

Part 4 – Trying Times

In part 3 we learned about Israel's glorious past compared to what their situation was at the time king Hezekiah penned this Psalm. Though the Lord had previously helped Israel inherit the Promise Land, and made Israel victorious in many battles before that time (when they were obeying Him) the corruption of both the northern kingdom of Israel, and the southern kingdom of Judah, had gotten so bad that the Lord (YHVH) allowed them to be overrun by the Assyrians. In fact, only the city of Jerusalem was left untaken at this time, and the Assyrian's were headed that way. And that's why Hezekiah wrote that they (Israel, in both kingdoms) were defenseless against the enemy, just as sheep were without their shepherd protecting them. But it was because *they* 'sold' *themselves* to do evil that the Lord allowed it to happen. As any good father does, our Heavenly Father chastises us *for our good*. Allowing Israel (and then Judah) to be taken captive not only allowed the rebels to be killed off, but also helped those who remained to be humbled enough to eventually turn back to the Lord. Which is why the Gospel of Jesus Christ was so well received by the 'lost tribes' of Israel when the apostles took it to them. And the Gospel was also spread throughout the world *because* the apostles were seeking God's 'Lost Sheep of Israel', as Jesus told them to do. Thus, the world has truly been blessed by Israel's scattering - even though, at the time this Psalm was being penned, it did not feel like anything good would come from it. And we'll continue to see Hezekiah's despair for the troubling times he was experiencing...

Psalm 44

13 Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

The word '**reproach**' here means *disgrace* or *contumely*, which is *harsh language or treatment arising from haughtiness and contempt* (#2781); it can even mean *pudenda* (external genital organs of a human being) which is explained by the prime root it comes from which means *to pull off*, i.e. (by implication) *to expose* (as by stripping); specifically, *to betroth* (as if a surrender); and, figuratively, it means *to carp at*, i.e. *defame* (#2778). Thus, to reproach means being disgraced to the point of being 'stripped naked'; which can also have a figurative meaning being *morally* 'stripped naked', or even 'stripped naked' of power and authority - which Israel and Judah most certainly had been at this time because the Assyrian invasion was *humiliating* to them. They were truly 'stripped naked' of their authority over their own land and also of their property. Now, the word the word '**scorn**' means *derision*, *scoffing* (#3933) and comes from a word that means *to deride*; by implication (as if imitating a foreigner) *to speak unintelligibly* (#3932). And the word 'derision' means *a laughing-stock* (#7047) and comes from a prime root that means to *disparage* (belittle), i.e. *ridicule* (#7046).

The *Companion Bible* has a note that says this verse refers to the 'harangue' (a speech addressed to a public assembly) of Rab-shakeh in 2 Kings 18:27-35. So, at this point in our study, it

behooves us to review the words of Rab-shakeh, who was a high official delegate for the king of Assyria...

*17 And the king of Assyria sent Tartan and Rabsaris **and Rab-shakeh** from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.*

18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.
2 Kings 18:17-18

Hezekiah himself didn't go out to speak to the Assyrian delegates; he sent out his own delegates...

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him.

2 Kings 18:19-21

Rab-shakeh asked what gave Hezekiah the confidence to rebel against the Assyrian king. And by this they were referring to 2 Kings 18:7 which says Hezekiah *rebelled against the king of Assyria, and served him not*. What this boils down to is that Hezekiah stopped paying tribute, and refused to obey him anymore. And Hezekiah did this because he trusted in that the Lord (YHVH) would protect them *because* he was working to clean things up in his nation. However, the Assyrian king wasn't exactly sure why Hezekiah had rebelled so he's going to 'cover all the bases' and try to explain why he thinks it was a foolish thing to rebel against him. So, Rab-shakeh makes reference to the Pharaoh, king of Egypt to point out that it was not wise to trust in the Egyptians to save them because they were as a 'bruised reed' and leaning on them would only get one's hand punctured; meaning they were saying the Egyptians were not strong enough to save them and they would end up getting hurt by rebelling against the Assyrian king. Trusting in Egypt had been (and would in the future be) something that Judah did often, so it's not a stretch for the king Sennacherib to think this was a possible reason for Hezekiah to rebel against the Assyrians...

22 But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

2 Kings 18:22

Then Rab-Shakeh says asks why they would trust in (and he even uses God's Sacred Name, *Yehovah* here) their God when Hezekiah took away the 'high places of worship' and demanded the people *only* worship at the Temple in Jerusalem. What he didn't realize is that the Lord (YHVH) did *not* want to be worshiped in the high places! So, Hezekiah's tearing down the 'high places' (which were illegal places to worship) was actually pleasing to the Lord (YHVH). But, the Assyrian king (who was a heathen because he worshiped false gods and idols) didn't understand that. So, he thought it would be upsetting to the Lord (YHVH) for the high places to be destroyed...

23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

25 Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.

2 Kings 18:23-25

Rab-shakeh is really making fun of them now. He's saying that, even if the Assyrians gave Judah more horses to fight with, Judah wouldn't be able to muster up enough 'man power' to ride on the horses to battle against the Assyrians (and win). After all, most of Judah's army had already been taken captive. Rab-shakeh then says that Judah wouldn't be able to turn away even the smallest part of the Assyrian army, let alone all that the king of Assyria had sent against them (vs 17 says they had sent a huge army to Jerusalem). And again, he accused Hezekiah of trusting that the Egyptians would help them. THEN, Rab-shakeh even makes the claim that the God of Judah (Yehovah) told the Assyrians to go fight against the southern kingdom of Judah to destroy it! While the Lord (YHVH) did allow the Assyrians to take the northern kingdom of Israel captive, it's *very unlikely* that He literally sent a prophet to tell the Assyrian king to take Jerusalem as well. So, they are really doing some good phycological warfare on the people of Jerusalem...

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall.

2 Kings 18:26

Hezekiah's delegates now asked the Assyrian delegates to speak in the Syrian language (instead of their own language) so that the men who were guarding Jerusalem (on top of the city wall) couldn't understand what was being said. Obviously, they didn't want the words of Rab-shakeh to dishearten the people...

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you.

2 Kings 18:27

Rab-shakeh refused to change languages and said he was commissioned by the king of Assyria, not so much to speak to Hezekiah, or his delegates, but to speak directly to the men on the wall (who were guarding the city) to warn them that if they didn't surrender, they would all soon be eating their own dung (poop) and drinking their own piss (urine). The implication is clear; if they didn't surrender the city would be 'starved out'. That's how cities were usually took in those days. The invading army usually could not topple the walls so they simply surrounded the city with their army so no food or water could go into the city and eventually, the city would surrender because they were literally starving to death. However, what they did not know is that Hezekiah had prepared for this, as it's written...

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

*4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, *Why should the kings of Assyria come, and find much water?**

5 Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance.

*6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, **and spake comfortably to them,** saying,*

*7 **Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him: for **there be more with us than with him:*****

*8 With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles. And **the people rested themselves upon the words of Hezekiah king of Judah.***

2 Chron 32:2-8

In 2 Kings 20:20 we're told more about what verse 3-4 means: *Hezekiah made a pool, and a conduit, and brought water into the city.* And 2 Chron 32:30 documents this too when it says he

stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. So, Hezekiah had prepared for war by re-directing the water so that the Assyrians could not use it, *but they could*. He also repaired the city walls so they would not be easily broken down. And they also make a lot of shields and arrows (darts) so they could fight from on top of the city walls. And then he spoke to his captains and encouraged them to trust *in the Lord* and not be worried about the siege against the city that he knew was soon to come. So, the people had been prepared, both physically and spiritually for the taunting words of the Assyrians...

28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the great king, the king of Assyria:

29 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand:

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

*31 Hearken not to Hezekiah: for thus saith the king of Assyria, **Make an agreement with me by a present, and come out to me**, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern:*

32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us.

2 Kings 18:28-32

Rab-shakeh then shouted *even louder* to the men guarding on the city walls and warned them not to listen to Hezekiah; he claimed that their king was deceiving them into trusting in the Lord (YHVH) their God and then urged them to surrender to the Assyrians so they could eat of the food of the land and drink of the waters of the land (instead of resorting to eating their own poo and drinking their own urine in an attempt to not starve to death). But, Rab-shakeh made his first mistake here in verse 30 where he tried to get the people not to trust in their God, Yehovah. And this is also a ‘type’ (1 Cor 10:11) of what Satan, his fallen angels and others who follow Satan will do when Satan and his fallen angels are kicked out of heaven, to earth – which is the ‘great tribulation’ the Bible speaks of (Rev 12, 2 Thess 2, etc.). When the entire world thinks that the real ‘God’ is on earth – but it’s really Satan – there will be many trying to change the mind of those who refuse to worship Satan; and they’ll likely use many of the same ‘psych op’ tactics as this Rab-shakeh. After all, we won’t be able to ‘buy or sell’ if we don’t participate in Satan’s wicked ‘beast’ governing system, as Rev 13:17 says. However, Rev 12:13-16 also tells us that the Lord will help (and care for) those who refuse to worship Satan, even though they cannot ‘buy or sell’. Never forget how the prophet Elijah, a widow woman and her son were all sustained for ‘many days’ with a tiny bit of meal and oil *that never ran out* (1 Kings 17:9-16). So, what else did Rab-shakeh say?

33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

*35 Who are they among all the gods of the countries, that have delivered their country out of mine hand, **that the LORD should deliver Jerusalem out of mine hand?***

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

37 Then came Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh.

2 Kings 18:17-37

Now we see Rab-shakeh's *second* mistake when he claimed that the Lord (YHVH) *could not* deliver Jerusalem out of the king of Assyrians' hand. And it was for this reason that the Lord (YHVH) indeed did deliver them...

*16 And his servants **spake yet more against the LORD God**, and against his servant Hezekiah.*

*17 He wrote also letters **to rail on the LORD God of Israel, and to speak against him**, saying, As the gods of the nations of other lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.*

*18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, **to affright them, and to trouble them; that they might take the city.***

*19 And **they spake against the God of Jerusalem**, as against the gods of the people of the earth, which were the work of the hands of man.*

*20 And **for this cause** Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.*

*21 **And the LORD sent an angel**, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned **with shame of face** to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.*

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other; and guided them on every side.

2 Chron 32:16-22

This is truly an important lesson for us today (1 Cor 10:11). Many things were said to the men defending the city walls to try and get them to surrender and let Assyrian's into the city (i.e. to be traitors to their own nation). And again, this is exactly what will happen to all those who refuse to worship Satan when he's here. Many attempts will be made to try and get you to worship

Satan and participate in his wicked ‘beast’ governing system. *But, if* we keep our faith in the Lord (YHVH) *strong* – as the men on the city walls did – then we won’t fall away into apostasy [<https://t.me/BibleStudyDownload/499>]. And just as the Lord (YHVH) saved Hezekiah and the city of Jerusalem – *because* they trusted in Him and *because* the Assyrians blasphemed His Holy name (just as Satan and his followers will do; Rev 13:6, 2 Thess 2:3-4) the Lord (YHVH) saved them with a *very mighty* hand – just as Jesus Christ do when He returns to earth as King of kings and Lord of lords (Isa 24:17-23, Matt 13:47-50, Matt 24:29-31, Mark 13:24-27, Matt 13:40-42, Rev 20:1-5).

Now, you can also read this account in Isaiah 36 if you’d like. But we’ve covered enough Scriptures to help us understand what Hezekiah is writing about here in Ps 44:13 when he said that they were *a reproach to our neighbours, a scorn and a derision to them that are round about us*. Indeed, the Assyrians (their ‘neighbors’ referred to here) did scorn and deride them; but they also did so to God Almighty! And *that* was their *great downfall*. It will be Satan’s as well...

Psalms 44

14 Thou makest us a byword among the heathen, a shaking of the head among the people.

The word ‘**byword**’ here is a *pithy maxim* (a phrase that packs a lot of meaning into just a few words), usually of metaphorical nature; hence, a *simile* (as an adage, poem, discourse). It’s also been translated as a *parable* or a *proverb* (#4912). In other words, Israel (and Judah) had lost so much respect among the powerful nations, at this time, that they were made fun of (by other nations) by making ‘sayings’ out of them in a way that ridiculed them. And shaking of the head was a gesture of malicious astonishment or disgust at them. And this was something that God promised would happen to Israel if they disobeyed Him, as it is written...

*15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do **all** his commandments and his statutes which I command thee this day; **that all these curses shall come upon thee, and overtake thee:***

16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17 Cursed shall be thy basket and thy store.

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

*20 **The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.***

Deut 28:15-20

36 *The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.*
37 *And **thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.***

Deut 28:36-37

45 *Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee:*

46 *And **they shall be upon thee for a sign and for a wonder,** and upon thy seed for ever.*

47 ***Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things;***

48 *Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.*

49 *The LORD shall bring a nation against thee from far; from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand;*

50 *A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young:*

51 *And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.*

52 *And **he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee.***

53 *And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:*

54 *So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:*

55 *So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.*

56 *The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter;*

57 *And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.*

58 *If thou wilt **not** observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;*
Deut 28:45-58

So, not only was Israel warned that foreign nations would invade (and conquer) them but they were also warned that they would be starved when the foreign nations (such as Assyria and then later Babylon) besieged their cities. So starved would they be that some would even resort to eating their own children, which *did* happen in the northern kingdom of Israel (2 Kings 6:24-29). And God did promise they would be *an astonishment, a proverb, and a byword, among all nations*. And all these curses would be for a ‘sign and for a wonder’ to them that God was true to His Word. He would (and did) punish them for disobeying His Laws; because, to disobey God’s Laws means *they were doing evil*... and He won’t put up with that, not even from His own ‘chosen people’. After all, Israel was chosen to be a ‘kingdom of priests, and a *holy nation*’ (Ex 19:6) ... they were not supposed to be a wicked nation! He already had plenty of those on the earth. And while Hezekiah was sincerely trying to do what was right, many others were not; and *that’s* why the Assyrians came against them...

Psalm 44

15 *My confusion is continually before me, and the shame of my face hath covered me,*

The word ‘**confusion**’ here means *disgrace* (#3639) and comes from a prime root that means, figuratively, to *taunt* or *insult* (#3637). In other words, Hezekiah felt so much shame from the troubling times he was going through that he felt overwhelmed by it. After all, the king was the highest leader of the nation and he was *supposed* to protect the people and make the country a prosperous nation to live in. But, instead of being prosperous, they had been spoiled and mocked by invading nations. And the Assyrian delegates had *openly* mocked Hezekiah *to his own people*, as we learned of previously when covering 2 Kings 18...

Psalm 44

16 *For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.*

Hezekiah is again referring to the king of Assyria (Sennacherib) as well as his delegate Rab-shakeh. For indeed Rab-shakeh did reproach (defame, #2778) and blaspheme (revile, #1442) him openly – to *his own army* guarding the walls of Jerusalem – at the (by reason of) command of Sennacherib (king of Assyria), who was indeed Hezekiah’s enemy and ‘avenger’ (one who was trying to punish Hezekiah for rebelling against him, #5358). And we should remember this account because the Assyrian king was a ‘type’ of Satan himself. And, when he is kicked out of heaven, to earth (Rev 12:7-10), will also send out ‘delegates’ to try and persuade those who refuse to worship him (apostatize). Like Rab-shakeh did for his king (Sennacherib) so too will Satan’s servants promise ‘peace and prosperity’ to those who will worship Satan. But to those

who won't, they will claim our 'end' shall be as bad as drinking and eating our own 'excrement' because we won't be allowed to 'buy and sell' if we don't worship Satan and don't participate in his wicked 'beast' governmental system. The Book of Revelations tells us...

5 And there was given unto him [Satan] a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

*6 And he opened his mouth in **blasphemy against God**, to **blaspheme his name**, and **his tabernacle**, and **them that dwell in heaven**.*

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

*8 And **all that dwell upon the earth shall worship him**, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

Rev 13:5-8

So, like Sennacherib and Rab-shakeh did, so too will Satan and his followers (including his fallen angels, as Rev 9 tells us) blaspheme our Heavenly Father and His Son, Jesus Christ as well as those who are in the heavenly dimension who faithfully follow the true God (YHVH). In other words, Jesus Christ's army of angels will also be blasphemed by Satan too. And, not only will Satan make war with Jesus' 'saints' (His faithful followers on earth, who *utterly refuse* to worship Satan, and *continue* to work to expose his lies - <https://t.me/BibleStudyDownload/495>) but he'll *also* gather the kings of the earth together to fight against Jesus Christ's imminent return, as Rev 17:12-17 and 19:19 declares. However, Rev 17:14 also tells us that *the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*

So, Satan, his fallen angels and all the nations of the world are simply no match for Jesus Christ and His holy angels, who will return to earth and take it over completely. Rev 20:1-3 tells us Satan himself will be arrested and put into a pit for the entire Millennium and Isa 24:22 tells us the leaders will also be arrested and put into prisons. And Matt 13:40-42, 47-50, Matt 24:29-31 and Mark 13:24-27 also explain how Jesus Christ will have His holy angels gather all peoples and separate the good from the bad in preparation for the Millennium. And no one will be able to stop this. Not Satan, nor his fallen angels, nor any kings of the earth. That's why they'll *hide themselves in the dens and in the rocks of the mountains* and pray the mountains and rocks will fall on them to hide them from *the face of him that sitteth on the throne, and from the wrath of the Lamb* because of the *fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth* (Isa 2:21, Rev 6:15-17). As Paul says in Heb 10:31: *It is a fearful thing to fall into the hands of the living God.*

So, as Paul admonishes us in his first letter to the Corinthians...

*11 Now all these things happened unto them for ensamples; and **they are written for our admonition, upon whom the ends of the world are come.***

*12 Wherefore **let him that thinketh he standeth take heed lest he fall.***

*13 There hath no temptation taken you but such as is common to man: **but God is faithful**, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, **that ye may be able to bear it.***

14 Wherefore, my dearly beloved, flee from idolatry.

1 Cor 10:11-14

Indeed, we should ‘take heed’ to all these examples, even in the Old Testament; because they warn us what happens to those whose heart departs from the Living God (God’s Word) and goes after false gods and idols. So, it’s always good for us to evaluate our ways every now and then to make sure we’re keeping our priorities straight, to make sure we *truly* are loving, seeking and serving our Heavenly Father will *all* our heart, mind, soul and strength (Mth 12:30) ...

*34 And **take heed to yourselves**, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.*

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

*36 **Watch ye therefore, and pray always**, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

Luke 21:34-36

We’ll pick this up in part 5...

AMEN.