

**Wednesday, March 13, 2024 • Read Isaiah 47–48**

Questions from the Scripture text: Who is going to be humiliated (47:1)? How does v2 describe their slavery and exile? How do v3a–b describe their humiliation? What will God do? What won't He let man do? Who retrieves Israel from such a fate (v4)? Into what will God send Babylon (v5)? Why had the Lord given them power (v6a–c)? But what did Babylon do with it (v6d–e)? And what did they think of themselves (v7a,8)? Why was this such a grave error (v7b–c, 9)? In what did they trust (v10)? How will this end for them (v11)? To what had Babylon credited their rise (v12–13)? But how will these things fare toward preventing their fall (v14)? Who else have they trusted, that will fail them (v15)? Whom now does 48:1a address? What new name had God given them (v1b)? What had He established as their new fountain of life (v1c)? By what Name had He given them to swear (v1d)? And what covenant relationship to identify (v1e)? But what was wrong with their religion (v1f)? What did that religion look like on the surface (v2)? When did the Lord declare everything that would happen (v3a–b)? What does He do in the moment (v3c)? What does this fulfillment of prophecy work against (v4)? What would sinful Israel have credited for their deliverance, if the Lord did not pre-prophecy it (v5)? Now, what does the Lord insist they do with the knowledge they have of Him (v6)? Why does the Lord save for Himself some of the details of what He will do (v7)? What about them required this careful dealing from the Lord (v8)? Why doesn't He just destroy them (v9)? What will He keep doing instead (v10–11)? What does the Lord call His people in v12a–b? What does He again announce to them (v12c–d)? To what act of His does He again refer (v13)? And out of what, toward Israel, has He both created the world and planned His actions with regard to Babylon (v14–15)? Whom else is sent in that same love (v16)? By Whom? What five things does YHWH say about His relation to Israel in v17? What did He desire (v18a)? What would have been the result for His people (v18b–19)? What new commandment is now given in v20? To what does He compare His care for their return from Babylon (v21)? Who can never have this peace (v22)?

**What makes the difference between the fate of sinful Babylon and sinful Israel?** Isaiah 47–48 prepares us for the first serial reading in public worship on the Lord's Day. In these thirty-seven verses of Holy Scripture, the Holy Spirit teaches us that **for the sake of His Name and praise, which the Lord has invested in them, the Lord delivers Israel.**

**Overview.** In these two chapters, the Lord addresses first Babylon (ch47) and then Israel (ch48) in the wake of the fall of Babylon. Both are condemned for their sin, but Babylon are destroyed, while Israel are delivered. What makes the difference between them? In Israel's case, the Lord has put His Name upon them, and for the sake of His Name and His praise (48:9–11), He restrains His anger. So, they have YHWH Himself as near-kin who takes up their cause ("Redeemer"; 47:4, 48:17a). But what is true for Israel corporately is only true of individuals if they have life and faith and righteousness from the Lord. There is no peace, says YHWH, for the wicked (48:22). Israel's deliverances from Egypt (48:21) and Babylon (48:20) are invitations to all sinners to trust in the God of Jacob and receive the greater, everlasting deliverance.

**Babylon.** Babylon were conceited (47:1, 5), so they will be brought low and humiliated (v2–3). Apparently, they trusted in their political prowess, but that will do them no good against the Lord (v3c–d). Babylon were cruel (v6), self-assured (v7, 8b–e), self-indulgent (v8a). So the Lord will suddenly bring them all the way down (v9a–d). They put a great deal of faith in their scientists, but the Lord calls faith-in-science, apart from Him, "sorcery and enchantment" (v9, 12, 13).

Trying to have knowledge without God gives the illusion of no accountability (v10), and plunges a people into wickedness, as modern man has so skillfully demonstrated! But his knowledge will fail him, when the Lord arises to punish (v12d–14). Not even their trade partners will be able to intervene (v15).

**Israel.** In ch48 the Lord now addresses Jacob (v1a), who got that name by being a sinner from the womb (v8e). Though they make a display of true religion, it is just a façade (v1–2). They are stubborn in their rebellion (v4) and quicker to credit idols than to credit the Lord (v5). Even the tellings and timings of the Lord's deliverance (v3, 5, 6, 7) were calculated to make it unmistakable that it was He alone Who did it. Now, it is Israel's duty to give Him the credit (v6c), but they are so rebellious that they can't even see it (v8).

What gave Israel hundreds more years before being exiled, and a reprieve even then? The Lord had invested His Name and His praise in them (v9, 11)! Even their chastening affliction was for the sake of refining those upon whom He had set His love (v10). It is in the same sovereignty that He created the heavens and earth (v12–13) that He takes Cyrus as His chosen one to bring upon Babylon what He has declared (v14–15).

But this deliverance by Cyrus gives way to something and someone greater in v16. Of Cyrus, the Lord had spoken late (v6d–e). But of this greater Servant to come, He insists that He has been speaking of Him since the beginning (v16a–b). The Servant Himself takes up the case in v16c. He is the One Who is from the beginning, and now the Lord YHWH and His Spirit have sent Him (v16d–e). In the wake of Christ's coming, this verse is clearly teaching that the triune God sends one Person of the Godhead into the world as a man.

So v16 is the key to unraveling the mystery of YHWH the Redeemer! The word behind "Redeemer" is much more than a deliverer. Its emphasis is on nearness of kin. He is the One Who steps in when you are without help because He has both the means/ability to do so and the nearness of relationship to claim the role for Himself. But how is it that God has become our near kin? The second Person of the Godhead became man, added humanity to Himself, to be our Redeemer!

Thus far, Israel have gone their own way and reaped the consequences. But the Lord assures them that the obedient one (v18a), who learns from the God who has saved him (v17c–e), will enjoy the full blessedness of the covenant God and His promises (v18b–19). So, He urges them to make a new start of it now. Just as they ought to have done after the Exodus (v21), so now, let them come out of Babylon, declaring to all the nations that their Redeemer is the one, true, and living God (v20)!

But let them learn the lesson that God's salvation is not a mere set of words to confess out loud (v1–2). It is a redemption that brings the person into fellowship with and submission to the Lord. For those righteous by faith in Him and belonging to Him, their peace is like a river (v18b). But there is no peace for the wicked. Sadly, how many Israelites to this day have not heeded this warning. My dear reader, have you heeded it?

Why is pride so dangerous? In what situations are you most proud? What does the Lord expect you to conclude about all of your deliverances, large and small? What does He expect you to do with this conclusion (hint: v6c)? With whom do you do so regularly? With whom else will you do so?

*Sample prayer: Lord, we thank You for setting Your Name upon us and investing Your praise in redeeming us. And we thank You that God the Son has become man in order to be our Kinsman Redeemer. Forgive us for how we have continued to walk in our own ways. And forgive us for failing to declare that You are our Redeemer, and the only true and living God. Grant that, instead, we would walk with You and find that our peace is like a river and our righteousness like the ocean. For the sake of Your Name and Your Praise, grow us by the grace and knowledge of Christ our Redeemer, which we ask in His Name, AMEN!*

**Suggested songs: ARP32AB "What Blessedness" or TPH438 "I Love to Tell the Story"**

**(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via [hopewellarp.org](http://hopewellarp.org))**

Isaiah, 47 and 48. These are God's words. Come down and sit in the dust o virgin daughter of Babylon.

Sit on the ground without a throne or daughter of the Chaldeans. You shall no more be called tender and delicate. Take the millstones and grind a meal. Remove your Veil, take off the skirt, uncover. The thigh pass through the rivers. Your nakedness shall be uncovered. Yes, your same. Shame will be seen.

I will take Vengeance and I will not arbitrate with a man. As for Our Redeemer. Your way, upholds. Is his name, the Holy One of Israel? Sit in silence and go into Darkness. So daughter of the Chaldeans For you shall no longer be called the Lady of Kingdoms. I was angry with my people, I have profaned my inheritance and given them into your hand.

You showed them? No mercy. On the elderly, you laid your yoke very heavily. And you said I shall be a lady forever. So that you did not take these things to heart. Nor remember the latter end of them. Therefore hear this. Now you who are given to Pleasures who dwell securely say in your heart, I am and there is no one else besides me.

I shall not sit as a widow nor shall I know the loss of children. But these two things shall come to you in a moment. In one day, loss of children and widowhood They shall come upon you in their fullness. Because of the multitude of your sorceries for the great abundance of your enchantments.

For you have trusted in wickedness. You have said no one sees me. Your wisdom and your knowledge have warped. You You have said in your heart, I am and there is no one else besides me. Therefore evil shall come upon you, you shall not know from where it arises trouble shall fall upon you.

You will not be able to put it off. Desolations shall come upon you. Suddenly, Which you shall not know. Stand. Now, with your enchantments and the multitude of your sorceries in which you have labored from your youth, perhaps you will be able to profit perhaps you will prevail. You are weary in the multitude of your counsels.

Let now the astrologers the stargazers and the monthly prognosticators stand up and save you from what shall come upon you. Behold, they shall be a stubble. The fire shall burn, then they shall not deliver themselves from the power of the flame. That shall not be a call to be warmed by nor a fire to sit before.

Thus, shall they be to you? With whom you have labored. Your Merchants from your youth. They shall wander each one to his quarter. No one shall save you. Hear this O House of Jacob. Who are called by the name. Of Israel. And have come forth from the wellsprings of Judah, who swear by the name of Yahweh and make mention of the god of Israel.

But not in truth. Or in righteousness. For they call themselves after the holy city. And lean on the god of Israel. Yahweh of hosts is his name. I have declared the former things from the beginning. They went forth from my mouth and I caused them to hear it. Suddenly, I did them and they came to pass.

Because I knew that you were obstinate and your neck was an iron sinew and your brow bronze. Even from the beginning, I had declared it to you before it came to pass, I proclaimed it to you. Lest you should say, my idol has done them and my carved image and my molded image have commanded them.

You have heard see all this. And will you not declare it? I have made you hear new things from this time even hidden things and you did not know them. They are created now and not from the beginning. Before this day, you have not heard, unless you should say, of course, I knew them.

Surely, you did not hear. Surely, you did not know. Surely from long ago, your ear was not opened. That you would deal very treacherously. And we're called a transgressor from the womb. For my name's sick. I will defer my anger. And for my praise, I will restrain it from you.

So that I do not cut you off, behold. I have refined you. But not as silver. I have tested you in the furnace of Affliction. For my own sake for my own sake. I will do it. For how should my name be profaned? And I will not give my glory to another.

Listen to me. Oh, Jacob and Israel. I am called I am. He I am the first I am also the last indeed, my hand has laid, the foundation of the earth, and my right hand has stretched out the heavens. When I call to them, they stand up together. All of you assemble yourselves and hear.

Who among them has declared these things. Yofi loves him. He shall do his pleasure on Babylon and his arms will be against the Chaldeans. I even I have spoken. Yes, I have called him. I have brought him and his way will prosper. Come near to me, hear this. I have not spoken in secret from the beginning.

From the time that it was, I was there and now the Lord Yahweh and his Have sent me. Thus, as Yahweh your Redeemer. The Holy One of Israel. I am Yahweh, your God. Who teaches you to profit? Who leads you by the way, you should go. All that you had heeded, my Commandments.

Then your piece would have been like a river. And your righteousness, like the waves of the sea. Your descendants also would have been like the sand. The Offspring of your body, like the grains of sand. His name would not have been cut off, nor destroyed from before me. Go forth from Babylon.

Flee from the Chaldeans with a voice of singing declare Proclaim, this utterite to the end of the Earth. Say, Yahweh has redeemed, his servant Jacob. And they did not thirst when he led them through the deserts. He caused the waters to flow from the rock for them. He also split The Rock.

When the water scratched out. There is no peace. Says, Yahweh. For the wicked. Men listens this reading of gods inspired. And enter.

So Babylon and Israel are both Sinners. And the only reason Israel ends up in Deliverance. Is because the Lord has decided to invest his name in delivering them He announced to them. Who he is from the beginning. He has entrusted his word even his word about himself as Creator.

Which he has preserved as he carried, Moses, Along by the Holy Spirit to write down, The book that we now have, as Genesis and Exodus. Leviticus Numbers in Deuteronomy. He had told them that from the beginning, from the beginning of the nation. He told them, in Deuteronomy, That they were going to sin, and He was gonna punish them but they weren't going to repent.

Until he exiled them and then when he exiled them, there would be a repentance and he would bring them back. Those things he told them from the beginning, what he hadn't told them from the beginning. What he waited. To tell them about right until The ministry of Isaiah. Is that it would be Cyrus.

The version by whom he would deliver them. And then he does it. So suddenly That the suddenness of it, both shocks Babylon. In chapter 47. As he prophesies in chapter 47. And proves to Israel that not only did it come by the man whom the Lord had named and appointed.

But even in the way that the Lord had named and declared, so that they would be absolutely certain that there is no other explanation. Than that Yahweh the god of Israel. The Holy One of Israel has redeemed them. And not because they were good. For his own namesake. And so, that's the Overview of.

Chapter 47. And 48. More specifically than the. First, the of Babylon. Again, chapter 47. Babylon was very haughty, arrogant conceited in themselves and so the Lord is going to bring them low. That one's gonna lose their throne verse one. Sit on the ground. You're not. They're pictured here.

According to The young ladies of their Court. Who often? And may the Lord. season your hearts, my daughters that you not be full of yourselves. Because it's often the young ladies who are the most full of themselves. Especially in an upper class. situation or a wealthy situation.

But here they go from from being Images of Babylon, the Lady of Kingdoms verse 5, and wearing their fancy clothes. And prancing. So delicately verse 1. to hard labor

of slaves. Grinding meal with the millstones, which is not necessarily a slave. Someone could grind their own meal But definitely.

The uncovering of the nakedness. And the shaming and the having to dress, At first verse 2 like a man. And then uncovering nakedness in verse three is not just The humiliation of clothing of a slave. but even implied. Much harder things that are done to slaves. And this.

what they deserve for what they have done. To other peoples, and especially to the Lord's people. Apparently Babylon also was proud of their political Acumen, their political prowess. You know, they Ambassadors. would make negotiation, they were a great Empire. But God is not hearing. God is not receiving any visits from Babylonian ambassadors on this one.

He says, I will take Vengeance and I will not arbitrate with a man.

The one who has. The true. political prowess as it. Are Israel and not because they have any skill in themselves. But because the Lord is the one who reasons on their behalf The word Redeemer. And perhaps, you've heard the phrase, I'm certain you've heard the phrase. Kinsmen Redeemer because we have.

We have used it often for this Hebrew word, goel. It means that nearest of kin, Who takes up the calls on behalf of someone else because they are not able to take it up for themselves and they don't have anyone else to take it up for them. And so the Lord is our nearest of kin.

someone who is wealthy. They get themselves into trouble. they may I let's wait for my lawyer, he'll handle this. Because he has, Very high dollar. highly skilled. Very effective probably well connected. lawyer who takes up their cut his cause Oh, but if Are a Believer in the Lord, Jesus Christ.

If you belong to God by faith, belong to his church, you know that the Lord is the Kinsmen Redeemer. Yahweh is the Kinsmen Redeemer. Of his people. He's the one who takes up the cause And so, The punishment that is coming. if they were to try to arbitrate into verse 3, they would find themselves in trouble.

Because Yahweh himself is taking up the other side verse 4 and there's no, this isn't a discussion. It's a sentencing. the daughter of the Chaldeans is being taken down now. And daughter sometimes is used euphemistically of a city. So probably Babylon is itself is being personified. In verse 5.

Maybe earlier in, in the earlier verses to which, we Which we read as well verse. Through. And we see here, something that helps us, you remember, When Joseph said to his brothers, you meant it for evil, but God meant it for good. God meant the Exile for good. You didn't mean it for easiness.

He meant it for chastening. He meant it for purifying. Remember in the next chapter in chapter 48, which we read, he says, I purified you not quite as silver because you didn't even get it that hot Up here. I chastened you a little But still, it was for good.

It was part of his keeping the Covenant was part of the terms of the Covenant. They had given them in Deuteronomy that this was going to happen. It was God being faithful and God being merciful. God, carrying out a plan of everlasting salvation that he had already told them about so that when he does it, we see that he who is good intends it for good.

But he even in his goodness. Uses. instruments second causes. Who have their own will? And Justice. Joseph said to his brothers human end of her evil but God meant it for good. Now, Bob now he comes to Babylon and says I meant it for good but you meant it for evil.

He says, I was angry with my people. I profaned my inheritance. I have profaned my inheritance and given them into your hand. And says, I meant it for good. The chastening. You have or you meant it for evil. You showed them? No mercy on the elderly. You laid your yoke very heavily.

Very important for us to. To see here that God cares about what we call just War. that not only. Does just War include. Only Waging War in a just cause With jurisdiction and according to duties that God has laid upon your nation. Under God under Christ in service of the Lord.

But it also just War means Waging War in a just manner. He expects Babylon to have known. That even when you are. even when you are taking people. Even if they deserve it. And Babylon might have thought they deserved it for other reasons than the Lord righteously.

To the deservant. You do not lay the yolk heavily upon the elderly. That those who are feeble. Those who are defenseless those who are tender, those who are vulnerable. Even in war. You make special consideration for them. Which is one of the reasons why war. Christian Europe, had rules.

That had never really been seen. Warfare before, Because there was an idea of just War. This is one of the things that was so shocking about. the northern invasion of the South In the war between the states. Is that for the first time in a long time and what was thought to be the Christian world, rules of just War were not being followed.

We're completely disregarded. He says here on the elderly. You laid your yoke very heavily. You said? I shall be a lady forever. See in in Babylon's arrogance, they assumed that they Are the standard what they want to do is the standard. Of what is right and wrong. Therefore hear this now you who are given to Pleasures you who dwell securely.

You who say in your heart, I am and there's no one else besides me. And, Babylon, thought themselves invulnerable. They were widowing others but they thought I'll never be widowed. They were just destroying the children of others they thought I'll never know the loss of children. As of the Lord says, this is going to come on you and it's gonna come on you suddenly Now, one of the things to pay attention to, then we're gonna have to for the sake of time.

summarize a little bit more than good then going straight through it. One of the things then to pay attention to Verses 9-13. Is that this was actually. An administration in Babylon. That kept some of the old forms of the idol worship but had turned to what we would call science.

Observations of the Stars observations of the Those who got good at predicting things. would rise up. This was one of the ways that Daniel rose up because he was good at predicting things, he wasn't doing science. Is a prophet Angels, told him things. God told them things gave him knowledge.

but they actually had this Scientific sort of meritocracy. That had. The, that was, the primary way they functioned, although they kept Some of the old forms. And when When Cyrus was planning his invasion. He made a. A secret pact was some of the disaffected priests of Marduk.

one of the gods that the Persians and the Chaldeans had in common. because the priests of Marduk were upset that our religion was kind of on the decline. In Babylon in their, in their view. But you see what God says here? He says your science is also a religion.

Because your science is not trying to get its knowledge from me. You think that you're divining things from the creation? It's witchcraft, it's sorcery. Science, without A Creator General Revelation without a revealer. Is sorcery and Witchcraft because it depersonalizes, That, which is personal. God made everything and if we think that

we are going to get knowledge without him or power without him, We are Babylon who a couple of times here.

Say I am and there is no other. I am the height of the evolutionary. Ascendance. Now, they don't use that language cuz Darwin hadn't happened yet. But although they didn't use that language, that's the concept they had. You can hear that in chapter 47, can't you? The world finally got good.

When Babylon came along, we have figured things out and that's why we are going to dominate forever. And if that sort of thinking sounds familiar, it's because it's exactly the same sort of thinking, That permeates all of the Nations today. All of the ones that flatter themselves, the so-called civilized Nations today.

And so the Lord says all right. Bring your science. See if it's going to help you into verse 12. Stand. Now, with your enchantments and your multitude of sorceries, perhaps you will be able to profit perhaps you will prevail. No, you're going to be wearied by them, verse 13.

They're going to utterly fail. You Some of the things that the Lord very quickly and suddenly did to most of the so-called civilized world during covet. They had their science. It was very, obviously, a religion, the way, the scientists acted. Well, The officially approved scientists acted on TV. When God humiliated them.

Over and over again. It's exactly what he said, he was going to do to Babylon. The rest of the story was Cyrus is the priests of of Marduk got got him in and the actual, Emperor of Babylon at the time made a quiet exit because he could see.

That things were crumbling and that Osiris and Persia were getting too strong. And so he left his son belt shazar in in charge of the city of Babylon. And the Priests of Marduk, snuck Sneaked, I think both are correct now. but sneaked to his first, the priest of Marduk sneaked Cyrus and his invading Advance Force into the City, and they all suddenly appeared.

And the city fell actually without a battle. And then those who, resisted. Suffered the Fate that they conquered people do. But there were a lot of people who embraced Cyrus. Now, Cyrus we have we have a inscription. That describes this called the Cyrus cylinder. And, The Cyrus cylinder credits, Marduk not Yahweh.

And praise, praise God for calling, Cyrus and using that language of calling him, and in Isaiah, especially, he's a type of Christ, but don't think that he's converted because historically, as far as we know, maybe he was and maybe this was just written in his name. Or whatever.

But be careful be wise about how how you interpret history when we have so little information outside of the Bible and the Bible is silence silent as to whether or not he's converted But Isaiah, 47 and 48 say, Babylon and all their knowledge apparent knowledge and apparent power.

was not the great God. And it was not Marduk. Who gave Babylon into the hand of Cyrus. It was Yahweh who called Cyrus by name, hundreds of years before he came. And he humiliated Babylon because of her arrogance, so let us watch out. For our arrogance. Let us remember that any true knowledge.

Plans, only from the Lord. Well, that's his address to Babylon. He then addresses Israel. In chapter 48, warning them that Although they were using his name. They were not Faithfully or righteously or truly using his name, but he will use his own name Faithfully and he will vindicate, his name And that's what he's doing.

And he says, That he does things in the way that he did even waiting to prophesy about Cyrus until the book of Isaiah. so that they will not be full of themselves. When it happens so that they will see that they are sinners. And that they need to be forgiven and delivered.

that their religion has been offensive to God. Using right words but not with the right heart. This is offensive to God. And so, he Showing himself to be the one true God. Creator of Heaven and Earth. By allowing Cyrus. verse 14. To just have his way with Babylon.

Because God is the one. The God Who created all things to begin with? Is the one who creates. Now this moment in history, this this new thing, When he brings Cyrus in, but Also, creating something new. Verse 16. Now, refers not to this suddenly lately announced one. Who is Cyrus.

From verse 15 to verse 16. There's a transition This is the one who has not spoken. Has not been a secret from the beginning. And he is speaking and it's Christ in verse 16. From the time that it was, I was there and now the Lord Yahweh and his Spirit have sent me.

You know, very obviously, I think. Now that the Lord Jesus has come and revealed to us. God is Triune. We can see that. Can't we in verse 16? The second person of the godhead saying, I am the sent one of the Triune God.

And so Yahweh. The Redeemer, the near Kinsmen who takes up the cause. He says, thus says Yahweh your Redeemer, the Holy One of Israel. I am Yahweh, your God. Who teaches you to profit? Who leads you? By the way, you should go. And he warns them that just being a member of Israel.

Does not mean that you will have peace, that you will be saved. He tells them. If you had been obedient, this would not have happened. Now, I'm giving you a Deliverance. Verse 20. That will. Joyful, and for the purpose of announcing that the Lord is the Redeemer. That Yahweh is the Redeemer.

Just like verse 21. I delivered you from Egypt and the Exodus but verse 22. Remember. That in these National deliverances. God has shunned himself. The one who punishes sin. There is no, peace, says Yahweh for the wicked is the concluding verse. In this two chapter section. Of the book of Isaiah.

And so, look. Being a part of his church. Knowing the right words to say. Sounding correct. When you use his name. These are not the things that save. The Lord delivers his church and honors his name in his church to turn each of our hearts individually to him. To have life from him and faith in Christ.

So, that having life from God and Faith from God and righteousness from God, We will be the ones who are delivered, not in a moment of History in which God reveals whom Who he is and declares who he is. But those who have life and faith, and righteousness from God, Will be delivered, everlastingly.

With the great Deliverance. Of which these many deliverances, it's pretty amazing to call The Exodus a mini Deliverance. Or springing Israel. Out of Babylon. Many Deliverance. But compared to the Deliverance, that Christ brings They are many. And God announces himself to us, to be this deliverer. So that we will hope in Christ.

And have that Deliverance. So let each of you hope in Christ for your Everlasting, Deliverance, for your Everlasting salvation. And you will find that. God is your Kinsmen Redeemer. You're near of kin in Jesus. Who takes up your cause. And then, let's pray.

Lord, we pray for your help.

Late afternoon, and There are aspects of the passage that are very complicated. But Lord recognizing that we are sinners. And that you were a savior of Sinners who trust only in you. Is not complicated. It's just hard for us because of our remainings and our original nature. And so we pray that you would forgive us.

And help us. That your spirit would make us to see how you invest. The glory of your name. In being Kinsmen Redeemer. And so give us Faith by your spirit to give us Faith by your spirit's use of your word. And make us not to be proud in ourselves or trust in ourselves.

Think that there is any knowledge or ability apart from you. Help us. We pray in Jesus name. Amen.