

Part 6 – Cry For Deliverance

In part 5 we learned how much Hezekiah, and even many of the people in his southern kingdom of Judah, tried hard to obey God's Word *from the heart*. In the first year of his reign, Hezekiah re-opened God's Temple, commanded the Levites to sanctify themselves, and the Temple, and observed Passover for the first time in a very long time. Hezekiah even called those in the northern kingdom of Israel to turn away from their false gods and idols and come to the Passover celebration. While not many took him up on the offer, some did. And even though they were not all sanctified by the time they observed Passover, Hezekiah humbly prayed that God would accept the prayers of those who had prepared their heart (humbled themselves and were sincerely repenting) and the Lord (YHVH) harkened to his prayer and healed those who observed the Passover. They then worked to clean things up around the country, even in parts of the northern Ten Tribes of Israel too. And Hezekiah continued on working to implement God's Laws in his kingdom. And because he had been trying so hard to turn the hearts of God's children back to Him, and working to clean out the idolatrous groves, graven images (etc.) out of his kingdom (even the northern kingdom too) he was *really* distressed when the Assyrians had such success in invading the ten northern tribes. Worse yet, they kept on coming and took *all* the cities in the southern kingdom of Judah, so that only Jerusalem was left. Hezekiah felt like they were sheep without a shepherd to protect them and also even felt like they were as sheep going to the slaughter house - even though he, many in Judah, and some even in Israel had returned to the Lord with *all* their heart and mind. And we learned that, while they had to endure chastening (the Assyrians invading them) the Lord did save Jerusalem and blessed Hezekiah and the southern kingdom of Israel because of their wholeheartedness in returning back to Him. However, this Psalm was written before He had saved Jerusalem, so this is why we see such distress written into this Psalm; and also why, in the closing thoughts of the Psalm we'll see Hezekiah's cry for deliverance, as is the subject of this Psalm...

Psalm 44

*23 Awake, why sleepest thou, O **Lord***? arise, cast us not off for ever.*

First off, the 'Lord' here is actually God's Sacred (and Covenant) name, Yehovah (#3068). The *Companion Bible* notes that, even though it shows as 'Adonay' (#136) in the *Strong's Concordance*, in the original Hebrew manuscripts it is indeed *Yehovah* (#3068). This is one of many times when God's Sacred Name [<https://t.me/BibleStudyTruth/946>] was altered to 'Adonay' by the 'custodians' (the Sopherim) of the Scriptures. You can read more about this in apx. 32 in the *Companion Bible*. So, Hezekiah asks the Lord (Yehovah = YHVH) why He's 'sleeping'. This doesn't mean that our Heavenly Father was literally sleeping but it's a figure of speech (apx. 6, *Anthropopatheia*) that implies He was sleeping because *He wasn't helping them*. Hezekiah felt like Israel and Judah were being 'cast off' (as sheep going to the slaughter because their shepherd had sold them) because the Lord (YHVH) was not protecting them from the invading

Assyrians. But we must remember that: before Hezekiah took the throne, hardly anyone (aside from the prophets and a *few* other righteous men and women) had been trying to obey God's Laws. The northern tribes of Israel *and* the southern kingdom of Judah had *both* been in *terrible* apostasy; they had (for a long time) been doing *great* wickedness - Hezekiah's own father shut the Temple and burned his own children in fire to Molech! Further, God had also been warning Israel (and Judah) that these things *would* come upon, them through faithful prophets such as Elijah, Elisha, Hosea, Isaiah, Micah, Jonah and Amos. So, they had been warned and, because all the kings before Hezekiah utterly refused God's warnings to change from their wicked ways, He allowed the Assyrians to invade Israel, and then Judah, to give the people a 'taste' of the consequences of their own wicked actions (which were only a manifestation of their wicked hearts). So, while our Heavenly Father was not really sleeping, it felt like it to Hezekiah simply because the Lord (YHVH) had been allowing the Assyrians to invade Israel, and then Judah. And Hezekiah then makes the first plea in this Psalm for deliverance: *arise, cast us not off for ever*. In other words: 'Why are you not doing anything to help us? Please help us!' It was a call for the Lord (YHVH) to help so they would not all be cast out of the Promise Land forever.

But we should always remember that our Heavenly Father *promised* to cast them out of the Promise Land *if* they did not obey Him (Lev 26:27-28, 33; Deut 4:23-31, 28:58, 64, 32:26; 1 Kings 14:15-16; Jer 9:13-16, Jer 10:21, Jer 18:15-17, Jer 23:2; Ezek 5:1-5, 8-15, Ezek 12:10-16, Ezek 17:19-21, Ezek 20:18-24, Ezek 22:14-16). Yet, just as He promised to cast them out of the Promise land - and scatter them throughout the 'gentile' nations – so too did He promise to *re-gather* them (Deut 30:1-10, Jer 23:2-8, Jer 29:10-14, Jer 30:10-11, Jer 31:10-11, Jer 31:35-37, Ezek 11:16-21, Ezek 20:33-44, Ezek 28:25-26, Ezek 34:11-16, 20-24, Ezek 36:22-2, Ezek 37:21-28), which the Lord *did* do (in part) via the 'Chrisitan Era' after the Gospel of Jesus Christ had been taken (by the apostles) to the 'lost sheep of Israel', as was their commission (Mth 28:18-20). And further, our Heavenly Father will finish fulfilling His promise to gather Israel (both physical *and* spiritual Israel) when He sends His only begotten Son, Jesus Christ, back to earth (Jesus' Second Advent) to take full control of heaven and earth *forevermore*...

Psalm 44

24 Wherefore hidest thou thy face, and forgettest our affliction and our oppression?

Hezekiah is again asking why our Heavenly Father is 'hiding' His face and 'forgetting' their affliction and oppressions from the Assyrians. The Scriptures tell us that God 'hides' his face from those who are rebelling against Him and refuse to repent...

22 How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24 *Because I have called, and ye refused; I have stretched out my hand, and no man regarded;*
25 *But ye have set at nought all my counsel, and would none of my reproof:*
26 **I also will laugh at your calamity; I will mock when your fear cometh;**
27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when
distress and anguish cometh upon you.
28 Then shall they call upon me, but I will not answer; they shall seek me early, but they shall
not find me:
29 For that they hated knowledge, and did not choose the fear of the LORD:
30 They would none of my counsel: they despised all my reproof.
31 ***Therefore shall they eat of the fruit of their own way, and be filled with their own devices.***
32 *For the turning away of the simple shall slay them, and the prosperity of fools shall destroy*
them.
33 ***But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.***

Prov 1:22-33

17 *I cried unto him with my mouth, and he was extolled with my tongue.*
18 ***If I regard iniquity in my heart, the Lord will not hear me:***
19 *But verily God hath heard me; he hath attended to the voice of my prayer.*
20 *Blessed be God, which hath not turned away my prayer, nor his mercy from me.*
Ps 66:17-20

1 *The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the*
days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2 *Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and*
brought up children, and they have rebelled against me.
3 *The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people*
doth not consider.
4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters:*
they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are
gone away backward.
5 *Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and*
the whole heart faint.
6 *From the sole of the foot even unto the head there is no soundness in it; but wounds, and*
bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with
ointment.
7 *Your country is desolate, your cities are burned with fire: your land, strangers devour it in your*
presence, and it is desolate, as overthrown by strangers.
8 *And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of*
cucumbers, as a besieged city.

9 *Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.*

10 *Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.*

11 *To what purpose is the multitude of your sacrifices unto me? saith the LORD: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats.*

12 *When ye come to appear before me, who hath required this at your hand, to tread my courts?*

13 *Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.*

14 *Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.*

15 *And when ye spread forth your hands, **I will hide mine eyes from you:** yea, when ye make many prayers, **I will not hear:** your hands are full of blood.*

16 *Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;*

17 *Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.*

18 *Come now, and let us reason together; saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.*

19 *If ye be willing and obedient, ye shall eat the good of the land:*

20 *But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it.*

Isa 1:1-20

1 *Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:*

2 *But your iniquities have separated between you and your God, and your sins have hid his face from you, **that he will not hear.***

Isa 59:1-2

1 *And I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; Is it not for you to know judgment?*

2 *Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;*

3 *Who also eat the flesh of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.*

4 *Then shall they cry unto the LORD, **but he will not hear them: he will even hide his face from them at that time,** as they have behaved themselves ill in their doings.*

Mic 3:1-4

So, there was good reason for Him to allow the Assyrian's to invade Israel and even much of the southern kingdom of Judah too. But, as we learned, He did indeed 'hear' Hezekiah's pleas (as well as others who were righteous, such as the prophet Isaiah) because He saved Jerusalem and then blessed them because they did repent sincerely and worked to obey Him. As Prov 1:33 promised: *whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.* That's why Jerusalem (and Hezekiah) were saved. But, as Isaiah 1 points out, the government of the northern kingdom of Israel had become so utterly corrupted there was no saving it. They never did have a righteous king after separating from the tribe of Judah. And, after Hezekiah died the southern kingdom of Israel corrupted themselves even worse! The Lord explained this in the book of Jeremiah...

6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

*8 And I saw, when for all the causes whereby backsliding Israel committed adultery **I had put her away, and given her a bill of divorce** [i.e. He allowed them to be taken captive by the Assyrians]; yet her treacherous sister Judah feared not, but went and played the harlot also.*

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

Jer 3:6-10

In verse 10 above, the Lord (YHVH) explains how Judah (the southern kingdom of Judah) did *not* return to Him with their whole heart but 'feignedly', which means an *untruth* or, by implication, *a sham* (8267). In other words, their turning back to Him was so short lived He considered it to be quite fake (a sham). While Hezekiah was truly sincere, and many others were too, it didn't last. Again, after Hezekiah died the people in Jerusalem went right back to sinning; and Hezekiah's son, Manasseh, did *more* wickedly than all the kings of Judah before him! So, while Hezekiah was terribly grieved because the Assyrians had so much success in conquering Israel, and most of Judah, it truly was deserved. The 'revival' of Hezekiah's day was very short lived and Judah went right back to sinning, even worse than ever before. Nevertheless, we do see that the Lord did save Jerusalem, according to Hezekiah's (and Isaiah's) prayers and blessed them while they remained obedient. Our Heavenly Father is always true to His Word. And this teaches us that, while we are forgiven *instantly* upon sincerely repenting, that doesn't mean we

won't have to endure chastening from Him; for He always does so *for our good* (Heb 12) as David also learned (2 Sam 12, 15:24-26).

Psalms 44

25 For our soul is bowed down to the dust: our belly cleaveth unto the earth.

Hezekiah is using more figures of speech here to explain his (and others with him in Jerusalem) feelings. When Hezekiah says that their '*belly cleaveth unto the earth*', he's explaining their *utter humiliation* because it denotes such a prolonged prostration, and such a depth of submission, as could never be conveyed or expressed in literal words. And when he says their soul is '*bowed down to the dust*', it means *utter defeat* – constant, continuous disappointment, failure and degradation. Prov 20:17 uses a similar figure of speech as does Ps 72:9 when it speaks of the enemy 'licking the dust' to convey that they'll be so internally humbled and humiliated (so utterly defeated) that no words could literally depict their overthrow and subjugation. While this is how Hezekiah felt, this is the *actual fate* of Satan, as the Lord (YHWH) pronounced upon him in Gen 3:14 - which will be fulfilled in Rev 20:1-3, when he is arrested and put in a pit for the entire Millennium. Ezek 28:17 and Isa 14:15-16 also prophesy of this utter defeat and humiliation of Satan too. Hezekiah also spoke of his feelings in another Psalm he wrote...

25 My soul cleaveth unto the dust: quicken thou me according to thy word.

26 I have declared my ways, and thou heardest me: teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid before me.

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt enlarge my heart.

Ps 119:25-32

So, even though Hezekiah *felt* utterly defeated and humiliated, that did not stop him from seeking the Lord and striving to obey Him. Thus, Hezekiah is truly a good example for us to learn from (1 Cor 10:11). You can read more about the figures of speech used here, and in Gen 3:14 in the 19th appendix in the *Companion Bible* [<https://t.me/BestStudyBible/12>]. It's an *excellent* read.

Psalms 44

26 Arise for our help, and redeem us for thy mercies' sake.

Hezekiah again calls for deliverance in asking the Lord (YHWH) to 'arise'. But, it's actually a different word that in vs 23 when he says: *Awake, why sleepest thou, O Lord? arise, cast us not*

off for ever. In **verse 23**, the Hebrew word for ‘**arise**’ means **to awake** (#6974), with the idea of abruptness in starting up from sleep. But here in vs 26 the word ‘**arise**’ mean **to rise** (#6965). And the word ‘**redeem**’ means **to sever**, i.e. **ransom**; gener. **to release, preserve** (#6299). And, of course, the word ‘**mercies**’ means **kindness** (#2617). So again, Hezekiah is calling for the Lord (YHVH) to deliver them, because *that’s* what redemption **is**! Jesus explained this to Paul when He struck him down on his way to Damascus and gave Paul his commission...

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,

*18 **To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.***

Acts 26:16-18

Our Heavenly Father, through Jesus Christ has delivered (redeemed) us from the power of Satan (his deceptive lies which cause us to sin) so that we turn back to our Heavenly Father and can receive forgiveness for our sins (through the blood Jesus Christ shed to atone for our sins) and give us an eternal inheritance when we are spiritually cleansed by believing in the Word of God. As Paul says in 2 Thess 2:13, we are saved spiritually through *sanctification of the [Holy] Spirit and belief of the truth*. When we believe God’s Word (have faith in it) it turns our heart away from lies and causes us to stop disobeying (rebellng against) our Heavenly Father. *That’s* what Jesus Christ shed His precious blood for. And, in his letter to Titus, Paul wrote...

11 For the grace of God that bringeth salvation hath appeared to all men,

*12 Teaching us that, **denying ungodliness and worldly lusts**, we should live soberly, righteously, and godly, in this present world;*

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

*14 Who gave himself for us, **that he might redeem us from all iniquity**, and purify unto himself a peculiar people, zealous of good works.*

Titus 2:11-14

Jesus Christ died for our sins *to turn us away from all ungodliness and worldly lusts* (iniquity) so we can be *spiritually purified* and live with our Heavenly Father forever (i.e. eternal life). And, while Hezekiah was thinking much more about physical deliverance (from the Assyrians) when he wrote this Psalm, the concept of spiritual deliverance is the same. It is *always* our Heavenly Father who saves us from the wicked ones (including Satan), be it in a physical way or spiritual. Spiritually He saves (redeems) us by giving us His Holy Spirit (once we’ve sincerely repented

and accepted Jesus' blood shed for our sins) to help us understand His Word (and see our sins) so we can learn how to obey Him and do what's right (cast away our sins) – which is what is required to live with Him forever. And Hezekiah doesn't ask this because he was totally without fault, for we all fall short of God's Holiness (Rom 3:23). But rather, he asks for deliverance (salvation, redemption) because he knows that our Heavenly Father is so very merciful (not giving us what we deserve). As so many of the Psalms say (Ps 106, 107, 118, 136) "*His mercy endureth forever*"!

So long as we don't forsake our Heavenly Father (and turn back to Satan's rebellion; i.e. apostatize) our Heavenly Father won't forsake us. Remember what the Proverbs said? *Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.* Making His Words (the Word of God) known to us IS 'pouring out' His Holy Spirit to us. And, as Jesus also explained in John 6:63: *It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.* **Helping us understand the truth is what revives (saves, redeems) our soul and spirit.** That's why studying God's written Word (which we are so very fortunate to have available to us today) is so *critically* important to our salvation. We *must* know God's Word in order to live spiritually because *that's* what teaches how to do what is right! That's what gives us the strength, and understanding, to stop sinning and refuse temptations to sin; even when we are greatly persecuted (and pressured) to sin. Satan is very good at knowing how to use 'peer pressure' to get us to 'sell out' our Biblical morals. But, if you study God's Word each day, and sincerely strive to obey them, the Holy Spirit in you will help you be strong enough to rest all temptation and endure all hard times that come in life. That's a promise (1 Cor 10:11) you can *count* on!

Now, this chapter ends with the subtitle "*To the chief Musician upon Sho-shan'-nim*". We know from prior studies in the Psalms that '*To the chief Musician*' means 'to He that has the victory' or 'to He that gives the victory' – which, of course, is Jesus Christ (apx 64). It's truly through our Savior, Jesus Christ that we are able to have the *victory over the beast, and over his image, and over his mark, and over the number of his name* (Rev 15:2). But, what does *Sho-shan'-nim* mean? The *Companion Bible* notes explain that it simply means 'lilies', which is a figure of speech (*Metalepsis*) that's put for 'spring'. And 'spring' is symbolic for the great spring feast of Passover (Apx 65 XXI).

And that's why verses 1-8 were given over to the 'chief musician' (i.e. handed to the head musicians to which Jesus Christ is Chief) to be sung (and remembered) during the Passover, as we learned earlier in our studies in this Psalm 44. So, ending this Psalm with this subscription tells us that Hezekiah *did* believe deliverance would come. For, just as in the first Passover (Ex 12) the children of Israel were spared from the 'death angel', which killed the firstborn males, so too did Hezekiah have faith Jerusalem would be spared *because* they were sincerely believing in the atoning blood of Jesus Christ. Even though Jesus had not yet come, the sacrifices they

performed symbolized the blood that Jesus Christ would (and did) shed for their sins. And if they truly believed Jesus Christ would come, they too were protected by the ‘Angel of the Lord’, which is Jesus Christ [<https://t.me/BibleStudyDownload/485>]. Indeed, our Heavenly Father did send His ‘Angel’ – not to harm Judah but to protect them - who killed off 185,000 men in the Assyrian army in just one night! (2 Kings 19:35).

However, we should remember that the Assyrian king was a ‘type’ for Satan himself (as was the king of Babylon). And like Hezekiah, when Satan and his many fallen angels are kicked out of heaven – to earth – it is going to feel like we’re being overrun by them... just as Hezekiah felt. But we mustn’t let ourselves get ourselves get distressed like Hezekiah did because we have the Word of God which tells us what the ‘latter end’ will be for Satan, his fallen angels as well as all those who ‘take’ the infamous ‘mark of the beast’ and worship Satan and his ‘beast’ governing system. Satan, his fallen angels, and all other earthly leaders are imprisoned (Issa 24:22, Rev 20:1-3) while those who were not the ring leaders, but still worshiped Satan and the beast, will be ruled with a ‘rod of iron’ for a thousand years while they are taught the truth (Rev 19:15, 20). They will *not* be allowed to be a part of Jesus Christ’s eternal government (Mth 7:21-23). But, those who remain true and faithful to the *true* Jesus Christ – even during the ‘great tribulation’ when Satan and his fallen angels are ruling the world trying to get everyone to worship them – will be given eternal life and allowed to reign with Jesus Christ forevermore (Rev 20:4-6).

So, just as our Heavenly Father spared Hezekiah and Jerusalem – because they wholeheartedly repented and were sincerely trying to do what was right (and did *not* surrender to the Assyrians) – so too will Jesus Christ ‘spare’ His faithful followers when He returns. But that doesn’t mean we won’t feel overwhelmed and outnumbered during the ‘great tribulation’. Because, we will be in the physical sense. But, to quote Hezekiah and Elisha: *there be more with us than with them* (2 Chron 32:7, 2 Kings 6:16). This is why, in 1 Cor 5:7-8, Paul reminded us that Jesus Christ IS our Passover (John 1:36, 1 Pt 1:19, Rev 5:6) and we are now to keep the Passover by taking Communion (Mth 26, Lk 22) with *sincerity and truth* and kick out the ‘leaven’ of malice and wickedness from our heart and mind. Because, only when we remain *faithful* servants of Jesus Christ will be we ‘saved’ from the enemy. Just as Hezekiah and Jerusalem were saved by the ‘angel of the Lord’ (who destroyed the Assyrian’s) so too will we be saved from Satan, his followers and wicked system when he’s on earth because, yet again, ***there be more with us than with them*** (2 Chron 32:7, 2 Kings 6:16).

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

*14 And I said unto him, Sir, thou knowest. And he said to me, **These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.***

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Rev 7:13-17

*9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and **hast redeemed us to God by thy blood** out of every kindred, and tongue, and people, and nation;*

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

Rev 5:9-10

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

*12 **Fight the good fight of faith, lay hold on eternal life,** whereunto thou art also called, and hast professed a good profession before many witnesses.*

1 Tim 6:11-12

Stay strong, beloved and ‘fight the good fight of faith’...

AMEN.