who has come to triumph over this serpentine ruler.
As we'll see in the following 11 chapters, Solomon is depicted as a new Adam for better and for worse. As he comes to execute judgment in the midst of the people to render true justice and true wisdom, even the place in chapters 5 and 6, the place where he renders judgment is known as the forest of Lebanon.
There's two trees that are depicted as the entrance to his royal court. As he discerns between good and evil, here is one who has come to regain paradise as it were.
And of course the great tragedy with Solomon we all know is just as the first Adam heeded the voice of his wife and turned away from the Lord so Solomon will heed the voice of his many wives and turn from the Lord.
[30:12] And yet here there's this picture of great hope. Even Benaiah's blessing in verse 37 is presented. May his government increase. It's met with resounding acclaim.

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It splits the earth. And now there's this ironic turn of events, this dramatic reversal. Now Adonijah is the one who's left in the dark. As they're celebrating under cover of darkness at the serpent stone at Enrogel, now they hear this noise causing the earth to shake.
And they go, huh, I wonder what that noise is about. What's all the ruckus? And yet when they receive word of Solomon's enthronement, it causes Solomon's enemies to scatter like cockroaches. They don't even try to mount an insurrectionist force against Solomon. As soon as they hear word that he's been crowned king, that David's declared it, that the nation loves it and they're rejoicing, it very simply says, and all of Adonijah's friends get up and they each go to their own home. Solomon's enemies scatter, Adonijah included. Adonijah knows that he has done for, he has left at the mercy of the true king. He seeks refuge in the tabernacle.
[31:26] And notice Solomon's own response. We don't have yet another David sitting on the throne. We have one greater than David. As the end of David's reign has been one that has been marked up until this point by gross indecision.

We find that Solomon does not respond indecisively, but he responds in justice. And yet it is a merciful justice. How would you respond if your own brother tried to mount an insurrection against you and have you put to death?
I would not respond as favorably as Solomon has. And notice what Solomon does. He calls his brother Ford and gives him a sober warning.
He offers amnesty. And here's the first time that Solomon speaks in scripture. If you are a worthy man, there will be life.
But if you are wicked, nothing but death awaits you. If Adonijah attempts another coup, he will surely die. And as we will consider chapter 2 this evening, we will see Adonijah's response to such mercy on behalf of the king.
[32:39] But what we need to see is here's a king who acts decisively and justly, but is a justice that is tempered by mercy. And it is a mercy that is tempered by justice.

In this particular chapter, we have seen three types of kings. The ignorant king of David at the end of his life, the arrogance of king Adonijah, and then finally, the anointed king Solomon.
It's all met with this repeated acclaim. Four times we see this repeated phrase, long live the king, long may David reign, long may Adonijah reign. But finally, once the true king is established, long may the king Solomon reign.
And I think 1 Kings begins by causing us to consider this very question, a question that we will continue to consider throughout all of 1 and 2 Kings. What kind of king does Israel need?
Certainly it does not need an indecisive king that is paralyzed by one's own sin and ignorance. Not an arrogant king that seeks fortune and glory for oneself at the expense of the people.
[33:56] But rather, the type of king that the people of God need is a king chosen and equipped by God to act decisively in wisdom for the peace and security of an ever-expanding kingdom.

It invites us to ask what kind of king do we need? What kind of ruler do we need? as we look at the world around us and see the news, read various reports of what's going on in the civil sphere, how hopeless our situation is and how hopeless it will remain if it rests in the rulers of this day and age. But the book of Kings invites us to direct our gaze heavenwards, to consider David's greater son, the king of all kings, the lord of all lords, who rules in wisdom and might.
You see, the book of Kings sets the stage for the arrival of the true king and heir of all the promises of God, David's greatest son and David's own lord, a king who rules not in ignorance but in wisdom and who is himself the very wisdom of God, a king who governs not impotently but sovereignly as the nations are being fashioned even now into his very own footstool, a king who reigns not in arrogance as if to take the throne for personal gain but one who is appointed to such an office not to be served but to serve, to give his life as a ransom for many.
A king who has come to crush the serpent's head, a king who has come to crush and put to death death itself and regain paradise as the last Adam to rule over a new creation that he has inaugurated as very death and triumph over death demonstrated as his resurrection from the dead.
[36:04] A king who rules in perfect justice and in perfect mercy. a king who once was dead but now lives forever so that the blessing of Benaiah might prove true to the uttermost long lived the king and the great news that we have been given in the gospel is that we have such a king now.

We're not simply waiting for the future enthronement of the Messiah. As Paul begins as he tells the church of Ephesus that we have a king who reigns now over his church who rules and defends his

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people even now who protects and provides for us even now who chastises us and comforts us even now who as he ascended on high has sat down at the right hand of the father who rules and reigns forever.

And while the nations might rage and take counsel together against the Lord and as anointed as they might try to assault the church we are given the very promise that the gates of hell will not prevail because Christ reigns now and the whole of human history can be summed up in the very these very few words all of Christ's enemies are being turned into and fashioned into his very footstool what hope it gives to the people of God in such tumultuous times long may our king reign may he live forever and ever let us pray our gracious God and heavenly father we do thank you for your word and for the comfort it gives to us in such troublesome times though the nations might quake and totter we are reminded that there is a kingdom that remains unshakable found here on earth in the church of the

Lord Jesus Christ as we are assaulted in so many ways as a people united under the banner of our great God and king we pray that you would remind we would be reminded of the great truth that no weapon formed against your church will prosper because you have so ordered all things and rule over all things in such a way that you're only working these things out for the good of your people and the glory of your son and we pray that your son would be glorified train our hearts to find hope and comfort in this word that you've given we ask these things in Christ's name amen we have we throw blue

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