

# From War to Peace

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[ 0 : 00 ] Let us turn now to the passage that we read in the book of Psalms. Book of Psalms, Psalm 46, and we may read again at verse 8.

Psalm 46 at verse 8. Come, behold the works of the Lord, how he has brought desolations on the earth. He makes wars cease to the end of the earth.

He breaks the bow and shatters the spear. He burns the chariots with fire. Be still and know that I am God.

Today, as everyone knows, marks the centenary of the end of World War I. The 11th of November, 1918.

Which became known in our country as Armistice Day. And we are probably more aware today than we were in the past of some of the events that left families broken, devastated, and in mourning as a direct consequence of war.

[ 1 : 23 ] And even more so with the tragic drowning of 201 personnel on the very shore of this island at Holland on New Year's morning 1919.

174 of these were from the island of Lewis. 7 from Harrah's, 18 crew members, and 2 from the naval depot.

201 in total were lost. And only now do we hear much of the heartache that took place then.

It is as if trying to cope with the tragic events and consequences of war led to the suppression of much reference to it.

People were reluctant to talk about these events. Families that night waited with anticipation and excitement to greet returning service personnel.

[ 2 : 34 ] Clean war and clothes laid out by mothers or wives or sisters. After all, what could go wrong now? Loved ones had come through the horror and the trauma of war years.

They were on their way home in familiar waters. And yet, yet many families had their hopes so severely dashed that they never truly recovered from the effect of such a tragedy.

Even some survivors of the tragedy were unable to cope. They suffered from what is called survivor's guilt so that they emigrated never to return.

To their native shores. Women became bedridden, unable to cope with the loss of loved ones. The end of the war had a bitter, sweet effect on these shores.

Armistice Day, a day that commemorates the lives of so many lost to protect our freedom. A day that commemorates the cessation of one great war.

[ 4 : 00 ] And you might be forgiven for thinking that there would truly never be another. But 21 years later, the call to arms again sounded.

As nations rose up in armed conflict to fight against right-wing Nazism and fascism. Did further heartache, pain, suffering and death prove to be a cure in deterring more wars?

And the answer is, sadly, no. There are still wars, smoldering here and there. Admittedly, not yet at global level.

The Middle East area continues to be explosive. The arms race still goes on. Russia continues to flex its military strength.

China, too, has joined the ranks of a major military world power. Currently, America is ruled by a hawkish administration and an unpredictable president.

[ 5 : 12 ] Europe is tearing itself apart. We are living in a turbulent, precarious, imperiled world. What does the Christian do?

When living in unusual times, and by unusual times, I do not mean just the threat of more horrific war. Perhaps even nuclear armaments being unleashed.

But much more than that, when the whole structure and fabric of Western society seems to be falling apart, where do we turn for comfort?

The very outset of this psalm. I want to look at where the psalmist turns for comfort. And at the very outset of the psalm, he sets before us the great declaration of the being and reality of God.

Note how the psalm begins. With the great declaration of God as refuge, strength, and a present help. It's a wonderful description of his relationship to his people.

[ 6 : 22 ] And because of this, says the psalmist, they need not fear. Because although the most permanent things that we know in creation fall apart and change, nothing but nothing in God changes.

Often you might feel in an increasingly volatile and deeply confused world that nothing is as it was. Oh, but God's power is resistant to change. And so with the psalmist, if your trust is in God, therefore you need not fear.

And so you have the focus altered in the psalm from the individual to the city of God, or if you like, the church of God in troublous times.

It's a picture of a city engulfed or surrounded by a massive siege. An innumerable horde of enemies surrounding it.

[ 7 : 26 ] And in midst of that you have the beautiful description of provision that is made by God. A gladdening river, an indwelling keeper, and a timely helper.

God's power is celebrated over these attackers of his city. Psalmist puts it like this, when nations wage, God but speaks.

Note the contrast. Here are nations, as it were, tying themselves in knots, and God has but to speak. The nations wage, the kingdoms totter, he utters his voice.

The earth melts. And so the preservation by God of the church is seen in history. And you have the pronouncement of faith.

The Lord of hosts is with us. The God of Jacob is our fortress. The Lord of the many. And the God of the individual.

[ 8 : 29 ] And there is a contrast there that I don't have time to go into now. The focus now widens again. The first stage is the individual. And the second stage is the destiny of the church.

But then note the words that occur frequently at the end of the psalm. On the earth. To the ends of the earth. In the earth. The psalm is the psalm. The psalmist is visualizing the ultimate destiny of the created world order.

And we are called to consider the works of God. Come says the psalmist. The psalmist. The psalmist. The psalmist. Behold the works of the Lord.

It's a call to view something that is exceeding remarkable and great. In other words. Open your eyes to view. The works of God.

In their full orb. Majestic display. Look at what God has done in the past. And what he is yet to do on behalf of his people. God is revealing himself.

[ 9 : 34 ] And has revealed himself in history. And the psalmist in Psalm 111 states. Great are the works of the Lord. Studied by all who delight in them.

He has shown his people the power of his works. And you remember one of the charges leveled against his ancient people Israel.

Was that they forgot his works. But they soon forgot his works. Unbelief had reasserted its ugly nature.

Led to murmuring against God. And resulted in provoking the chastisement of God on the nation of Israel. The works of God.

They are to be reflected on. Perhaps some of you know this. The Cavendish Laboratory. It's the Department of Physics. In the University of Cambridge.

[ 10 : 33 ] It's part of the School of Physical Sciences. It was opened in 1874. On the new museum site. As a laboratory for experimental physics.

The laboratory moved to its present site. In West Cambridge in 1974. And the oak door. Of the new Cavendish Laboratory.

Is known for its inscription. From the book of Psalms. The works of the Lord. Are great as these. Is the inscription.

Sought out of all them. That have pleasure therein. Is taken from the authorized version. And you remember how in the metrical version. The whole works of the Lord our God.

Are great above all measure. Sought out they are of everyone. Who doth therein. Take pleasure. Study of physics. Not often associated.

[11:30] With scripture. But the works of God. Where do you begin. You know. The creative works of God. Are so magnificent.

So superb. They have inspired. Countless poets. To write euphorically. About them. They have inspired. Artists. To paint them.

In landscapes. They have inspired. Photographers. To capture them. On film. They have inspired. Numerous. Nature programs. About the wonders.

In creation. There is wonder. In the heavens. In the multitude of stars. In the varied distribution. And composition. Of the planets. There is wonder.

In microcosm. In quarks. And neutrinos. In the cells of the body. In the mind. And in matter. The believer. Not only looks at them.

[12:24] And ponders them. But delights in them. For they see them. As the works of the almighty. And ever glorious God. Recognizing their source.

I believe. Leads the Christian. To delight in God himself. And the psalm. Speaks of them as great. Full of splendor. And majesty. Adjectives that you would.

Rightly ascribe. To God. Himself. Since he alone. Is truly great. Full of splendor. And majesty. And yet. Yet.

Marvelous. As his creative works are. They are totally. Eclipsed. By his mighty. Redemptive works. In many ways. If you are in Christ today. You do not need to go. Outside of yourself. To see the fruit.

[13:24] And power. Of his redemptive. Creative work. And it ought to fill you. With wonder. And amazement. That he redeemed you.

That he has made you. A new creation. In Christ Jesus. There is a story. In the Old Testament. Which I think. Beautifully serves.

To illustrate this. Hosea. Prophecy of Hosea. Chapter 3. You can read it. When you go home. And there. You'll find. That the prophet. Hosea.

Was told. To buy. Gomer. His wife. At an auction. Why had he. To buy her. At an auction. If she was his wife. Because. She had left him.

She had gone off. With another. And she appears. As. As a slave. At the auction. Mart. Presumably. Through debt.

[14:19] And so. Bidding begins. Hosea. Is successful. In his bid. Now. He owned her. He could have done.

With her. What he wished. But at this point. Hosea's love. Which is but. An illustration. Of God's love. For sinners. Burned.

Brightest. Instead. Of seeking vengeance. He clothed her. And led her away. And. You read. In the prophecy. Of Hosea.

The Lord said to me. This is Hosea speaking. Go again. Love a woman. Who is loved. By another man. And is an adulteress. Even as the Lord. Loves the children. Of Israel.

Though they turn. To other gods. And love. Cakes of raisins. So I bought her. For fifteen shekels. Of silver. And a homer. And a lethic. Of barley. And I said to her.

[15:14] You must dwell. As mine. For many days. You shall not play. The prostitute. Or belong to another man. So will I also. Be to you.

So will I also. Be to you. That is God's promise. To those whom he redeems. And in effect.

We are gold. We are sold. On the auction. Block of sin. And the world. Bids for us. The world bids fame.

Wealth. Prestige. Influence. Power. All those things. That are deemed to be the world's currency. But in that passage.

The action of Hosea. As I say. An illustration of the generosity. And marvel. Of divine love. God steps. God steps into the marketplace of sin.

[16:11] And buys sinners out of sins bondage. Through the death. Of Jesus Christ his son. And how aptly this is summarized by the apostle John.

In this is love. Not that we have loved God. But that he loved us. And sent his son. To be the propitiation. For our sins.

And so you see at the auction mart. What am I bid? Says the auctioneer. For these poor. Hopeless. Enslaved. Sinners. And there is Jesus Christ.

At the bidding. And he offers the price of his blood. Down comes the gavel. From the auctioneer. Sold. No greater price.

Has been offered. And you remember how Peter emphasizes this. Knowing that you are ransomed. From the futile ways. Inherited from your forefathers. Not with perishable things.

[17:10] Such as silver and gold. But with the precious blood of Christ. Like that of alarm. Without blemish. Or spot. The measure of God's reconciling love.

Is the selfless. Sacrificial love. Of Christ. Providing for his church. And then dominion. To an abiding. Close relationship.

With his church. His is a committed love. The praise. Of the other partner. In the relationship.

You and I. If we are in Christ. Today. Come. Go forth. Says the psalmist. Behold.

The works of the Lord. Where are we to behold the works of the Lord? In the word of God. You find. What God has done in the past. To preserve his people.

[18:06] What he is doing now. And what he will do in the future. To preserve them. But note. The psalmist wants us. To see some specific things.

And he mentions three in the context. The first one he mentions is. Come behold. How he has brought desolations. On the earth.

Desolations. And the word that is translated here. Desolations. Means a land without inhabitants. Frequently a land that succumbs.

To God's judgment. And is subsequently unable. To sustain life. Whether human. Animal or vegetable.

Desolation. The effect of the falling of divine judgment. Creating. Creating. Creating. Creating. Some would say astonishment. What I think implied in the word.

[19:05] Is also this. Creating a sense of horror. Filled with trepidation and fear. At the Holocaust effect.

Perhaps some of you have seen. On your TV screens. Where the fires have raged in California. And there was a place.

Intriguingly called. Paradise. There. It's been reduced to ashes. Total desolation. Now I'm not saying.

That this is because of. Divine judgment. I. I'm not saying. What the reason is. But I'm just saying. That the pictures. That come across.

From there. Of the total. Desolation. Of a place. That was once vibrant. With homes and people. And there's just ashes.

[20:08] It has been wasted by fire. I suppose one illustration of desolations. From the Bible. Is the flood. In the time of Noah. When all the world population.

Was wiped out. But remember. Sin wasn't erased. It was in the hearts of the members. Of the one family.

In the ark. And it soon showed. Its ugly effects. Again. In the world. It. And then you have. The cities of the plain. Sodom and Gomorrah.

They were wiped out. They. They experienced. A holocaust effect. And those. Members of one family. Were the sole.

Survivors. Of these cities. Of the plain. And remember. The picture of. Total devastation. Drawn for us. In the book of Genesis. Abraham went early. In the morning. To the place.

[21:07] Where he had stood. Before the Lord. He looked down. Toward Sodom and Gomorrah. Toward all the land. Of the valley. And he looked. And behold. The smoke of the land. Went up.

Like the smoke. Of a furnace. Desolation. Met. The eyes. Of the father. Of the faithful. Then you have.

The plagues. In Egypt. In the times. Of the. Israelite bondage. Culminating. In the death. Of every. Firstborn. Not sheltered. By the blood.

Of the Paschal Lamb. And you remember. How the. Pursuing forces. Were bent. On returning. Israel. To captivity.

You can imagine. The conversation. Of husbands. To wives. Of brothers. To siblings. Or parents. We'll just be gone. A couple of days.

[ 22 : 03 ] And we'll soon. Have our slaves again. Ah. But you see. They hadn't factored. God. Into the equation. God wasn't. In their calculations.

They never returned. And why did they not return? And the Bible tells us. The waters returned. And covered. The chariots. And the horsemen. Of all the host of Pharaoh.

That had followed them. Into the sea. Not one of them. Not one of them remained. Again.

Desolation. And to whom is this attributed?

To an omnipotent God. Then Moses and the people of Israel. Sang this song to the Lord. Saying. I will sing to the Lord. For he has triumphed gloriously.

The horse and his rider. He has thrown into the sea. For the Israelites. It was deliverance. For the Egyptians. Desolation.

[ 23 : 01 ] And so you see this take place. Time after time after time. In the pages of Old Testament history. As armies are decimated.

Cities are burned. Houses lie empty. Land becomes unproductive. And famine ensues. With all the suffering. And death.

Associated with famine. Desolation. In the New Testament era. The destruction of Jerusalem. In 70 AD. Not one stone left.

Upon another. The disappearance of the Roman Empire. That seemed so powerful. And unassailable. In its strength.

At its height. It was the most extensive. Political and social structure. In western civilization. Again. Desolation. And so again and again.

[ 23 : 57 ] In world history. You can find. Numerous examples. Of desolation. Empires. That once stood tall. And now.

Are not to be found. Communities. That were once. Thriving. And densely populated. Empty. Desolation.

Come see. What desolations. God brings. And you know. That is but. A precursor.

Of the end times. Some people think. You know. At times. If there is. A fire in the house. The fire alarm.

You hope. Goes off. To give warning. God doesn't say. That he will give any. Any. Alarm.

Whatsoever. But merely.

[ 24 : 55 ] That judgment. Will come. Suddenly. And without warning. Oh my friend. If you are out of Christ. Today. There is no refuge place.

But in Christ. Come see what desolations. Go forth. And see what else. God does. He makes war cease. To the end of the earth.

Death. You know how. There was another war. After the first great war. It was the biggest war.

To date. In the history. Of the world. Millions of people. Lost their lives. And you would like to think.

That that. Lust for power. Love. And supremacy. Has disappeared. But sadly. It has not. It is still there. As leaders. Vv for supremacy.

[ 25 : 56 ] And nations. Seek to be the supreme nation. And the psalmist says. In Psalm 2. Why do the nations rage? And the people's plot invade.

The kings of the earth. Set themselves. And the rulers. Take counsel together. In other words.

Those in authority. And in power. Against the Lord. And his anointed.

Let us burst. Their bonds apart. And cast. Away their cords from us. And the psalmist says. The almighty God. He who sits. In the heavens.

Laughs. The Lord. Holds them in delusion. Then he will speak to them. In his wrath. Terrify them. In his fury. And the cessation of war.

He makes war cease. The implication. From the language. That is used here. Is that it is. An imposed. Cessation. Doesn't refer.

[ 26 : 53 ] To a global treaty. By nations. Or a negotiated. Disarmament pact. We know that these. Can always be broken. Despite the.

The best intentions. Of those. Who framed. And. The treaty. Unto. Were instrumental. In brokering. The treaty. But this cessation.

Of war. Is brought about. By almighty God. Imposing. Cessation. Of war. In other words. God is the. Supreme.

Conqueror. How does God. Bring about. Cessation. Of war. He does it. By bringing. Peace.

Into troubled. Hearts. And lives. That's the way. War. Ceases. By. Reuniting. People.

[ 27 : 48 ] Together. In Christ. So that. They become. Brothers. And sisters. In Jesus. Christ. And not only.

Does he impose. The cessation. Of war. But the weapons. Of war. Are destroyed. Come behold. He breaks the bow. And shatters. The spear. He burns. The chariots. With fire.

Now these were. The. The. The armor. Of the day. They are the equivalent. Of the arms. Of this century. And no matter.

How sophisticated. Powerful. And. Frightingly. Effective. Current arms. Appeared. They are. But exceeding. Fever. In comparison.

To the might. And the power. Of the almighty. Remember. How both.

[ 28 : 42 ] Isaiah. And Micah. Who prophesied. Around the same time. Make similar statements. About. Weapons. Being destroyed. And transformed.

Into instruments. Instruments. Of agriculture. Vast. Resources. That are spent. On arms. Are redeployed. He shall judge. Between the nations.

And shall decide. Disputes. For many peoples. They shall beat. Their swords. Into plowshares.

Their spears. Into pruning hooks. Nation shall not lift up. Sword against nation. Neither. Shall they learn.

War. Anymore. Watson. In Isaiah. In Micah. He shall judge. Between many peoples. Shall decide. For strong nations. Far away. And they shall beat. Their swords.

Into plowshares. And their spears. Into pruning hooks. Nation. Shall. Not lift up. Sword against nation. Neither. Shall they learn. War.

[ 29 : 35 ] Anymore. War. Apparently. That is a verse. That is written. On the wall. Of the. UN building. In New York.

And the hope. That is. That diplomacy. Will bring about. Such promised peace. But the context. In which these verses. Were written. Does not support. Such a hope.

The vision. Speaks. The prophet. Is speaking of. Both of them. Of a people. Coming humbly. And faith. To God. And it is only.

As I said already. When brothers. When enemy. Former enemies. Become brothers. And sisters. In Christ. And their hearts. Transformed.

By the spirit. Of God. That the motivations. For conflict. Are done away. Until then. Peace. Will continue.

[ 30 : 32 ] To be. But a mere illusion. Both. Micah. And Isaiah. Forsee. The gospel news. Spreading. Promoting. Prosperity. And peace. Symbolized.

By the statement. But they shall sit. Every man. Under his vine. And under his fig tree. A picture. Of contentment. That can only be brought about.

Through the ministry. And power. Of the Holy Spirit. In applying the truth. Truth. And of course. The burning question is. When?

When will that be? Some. Might contend. That it refers. To either. A premillennial period.

A time of gospel power. Before. The appearance of Christ. Or even. A postmillennial period. Of great gospel power.

[ 31 : 26 ] In my own mind. I am not entirely persuaded. Of either view. It seems to me. To be more. A futuristic vision.

Pointing to the day. Which the apostle John speaks. As set before us. In the book of Revelation. Then says John. I saw.

A new heaven. And a new earth. For the first heaven. And the first earth. Had passed away. And the sea. Was no more. Notice.

How it is put down. John says. Then. I saw. No. The little word then. Is highly. Significant. When.

Did John. See this. And the answer. To that question. Is. When the final. People. Overthrew. Of the forces. Of evil. Occurse. The devil.

[ 32 : 22 ] Who had deceived them. Was thrown into the lake. Of fire and sulfur. Where the beast. And the false prophet. Were. And they will be tormented. Day and night. Forever and ever. In other words. When the final judgment.

Takes place. Then says John. I saw. Now. What do we understand. From this. Are we to understand. That this. Present creation. Is to be destroyed.

And replaced. By a new creation. In the second letter. Of Peter. You find these words. But the day of the Lord. Will come like a thief. Then the heavens. Will pass away. With a war.

And the heavenly bodies. Will be burned up. And dissolved. And the earth. And the works that are done. And will be exposed. And from the language. That is used. By Peter. It could be understood. To suggest.

A new creation. In place of the existing one. In my own mind. Again. I am not so sure. Could it not. [ 33 : 17 ] Well mean. The purification. And renewal. Of the cosmos. When Christ. Appears. In his majesty. And in his glory. Instead of making.

All new things. What the Bible tells us. Is this. Christ. Makes all things new. It's quite a difference. It doesn't make all new things.

He makes all things new. If you go to Matthew's gospel. In chapter 19. Verse 28. Jesus said. Then truly I say to you.

In the new world. And the word that is translated there. In the new world. In the Greek. It is. The palingenesis. The Gaelic.

Captures. The idiom. I think better. The Gaelic. Speaks of. A univine. In that. In that verse. Suggesting. An analogy.

[ 34 : 12 ] Between. The spiritual rebirth. Of believers. In coming to faith. In Christ. And the transformation. Of heaven and earth. After Jesus returns.

And if you are saying that. Christ eliminates. The original creation. Because of sin. Then you would have to conclude. That Satan. Had.

Had. Had succeeded. In overthrowing. The glorious work. Of God. That is recorded. In Genesis 1. If that were to be true. Then you would have to conclude.

That the triune. God's. Redemptive work. Discards. Rather than renews. All things. When God worked.

In your life. If you are a Christian. Here today. In his marvelous grace. He made you. A new creation. In Christ Jesus. He didn't change.

[ 35 : 08 ] Your outward appearance. So that. You became. Unrecognizable. To your fellow beings. To the members. Of your family. You still had the same face.

And the same body. And so on. Yes. You were different. In many other ways. But not physical. In your physical appearance. He gave you. A new status.

You were justified. You were adopted. You were set aside. For God. The work of sanctification. Began in your life. Yes. You formed new habits. You were a new person.

In all of these ways. But if this is what God does. In the life of the individual. He renews. Instead of. Recreating.

A different person. And if you accept. That Christ renews. Rather than. Replaces. The universe. How do we understand. Peter's statement. The heavens will pass away.

[ 36 : 01 ] With a roar. The heavenly bodies. Will be burnt up. Undissolved. And the answer. Seems to me. Is seen in. Peter's analogy. With the destruction. Of the flood. In Noah's time.

The flood. Did not destroy. The creation. The world. But rather. It removed. Sinners. In God's act. Of judgment. In God's act. In God's act. In God's act. In God's act. In God's act. In God's act. And it seems to me. That what. Is being referred to. Is that Christ. Will usher his church. Into a creation. That has been. Pristinely. Clean. Clean. Clean. Clean. Clean. And made glorious. Then. Creation. Will be a temple. Fit. For the dwelling place.

Of God. With his people. And to further. Emphasize this. John says. The sea. Was no more. Why does he say that?

[ 36 : 56 ] The sea was no more. Well the sea is frequently. Associated with evil. And rebellion. It's the realm of chaos. The wicked are like.

Are like the. The tossing sea. In the book of Revelation. We are told of. Of the beast. Rising out of the sea. And however you might view. This imagery.

Or understand. What the beast might be. I think it's safe to see. That the beast is. Representative. Of all the empires.

And the nations. Throughout human history. That stood. Against God. And his people. The beast has authority. You read in the book of Revelation. Authority was given it.

Over every tribe. And people. And language. And nation. And all who dwell on earth. Will worship it. Everyone is named. It's not been written. Before the foundation. Of the world. In the book of. Of life of the lamb.

[ 37 : 51 ] Who was slain. In other words. It's pernicious influence. Will be entrenched. In every corner of the world. To every segment. Of society.

A force. Or a power. That will advance. Satan's idolatrous cause. Everywhere. With demonic power. And authority. The victory. But as I said.

The victory. Belongs to the lamb. However intensive. And acute. The level of suffering. Might be. Christ will overthrow.

The beast. And all associated. With. And join. To. The beast. Ultimately. Even the place. From which he appeared.

Is also no more. And the sea. Was no more. As if to underline. The totality. And the completeness.

[ 38 : 45 ] Of the victory. That is affected. By. Christ. The erasure of sin. From the new heavens.

And the new earth. Never to reappear. And I heard a voice. Says John. From the throne. Saying. Behold. The dwelling place. Of God. Is with man. He will dwell with them. They will be his people.

God himself. Will be with them. As their God. He will wipe away. Every tear. From their eyes. Death shall be no more. Neither shall there be mourning. Nor cry. Nor pain anymore.

For the former things. Have passed away. The victory. Is his. Come. And behold.

Says the psalmist. The works. Of God. Creative. And redemptive. Come. Behold. The desolations. Effected. In history.

[ 39 : 41 ] And behold. The peace. Imposed. And the end. Of all warfare. And when you have. When you have.

Come. And be held. Be still. And know. That I am God. Now. Many. I believe. Misunderstand.

What the psalmist. Is saying here. Is not calling you. To contemplation. However important. That might be. It's a call.

To surrender. To the. To the power. Of omnipotence. It's a call. To recognition. Of the one.

And only. Victorious God. Literally. It means. Cease. Striving. And know. That I am God.

[ 40 : 37 ] In other words. As of God. To say. I am reigning. And you notice. God's announcement. Of his rule. And judgment. It's not the city of God.

It's not the church of God. That makes it happen. The people of God. Don't make this happen.

We're simply called. To trust. And be faithful. It's God.

Who does this. The world. Thinks. That God's word. Is. Is so weak. How can God's word. Overflow.

The world. And God. Is saying. You just watch. I will reign. My word.

Will accomplish. What I please. And all. That we are called. To do. Is to trust. In the word. And be faithful. And walking. In the paths.

[ 41 : 32 ] Of truth. Surrender. Behold. And bring about. The salvation. That he has promised. May God.

Enable us. Today. Whatever our circumstances. To trust in him. Even as the psalmist. Did. To stand. To stand. Back.

And to know. That he is God. Because now is the time. To surrender. While peace. Can be used.

Through the work of Jesus. On the cross. Because ultimately. The day will come. When everyone.

Will be compelled. To surrender. And if it is not done.

In the day of grace. In your life. It will be done. In the day of judgment. When the time of blessing.

Will be no more.

[ 42 : 32 ] Why? Because as he says. He is God. I am God. I am God.

There is none other. Come behold. The works of the Lord. How he has brought. Desolations on the earth. He makes war cease. To the end of the earth. He breaks the bow.

Shatters the spear. He burns. The chariots. With fire. The supremacy. Of almighty God. Always your trust.

In this. Supreme. Being today. Are you looking. To Christ the son. As your refuge. And your hope.

Or are you trusting. In something entirely different. Let us pray.