

Friday, October 11, 2024 • Read Numbers 22:36–24:25

Questions from the Scripture text: How does Balak respond to the news that Balaam is coming (v36–37)? What does Balaam answer (v38)? How does Balak try to bring him over to Moab's side (v39–40)? But what has YHWH instructed to be done there instead (23:1–4)? What does YHWH put into Balaam's mouth (v5–10)? What is the competition (v7–8)? But which is already, clearly winning (v9–10, cf. Gen 13:36)? What does Balaam desire, upon seeing this (v10c–d)? How do Balak, and then Balaam, respond (v11–12)? What does Balak seem to think was the problem (v13)? How do they proceed this time (v14–17)? How has God responded to the idea that a new prophetic vantage point might change the message (v18–20)? Upon what basis is YHWH relating to Israel (v21a–c)? What is He to them (v21c–22)? Whose God cannot be manipulated (v23)? What is the strength of their position (v24)? How do Balak, and then Balaam, respond (v25–26)? What does Balak seem to think will change God's mind (v27–28)? How do they proceed this third time (v29–30)? But what does Balaam do differently this time (24:1–2)? And what is changed in Balaam (v3–4)? What has YHWH created in Israel as their King (v5–7)? What has He done, and what will He do, to bring this about (v8–9b)? What hope is there for those who are not (yet) members of this kingdom (v9c–d, cf. Gen 12:3, Ps 2:12d)? How does Balak respond this time (v10)? What does he say Balaam has lost (v11)? How does Balaam respond to this (v12–13)? What does he now volunteer to prophesy (v14)? What does he repeat about himself (v15–16; cf. v3–4)? About Whom does he prophesy (v17)? Whom will this new King conquer and destroy (v18–24)? Who decides who lives (v23b)? What does Balaam do when he finishes this prophecy (v25)?

How can God's enemies survive? Numbers 22:36–24:25 looks forward to the evening sermon on the coming Lord's Day. In these sixty verses of Holy Scripture, the Holy Spirit teaches us that **the only way to survive death and the last day is through faith in Christ.**

Desperate Ignorance. When Balak hears that Balaam is finally coming, he hurries to meet him at the border and confronts him about the delay (22:36–37). Balaam responds that Balak still might not get what he wants (v38). Balak attempts to bring Balaam over to Moabite thinking with a sacrificial feast of his own (v39–41), as if the power is in the prophet himself. But Balaam has been instructed to offer a sevenfold sacrifice to YHWH (23:1–4).

When Balaam has left Balak to meet YHWH, and reported the sevenfold sacrifice, YHWH puts a prophecy in Balaam's mouth and sends him back (v5–6). He reports the circumstances, but then asserts that Israel's holiness to God (v9), and the fulfillment of God's promise about them (v10a–b, cf. Gen 13:16). Balaam, implying that we all must die, expresses his desire not to perish in his sins, but to die as one who is right with God like Israel (v10c–d).

Balak is offended (v11), Balaam reminds him that he must prophecy what YHWH says (v12), and Balak thinks that perhaps the problem was how many Israelites Balaam could see while he prophesied. So, Balak takes Balaam to a vantage point where he can see just a few Israelites (v13–17).

Now, the new prophecy is that God's decree cannot be changed (v18–20); indeed there is no sorcery or divination permitted in Israel (v23, "in" better than NKJ's "against"), because the true and living God cannot be manipulated. How many have treated religion as a way to manipulate God! God is treating Israel not according to their own sin, but according to His own personal kingship over and among them (v21). This is why they are indomitable (v22, 24).

Balak is frustrated again, but this time he thinks that if a change in vantage point hasn't worked, maybe a change in geography will change YHWH's mind (v25–30). Balak's desperation is exceeded only by his ignorance. Like many foolish professing Christians today, he thinks that the power may be in the man (celebrity preacher?), in our own perspective, or in some ability to get God to do what we want. This is the opposite of true religion, in which God works to conform us to what He wants.

Newfound Understanding. Balaam, it seems, has been trying to manipulate God like Balak still hopes to, but Balaam has learned from the second prophecy, and alters his approach (v1). When the Spirit of God comes upon him (v2), the first thing that he says in each of these last two prophecies is that he has had an epiphany (v3–4, 15–16). In the third, he describes YHWH-indwelt Israel as a sort of Eden-camp (v5–7b) with YHWH as its resident King (v7c–d). All its enemies will be destroyed (v8–9b). If Balak was paying attention, he would see the one way to escape this fate: bless Israel, bow to her King, kiss the Son before His wrath is quickly kindled (v9c–d, cf. Gen 12:3, Ps 2:12d).

But Balak chooses death, rejecting the offer, and attacking both YHWH and His prophet (v10–11). Balaam then proceeds to prophesy not just about the present condition of Israel, but about how their blessedness comes to fulfillment. He prophesies about a King arising from Israel as a star (v17, cf. Rev 22:16). In Num 24, this is a mystery. With God Himself as King, why would ultimate victory and blessedness be tied to the rise of another one? The prophecy of the scepter (cf. Gen 49:10) provides some background, but this side of Pentecost, we know exactly Who this is and why. It is in Christ's kingship that the kingdom of God ultimately destroys all enemies (v18–24).

Dear reader, death is inevitable, as is the destruction those who resist being ruled by King Jesus. But, through faith in Him, you may die the death of the righteous. And blessed are those who bless Him. Kiss the Son; blessed are all who trust in Him!

How have you tried to manipulate God? How have you submitted to Christ's kingship? What hope do you have?

Sample prayer: Lord, forgive us for resisting Your authority and trying to manipulate You. Count us righteous through faith in Christ, and bring us into His own blessedness, with Him as our King, we ask in His Name, AMEN!

Suggested songs: ARP2 "Why Do Gentile Nations Rage?" or TPH2B "Why Do Heathen Nations Rage?"

(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)

Numbers 22. Verse 36 through 24. Verse 25. These are God's words. When black heard that belayam was coming. Went out to meet him at the city of Moab, which is on the border at the Arnon, the boundary of the territory. Then blacks had to blame. Did I not earnestly?

Send to you calling for you. Why did you not come to me? Am I not able to honor you? And belayam said to Black, look, I have come to you. Now, have I any power at all to say anything? The word that God puts in my mouth that I must speak.

So, belayam, went with black and they came Curiosity is off. Then black offered oxen and sheep, and he sent some to belayam, and to the princes who were with him. So, it was the next day that black took belayam, and brought him up to the high places of the owl.

From there, he might observe the extent of the people. Then belayam said to Black, build seven, altars for me here. And prepare for me here, seven, bowls and seven ramps. And black did just as blame had spoken and black and bealam offered a bowl and a RAM on each altar.

Then William said to Black stand by your burnt offering and I will go. Perhaps Yahweh will come to meet me in whatever he shows me, I will tell you So he went to a desolate height. And God met William. And he said to him, He said to him, I have prepared the seven altars, and I have offered on each altar, a bull and a ram.

Then you always put a word in belayam's, mouth and said. Return to Black and thus you shall speak. So he returned to him and there he was standing by his burnt offering he and all the princes of Moab. Then he took up his Oracle and said black, the king of Moab has brought me from Aram from the mountains of the East come curse.

Jacob for me and come to announce Israel. House alike or assume God is not cursed. Now, shall I denounce him? Yahweh has not denounced. For from the top of the Rocks. I see him from the hills. And behold him there, people dwelling alone, not reckoning itself among the Nations.

Who can count the dust of Jacob or number one, fourth of Israel. Let me die, the death of the righteous and let my end be like his Then black said to blame what have you

done to me? I took you to curse my enemies and look, you have blessed and bountifully.

So he answered and said, must I not take heed to speak what Yahweh has put in my mouth. Then black said to him, please come with me to another place from which you may see them. You shall see only the outer part of them shall not. See them all curse them for me from there.

So he brought him to the field of zafim, to the top of bisca and built seven altars and offered a bowl into RAM, on each altar. And he said to Black Stand Here by your burnt offering while I meet over there. Then he always met belayam. Put a word in his mouth and said go back to Black and thus you shall speak So he came to him and there he was standing by his burnt offering.

And the princess of Moab were with him. I'm black said to him. What has he always spoken? Then he took up his Oracle and said, rise up black and here. Listen to me, send them support, God is not a man that he should lie, nor a son of man that he should repent, as he said.

And will he not do? Or has he spoken? And will he not make it good? Behold. I have received a command to bless. He has blessed and I cannot reverse it. He has not observed iniquity in. Jacob nor has he seen wickedness in Israel. You all lay his God is with him.

And the shout of a king is among them. God brings them out of Egypt. He has strength like a wild ox. There's no sorcery against Jacob or any divination against Israel. It now must be said of Jacob and of Israel. Oh what God has done. Look the people Rises like a lioness and lifts itself up like a lion and shall not lie down until it devours, the prey and drinks, the blood of the slain.

Then black said to belay him, neither cursed them at all, nor bless them at all. So but I am answered and said to Black. Did I not tell you saying all that Yahweh speaks that I must do. Then black said to blame, please come I will take you to another place perhaps it will.

Please God that you may curse them for me from there. So relax took William to the top of Peyore that overlooks the Wasteland. Then belayam said to Black, build for me here, seven altars and prepare for me year seven Bulls and seven Rams. And black did as belayam had said and offered a bull and a RAM on every altar.

Now when Blaine saw that it pleased Yahweh to bless Israel. He did not go as at other times to seek to use sorcery but he set his face to the Wilderness. Emblem raised his eyes and saw Israel and kempt according to their tribes and the spirit of God Came Upon him.

Then he took up his Oracle and said, The utterance of belay on the son of bayor, the utterance of the man, whose eyes are opened. The utterance of him who hears the words of God, who sees, The vision of the almighty who falls down with eyes wide open. How lovely are your tents.

So Jacob, your dwellings Israel, like valleys that stretch out, like Gardens by the Riverside. Like aloes? Planted by Yahweh. Like, Cedars. Beside the waters. You saw pour water from his buckets and his seed shall be in many Waters. His King shall be higher than a gag in his kingdom.

Shall be exalted. God brings him out of Egypt. He has strength like a wild ox. He shall consume the Nations. His enemies, he shall break their bones and Pierce them with his arrows. He bows down, he lies down as a lion and as a lion who shall rise him.

Blessed. Is he who blesses you? And cursed. Who curses you? Then blocks anger was aroused against blame and he struck his hands together. And black said, double am I called you to curse my enemies and look, you have bountifully blessed them, these three times now, therefore flee to your place.

I said I would greatly honor you but in fact, Yahweh has kept you back from honor. Sobel, I am set to Black. Did I not also speak to your messengers whom you sent to me saying, If the lack were to give me his house full of silver and gold, I could not go beyond the word of Yahweh.

To do good or bad of my own will. What you always says that I must speak. And now indeed, I am going to my people come I will advise you what this people will do to your people in the latter days. So he took up his Oracle and said the utterance of belayam, the son of aor, the utterance of a man whose eyes are opened the utterance of him who hears the words of God and has the knowledge of the most high who sees the vision of the almighty who falls down with eyes wide open.

I see him but not now, I Behold him but not near a star. Shall come out of Jacob, a scepter. Shall rise out of Israel and batter. The brow of Moab and destroy all the sons of tumor Beneatham shall be a possession. So here also, his enemies shall be a possession while Israel does valiantly Out of Jacob.

One shall have dominion. And Destroy the remains of the city. Then he looked on amalek and he took up his Oracle and said amalek was first among the Nations but shall be last until he perishes Then he looked on the keynites and he took up his Oracle and said, firm is your dwelling place and your nest is set in the Rock.

Nevertheless, Kane shall be burned. How long shall us until user carries you away captive? Then he took up his Oracle and said alas who shall live when God does this? But ships shall come from the coast of Cyprus. And they shall reflect as her and afflict a bear. And social animal, I can till he perishes So belayam, Rose and departed and returned to his place.

Black also went his way. And so far, the reading of God's inspired. And earned twert. Black is really worried about how many Israelites there are and that they are about to Overrun Moab. And, When he finds out that William is coming, he rushes to him meets him at the very edge of his territory and asks him, why he didn't come?

So, urgently since it was obvious that blacks Messengers and delegations, Were urgent, but William says, I'm here now but I'm only going to be able to speak what God puts in my mouth. And so, Black and belaying begin a process of trying to manipulate God into saying, what black wants to hear.

Black black starts his way. He offers oxen and sheep in chapter 22:40 and he sends some to volume tries to perhaps bring Bellaim over to the way of the Gods of Moab. This is a mistake that black makes thinking that the power to prophesy may be in belayam himself.

Many people think of religion as a way of manipulating God. To get from him, the things that they want to get him to do, according to their will instead of a way by which God brings us into peace with himself, so that we will do what God wants so that we will do according to God's will.

And when you think that way then you start to think that people have power in themselves. This is one of the problems with our culture of celebrity preachers. We treat the man as if the power is in him. Rather than the power being in God, and in his word.

Near to us, even with us and in Us, by his spirit, and our Union with Christ That's the True Religion but black here thinks that the power is in belayam and he is prepared to reward belayam handsomely for prophesying. Something. And yet. But William is saying he can only say what God puts in his mouth.

So, black starts out trying to get blam to come over to the moabite Gods. And does this offering in verse 40, But then belayam. Orders a new offering. A new sacrifice in verse 1 of chapter 23. And when he When the Lord comes to meet with him in verse 4, he says, I have prepared, the seven altars I have offered on and each altar a bull

and a ram.

And so it's evident here that this is something that has been given to Balaam. To do by God. God as it were taking over the quote unquote, high places of Baal to, which chapter 22 and verse 41 recorded. Just as Israel. About to take over the Land of Moab in the promised land.

So also God first storms, the so-called high places of The false gods. There is one true God. And that is the secret behind Balaam's, success and prophesying as his mouth is being opened by the one true God. And he's not one of these con artists or one of these people who tries Pretends to manipulate gods and so forth like black is accustomed to So y'all he does put the first prophecy, there's going to be four prophecies.

He puts the first prophecy. Balaam's mouth and The prophecy. That God's promise to Abraham. Or Abram at that time, in Genesis 13 has come true. He had told Abram that if someone could count the dust of the earth, he would be able to count his descendants. And now verse 10 and chapter 23, who can count the dust of Jacob or number one, fourth of Israel.

And, There's a reminder here that everyone must die. Because we have all sinned. And yet. Balaam rightly understands that either you die. In fellowship with God by Grace. Belonging to God. As his. So that your death is the death of the righteous verse 10, or you will perish in your sins.

You will die as God's enemy. And so the question is, not really. Am I going to die? Every one of you is going to die. I'm going to die. We do not know when. But either, we will die the death of the righteous or we will die as God's.

Enemy black is aiming at the wrong thing. He's trying for him and for Moab not to die. He should be aiming at becoming righteous. And there will be more. On how that that can happen. How can he come from being cursed to being blessed? He can't take Israel from being blessed to being cursed, but there is opportunity for everyone to come.

From being cursed. To being blessed, of course, black does not like the first prophecy. He's got. The guy that he wants. But now he thinks that The number of the people that he could see is the issue. Because at first, he could see them all in the prophecy turned out to be about how many of them there were and of course black isn't processing that you know this was the word of God in Genesis 13 and God is fulfilling his word.

He thinks he's still thinking in this kind of divination enchantments, manipulating God sort of way. and so he So he says come with me to another place from which you may see them. You shall only see the outer part, of them shall not see them all and curse them for me from there.

Yeah, maybe if maybe if volume is only looking at a few of them, we Pronounce such prophecy about the number of them. And so, they do the Seven altars thing again this time. At the top of Mount Pisgah. And volume tells black. Wait here, I'm gonna go meet over there.

Yahweh again, meets Balaam. Separately, the idea is black, is standing there by the offerings that are going up and And the prophet goes and gets the word of God, and Perhaps. Because of what we hear before the third prophecy, Your volume is thinking that maybe between him and God, there is something that he can do to change what God will say.

But the the change in in Viewpoint, the change in angle. So he only sees a few doesn't turn out to work. Because now the prophecy is about how unchangeable the promise and plan of God is God is not a man that he should lie, nor a son of man that he should repent.

He is determined to bless Israel. yeah. Now when it says he is not observed iniquity and Jacob nor has he seen wickedness or perhaps the word is trouble. as the footnote gives us, It seems to read that way. In the original. It's not because Jacob has not sinned or there has not been any trouble or wickedness in Israel.

The point is that God is acting according to his own character. When he deals with his people, And this is the The point and the rest of verse 21 Yahweh is God, is with them with him and the shroud of a king is among them. No, it's Yahweh. Who is Israel's King at this point.

They look like, they don't have a king. They look like, they're not a normal people and that's true. They don't have a king, the way the other nations do they have God as their King? This is why it's so bad later when Israel asks for a king When you stack up Nations against Nations and who is the greater King, you know, which is going to be the greater Nation because as the greater King, Well.

What nation has its God. So near to it as to actually be its King. Says, God brings them out of Egypt. He has strength like a wild ox. In other words, another Nation trying to fight against Israel is like a person. facing wild Ox that is ready to gore him with its horns.

The ox is going to win, you know, that wrestling match. And so, this of course. Not what Black wanted. Not only was there the the numb fulfillment of the number promise from Genesis 13 and Righteousness. Through faith. From the first Oracle. But now, in the second Oracle God, dealing with his people according to his own character and God being the king of his people and the one who leads them in battle, this is not going well.

So, Black hurries up and he, he shuts down prophecy. Number two. He says he's gonna stop. Stop, don't curse. Don't blast don't stop talking. And well, I Almost you can see him, you know, shrugging his shoulders and verse 26. Did I not tell you saying all that? He always speaks, I must Um and so black says to Balaam, please come.

I will take you to another place perhaps it will. Please God, that you may curse them for me from there. So you know that first black thought that he could get what he wanted out of Balaam then he thought that maybe it would get what what we want by.

The number of people that we allow the prophet to see while he's prophesying and Doesn't matter what number the people are, because, you know, God is in their midst and if God is the king, you know, they can be like God and one other guy and of course, God, the king is gonna win that battle.

So now he thinks maybe geography is the problem. And this is something that we see in various places in scripture even and throughout ancient near Eastern literature that, you know, they think different Gods. Do well in different places and even the nonsense of the Greek mythology, have that sort of thing.

Each God has kind of his home turf or or whatever. But he thinks that maybe a change in geography, a change in scenery is going to change God's mind. of course. Balaam has just prophesied that that's impossible. And Balaam if even though black is not learned from prophecy, number two, that the Lord put in his mouth, putting Balaam's.

Mouth Balaam, has learned So verse 1 to chapter 44 begins, when Balaam saw that it pleased Yahweh to bless Israel, he did not go as at other times to seek to use sorcery or enchantments or divinations. The idea is Up until this point. Balaam, maybe he didn't think that the things that black was doing were going to manipulate God.

But up until this point Balaam was thinking that maybe he could. meet with God in such a way as to get from God. The word that black wanted so that Balaam could get paid But at this point beginning of chapter 24, it tells us that Balaam gives up on that.

he's not going to do. Sorcery. This, of course. Was what verse 23? Of chapter 23 was about in that part of the Oracle. when God was saying, There is no sorcery and the words against are not necessarily true. It's probably better to read that preposition in that place as in.

There is no sorcery in Jacob, nor is there any divination in Israel? So it's one of the ways that they were different from all of the other nations. They couldn't manipulate their God. When they? when they were to be instructed by God, their prophets came with the plain word from God and God did according to his own word, he didn't do according to what people told him to do, where people manipulated him to do with magic, A magical incantations or magical sacrifices or whatever other nonsense.

And goes by names like sorcery or divination, or or magic? And so blame gives up trying manipulate to manipulate God. he doesn't go. To another. he stays with now the seven altars and the seven sacrifices. And, The spirit of God comes directly upon him. So he doesn't go and get a word somewhere else and come back and speak it.

He stays there and the spirit of God comes upon him and he describes the blessedness of Israel that has God as its King. And it's kind of like this hybrid between Eden and the promised land. Verse 6 and verse 7. And so, The the blessing of belonging to God and having God among them is actually increased here and but I am describes himself as he's prophesying the the spirit puts in his mouth.

When he comes upon him that now he is speaking as one whose ears and eyes are wide open. To describe more fully. the reality. Of things. So it's God, who brought? Israel, Jacob out of Egypt. As was again, verse 8 strength is a wild Ox And so forth.

But there's something wonderful at the end of this. Third prophecy. And if Black was paying attention. He would have heard what he needed. Blessed, is he who blesses you? And cursed is he who curses you? This is something else that God had said to Abraham or Abram. Sorry, at the time in Genesis 13, He who blesses you will be blessed.

And he who curses you will be cursed. So, if Moab Wanted to be blessed. If Moab wanted to thrive, if Moab wanted to return, To the glory of Eden. Then all Moab needed to do was to bless Israel. To convert. Stop worshiping their moabite gods and stop observing the high places of Baal and these false sacrifices, and and stop trying sorcery and divination and indulging in immorality.

And come bless Israel, and join Israel. And have God as king. Of course, that means black can't be king anymore, but How much better to have God as king? That's something that's true for you. To have Jesus. As your king means, you can't be your own King anymore. You have to be mastered by him, but praise God, isn't that better?

Isn't it better to be his person rather than to be our own person? Well Block doesn't think it's better. Black just hears things getting better and better for Israel, which he assumes automatically means worse and worse for Moab. He's so married to his own way and His own desires.

That he Assumes that he's being cursed here. He tells belyam. Go home, you've missed your chance. You can't earn the money anymore. And belyam says, didn't I tell you that if you were to give me your house full of silver and gold. I could only speak what y'all play says.

And then, But I am volunteers. A new prophecy. They don't do the seven altars and the Seven Rams. And now he's not describing. What Israel is? presenting as now. He describes how the kingdom, and the kingship of God comes and What is going to be the outcome between this Kingdom whose King is God.

That is like this. Edonizing of the whole of Canaan. what is going to be the outcome between this Kingdom and its enemies? And again, he describes himself as the one whose eyes and ears are open to and now, When he describes the destruction of, Moab and Edom, and amalek and and Assyria or escort as there said here?

And all of the other nations, he describes them. Not just with God as the king, But in this nation or to this nation that has God as its King or from this nation, Another king is going to arise. And he arises as. A star. And he arises as a scepter.

And so here is a prophecy of Christ. Now, when Christ arises us King, he doesn't displace God as king because he is God. And yet there's a little bit of tension. Between. The second and third prophecies and the fourth prophecy until we find out about the god, man. How can it be?

That this people who have God as their King, Are going to have arise from among them. A star and a scepter, a new king. And this will be the one who leads in shattering all the nations. Doesn't that make more sense for? When God is the king. That he would be the one who leads in shattering all the nations.

But praise God. This prophesying to us his plan. that he himself would come as a son of David. I don't know. In Revelation is referring in part to this prophecy when he when Jesus calls himself, the bright and Morning Star. Says, I'm the one. I'm the one about whom I spoke when I put when I overcame belying with my spirit and made him prophesy About the one who would arise.

And this is the end of all things, either, either. We come to God through faith in Christ and become righteous so that we die the death of the righteous. That we be those who bless Israel. And those who bless him are blessed and those who curse them. As curse, either we become those who kiss the Sun Before his wrath is kindled.

Just a little And blessed are all, who trust in him or We will be. Among the Nations that rage and the kings and peoples that plot in vain. Who tried to throw off? The rule of God and the rule of his Christ. So each of us, one of the big things that is the story of your life.

Is, are you trying to rule yourself and get what you want? Out of your life. In which case you would be throwing off. The rule of God. And the rule of his Christ, or Are you happy to be ruled by God? Are you happy to be ruled by Christ?

To bring your desires even under and in submission to what he says, not that you shouldn't have desires. But that all of your desires should be one great. Big not my will but thine be done. Trusting that he who has made these promises and as designed for us, not just to return to Eden, but something forward-looking that corresponds to Christ's kingship and christ's worthiness.

That whatever he desires and plans and is promised to do is better than anything we could obtain. That we would not make any modification. To his Providence or his plan so that it becomes our part. Just desire good things. According to what he says is good and to do good things according to what what he says is good and To trust him.

To trust Christ. So, let us Each of us seek from God's spirit that our whole life. Would be a kissing, the Sun. And being among those. Blessed are all. To trust in him. Let's pray. Our Father in Heaven. We thank you for This portion of your word, Reconfess before you Lord, that we are.

So A week that Just a couple chapters worth. Feels like a lot to us. Even when it's full of such good. So forgive us and help us. We thank you for the way that these Prophecies. Hold together. To present to us what you are doing in all of history.

And especially how you offer us. To become part of your Israel, to have our share in your promises. die, the death of the righteous. When it comes time for us to die. To be

those blessed. Bless your people. To be those who kiss the Sun and submit to you as king.

And To your son. Our Lord. Jesus is King. And so, we pray that these things that are part of this big unified picture in these for-prophy signs, that your spirit would bless them to our hearts. Help us Lord to meditate on these particular things today and the things that you are giving us to do.

That we would Rejoice to belong to you. And that we would not think of, Trying to manipulate you or the outcomes of things. Like the pagans do. But submit ourselves to your why isn't good will And so we entrust ourselves to you. Oh God help us. We ask in Jesus name, amen.