



Sermon – March 15, 2020
Wes Wilkinson

Verses Covered This Week

2 Chronicles 14:1 - 15

Psalms 46:15

Matthew 11:28 - 30

Church family, we recognize that this is an unprecedented time in our lifetime to witness a virus of this nature, the way the world has had to act, and things have shut down, on the way things have moved. And several days ago several leading Southern Baptist officials called on all Southern Baptist churches to take today, Sunday March 15th, and spend a dedicated time of prayer for our world, for our nation, for our communities in light of what's going on with the Corona Virus. Just yesterday, President Trump called for a National Day of Prayer today to petition the Lord for His healing and His hand in this. So what I want you to, if it's just you, great. Then I want you to do this. If it's you and your family, then I want you to get with your family right now. If there's others at your house, I want you to form up in a group and I'm going to give you a few prayer points. And I'm going to give you the prayer point then what I would ask is that one person would pray over that prayer point. And then when it's ready to move one, I'll give you the next prayer point and we'll do that and I will close us out in prayer in just a moment. So here's what I ask that you pray. Scripture says, behold the Lord's hand is not so short that it cannot save nor His ear so dull it cannot hear. So I want you, right now, ask God in His mercy to stop the Corona Virus. To stop the Corona Virus to save lives. Not just in our community, but particularly around the world where this is taking effect. Do that now, please.

Scripture says, first of all, I urge that entreaties and prayers, petitions and thanksgivings be made on behalf of all men for kings and all who are in authority. This is good and acceptable in the sight of God our Savior. I want you now to pray on behalf and lift up our world leaders. Lift up President Trump, Vice President Pence, Governor Abbott, our local leaders, our international leaders. I want you to lift up our leaders that they would have wisdom to direct us in the best courses of action and that God would bless them with the ability to communicate that clearly to those of us who await that direction. Pray for this now.

Scripture says a variety of things. It also says that God desires all people to be saved and come to a knowledge of truth. It says to teach us to number our days that we may present to you a heart of wisdom. Paul asks that we would pray for open doors and wisdom to share the gospel

through those doors. What I want you to pray right now is that God would, through the Corona Virus and what is taking place in the world, what is taking place in our community and the Brazos Valley, that God would move in such a way as to open doors through which in this time we can share the gospel and the only hope and the only peace with the world around us that is frightened and shaken. Pray for this now.

Father, we come and we bow. We bow, the few of us that are here in this place, we bow all across this city in our homes. God, we bow before You acknowledging that we don't have the answers. God, knowing that there are various opinions about whether we should be afraid or not. But what we know, God, is You are in control. What we know is You are sovereign over the movements of the people. What we know is this has not shaken You nor are You surprised by what we are facing. God, we do ask, we ask that You would use this to open doors in our community right here in Bryan/College Station. To open doors around our nation. To open doors around our world. That the gospel would be proclaimed. We do ask, God, that You would hear from heaven, the Great Physician, and You would cause a supernatural end to this virus so that the world would look and see that it is Jesus Christ who is the Savior of souls. God, we ask that You would protect our missionaries that are abroad. Our brothers and sisters living in other nations, that You would supernaturally protect them; that You would fill them with boldness. God, bless our leaders with wisdom. We bow before You, God. We do not know what to do, but we look to You. It is in Your name I pray, Jesus. Amen.

We sing for joy to You, God, today. Even when our heart is heavy. Even when the circumstances of our life today, the circumstances in our world today, seem chaotic or unpredictable. We don't know what tomorrow brings on many fronts: our health, financially. There's a lot of things, God, in our lives that at this moment could be causing an anxious spirit. But today by faith, God, we say that we do not have a Spirit of fear. But of power and of love and of a sound mind. And You tell us, God, in Your word that we're not to be anxious for anything but in all things let our requests be made known to You and the peace of God which surpasses all understanding will guard our heart and our mind in Christ Jesus. That's where we stand today, God. We don't place our hope and our faith in any other thing except on the solid rock of Jesus Christ. Now Lord as we hear from Your word, would You do what only You can do in this place, Spirit of the living God? Would You speak powerfully through Your word and through Your message. We dedicate these moments, this time, to You. In Jesus name. Amen.

Church family, I am grateful for what Scripture says. The word of God is clear that God's word, the word of God, Scripture, is not bound. And so though I am not with you in flesh and blood, though I cannot technically see you, but you can see me, I praise the Lord that we can both hear His word preached and He will take His word, He will use it. It will not return void. He will take His word which pierces our hearts and so I just ask as we walk through the text this morning, that though the circumstances are different, that we listen with open ears and we see with open eyes. We are living in a time of unprecedented fear and panic. Really for our lifetime, this is not the first time something has happened on a global level like this. But it maybe the first time in our lifetime that something of this nature has happened and so gripped and shut down countries. Even beyond what Corona Virus is doing, there are normal things that are going on in regular life. It's not like regular life stops because of what happens. The government may slow things down, the economy may stop, life out in the community may stop. But fear still crouches at our doorstep. And the question I ought to ask today is what do you and I do as followers of

Christ when unprecedented fear comes to our doorstep? How do we respond? What is the action that must be taken? Where is God in the midst of that?

And I believe that the text that God has for us this morning will answer that clearly. So if you've got your Bibles, I want you to go to the book of 2 Chronicles, chapter 14. 2 Chronicles, chapter 14. We're going to pick up at the beginning of the chapter where it begins with saying that,

1So Abijah slept with his fathers, and they buried him in the city of David, and his son Asa became king in his place. The land was undisturbed for ten years during his days.

Now let me set for you the context of what we're stepping into. You've got the people of Israel ruled by God and God has His, has His prophets, God has Samuel. They tell Samuel, "We don't want this anymore. We want a king like the other nations." This is not God's will for them, but God says, "Well, alright, I'll give you a king. I will allow you to have a king, but here's the consequences." So God gives them Saul. Saul starts well, ends terribly. God anoints David. David comes to the throne. David walks with God, a man after God's own heart. A man even when he stumbled mightily with Uriah and Bathsheba, a man who walks in repentance whom God restores. With whom God makes a covenant and says: "It will be your line, David, that always sits on the throne of Israel. David's son, Solomon, will come to the throne. Solomon starts well. But during his reign, begins to disobey the law of God and intermarry with foreign wives and the religion of those foreign wives comes in and takes over the land and the people's hearts turn from God and disaster strikes. The kingdom splits. The kingdom will split and you have ten tribes, the northern kingdom, which will from this point forward in Scripture be called Israel or Ephraim. They create their own kingdom. You have the tribes of Judah and Benjamin. Benjamin remaining loyal to Judah which will become the southern kingdom. Which, from this point forward, you hear called Judah. And Judah is loyal to the Davidic line. To the line of kings that comes from David. And so Solomon's son, Rehoboam, comes to the throne and this is what it says about Rehoboam. It says that, that during his reign that Judah did evil in the sight of the Lord. The provoked God to jealousy more than all their father's had previously done. So under the reign of Rehoboam, the people of Judah turn away from the Lord and turn to an idolatry and a way of living that was worse than what they were under the judges. And time doesn't spare to talk about how despicable and the things that were abominable that were taking place in that time. But the nation was wicked and then Rehoboam dies and his son Abijah becomes king. And it says about Abijah in 1 Kings that he walked in the sins of his father which he had committed before him. And Abijah's heart was not wholly devoted to the Lord, his God, like the heart of his father, David. In the prior chapter in 2 Chronicles, we see a moment, a brief window, where Abijah and the people of Judah do seek the Lord and God delivers them. But that moment was not what characterized the nation nor the kings. And so Abijah and Asa, the grandson of Rehoboam, the great-grandson of Solomon, the son of Abijah comes to the throne. The inheritor of very poor examples for following the Lord. But here's what happens. Look at verse 2. It says:

²Asa did good and right in the sight of the Lord his God, ³for he removed the foreign altars and high places, he tore down the sacred pillars, he cut down the Asherim, ⁴he commanded Judah to seek the Lord God of their fathers and to observe the law and the commandment. ⁵He also removed the high places and the incense altars from all the cities of Juda. And the kingdom was undisturbed under him.

We see Asa comes to the throne and we see a different kind of man. We see a man who is intent on seeking God. It says that he, Asa, he the king, he did good. That which is morally excellent. He did right. A word which really stands for, he did that which is righteous which is line with God's standards. He did good and right in the sight of the Lord His God. We see Asa making a clean break with his father and his grandfather. We see Asa walking with God. Making hard decisions. How do we know he was walking with God? It gives two aspects of how he walked with God. First, he tears down all of the ways of worship that are detestable to God. He tears down the foreign altars and the high places. He abolishes the sacred pillars which were rocks standing in memorial, rocks that would have served as reflections of Baal, the Asherim, who would be Baal's mother and a goddess of very inappropriate practices. He does away with these things. This is right in line with what Scripture says; God's command as the people went into the land. And Deuteronomy says this:

But thus you shall do to them. You shall tear down their altars, smash their sacred pillars, hew down their Asherim, and burn their graven images with fire. For you are a holy people to the Lord your God. The Lord your God has chosen you to be a people for His possession out of all the people who are on the face of the earth.

You see Asa take up that mantle. That's not all he does. It says that he commands the people. He commands the people to seek the Lord God of their Fathers. To observe the law. To unique and distinct terms that we have to come to grips with. To seek the Lord is a key term in the book of Chronicles. It's a key term that means it's a description of how one responds to God and how one responds to God in the midst of a community responding to God. It's more than a specific, one-time act of seeking God's help and guidance, but it stood for one's whole duty to seek, know, and love God and God alone. To observe the commands means not simply to hear them, but to actually do them. This is what Asa does. He does not just walk rightly in his own life. But he takes action as a leader to lead the people away from that which is wrong and to that which is correct. And just as an aside, this is not the primary point of the text, we're not even at the point of applying the text this morning. But just as an aside, you and I live in a day where a lot of talk is made about being leaders. But understand what God looks for is someone who will be a devoted follower of Him before we can be a great and effective leader for Him. The reason Asa is successful in his leadership is not because Asa is a great leader. But because Asa is a great follower. He is a disciple of Jehovah. He is walking rightly with God and because He is rightly, in his personal and private life, walking with God, he is able then to lead the people under him to walk rightly, personally, and privately, and corporately with God. You and I cannot lead people where we do not walk.

So we see Asa brings in these reforms. And look at what else it says. It says in verse 6, it says,

⁶He built fortified cities in Judah, why, because the land was undisturbed, there was no one at war with him during those years because the Lord had given him rest. ⁷For Asa said to the people of Judah, "Let us build these cities, let us surround them with walls and towers, gates and bars. The land is still ours because we have sought the Lord our God; we have sought Him, and He has given us rest on every side." So they built and they prospered.

We see he recognizes this. He recognizes that God is God. He seeks God. He leads the people to seek God. And he recognizes that God is the one who has gifted the land with rest and peace. He recognizes that God is the God of peace and God is the giver of peace. It's not because of his fine leadership. It's not because of his effort. It is because God has given it. In the midst of humbly recognizing that God is the giver of peace, Asa also does not see God's peace as something to be abused or he just tells the people, "Hey, everything's calm. Let's just sit back, relax. Let's enjoy." What does he do? They labor faithfully. They labor faithfully doing what God would have them do. Hey, God has given us peace. So let's take this time, let's build the defenses. Let's take this time, let's build up an army. In verse 8 he builds up the nation of God. He uses, he works prudently in the time of God's peace. Mindful of danger, he prepares for a war. Conscious of weakness, he raises an army. An army of warriors who are valiant because he recognizes that God has given rest. So here's what you see. You see a man who seeks God, lead the people of God to honor worship and honor God, the God who gives the gift of God rest. But here's what happens. Look with me back in verse 8. It says that

⁸Now Asa had an army of 300,000 from Judah, bearing large shields, spears; 280,000 from Benjamin, bearing shields and wielding bows; all of them were valiant warriors.

⁹Now Zerah the Cushite came out against them with an army of a million men and 300 chariots, and he came out to Mareshah. ¹⁰So Asa went out to meet him, and they drew up in battle formation in the valley of Zephathah at Marshah.

So here's what you have. Here's this time of peace, for ten years the land is undisturbed. Asa's seeking God rightly. The people following in response. Working hard during the peace of God. And all of a sudden, unprovoked, there comes an army at the southern border. Your Bibles may translate it Ethiopian, it may say Cushite, the reality is that refers to a region south of Egypt which would today be modern day Sudan. Zerah, who is he? He is likely a commander for the Pharaoh Osorkon the First of Egypt and he has brought up an army. And it's an interesting little phrase. It's thousands, literally, thousands upon thousands because there is no word in Hebrew for million. And so it's possible it was truly a million men. It's possible that it was just a multitude that is large. Here's the reality though. It is an army that clearly outnumbered Asa 2 to 1 at least. And if we take the numbers the way they are, which there's no reason not to, it is the single largest foreign army to ever attack the land of Israel. It is an unprecedented fear on the southern doorstep.

What do we see Asa and the people do? Asa, it says they went out to meet him. Literally, they came out and they met him face to face. They stood across from him. They drew up and prepared to fight in the valley. And here's what we see Asa do. What is his response in the midst of the fear that is unprecedented and unparalleled in the kingdom of Israel? What is Asa's response? Verse 11.

¹¹Then Asa called to the Lord his God and he said, "Lord, there is no one besides You to help between the powerful and those who have no strength; so help us, O Lord our God, for we trust in You, and in Your name we have come out against this multitude. O Lord, You are our God; let not man prevail against You."

You watch Asa. Asa, a man who has walked rightly with God who has rejected the disobedience of his father, of his grandfather, who has led the people of God to walk rightly with God who has

enacted reforms. Here he faces an unparalleled threat and his response is not one of panic. He calls, he calls to his God. It is one of confidence. It is one, crying out is one of confession. A confession of God's sovereignty. Lord, there is no one other than You who can help between the powerful and those who have no strength. You alone, Lord, are sovereign. You alone, Lord, are almighty. You are still on Your throne. You are the One. It is a cry of confession. It's a cry of petition. So help us, O Lord our God. For we trust in You. So help us. It's an interesting little word, help. *Ezer* is the word in Hebrew. And it's a word that speak of one who has the ability to help another who is lacking. It's a word that is used of God when He says, "I am your helper, O Israel." That God alone, God is the one who has power. God is the one who has the ability. He is the one who can come in and do what we cannot do. There is a petition. God help us! Your people. You are our God. We trust in You. That word trust, literally the word for trust means to support yourself on something. Trust is the way we translate it in English. It's really just simply the verbal form of faith. It's what trusting is. It's walking in faith. It's to fully support yourself. Not by your own strength, but by the strength of God. Because we trust You. It is a cry not of just confession and petition, but a cry of confidence in Your name. We're standing here on this battlefield, Lord, because we are obedient to You. It is Your glory that we are about. We've come out in Your name. O Lord, You are our God. Do not let man prevail against You. And so what happens? Verse 12 just says:

¹²So the Lord routed, the Lord struck the Cushites before Asa and before Judah and they fled. ¹³Asa and the people who were with them pursued them as far as Gerar; and so many Cushites fell that they could not recover, for they were shattered before the Lord and before His army. And they carried away, that being the army of Judah, carried away very much plunder. ¹⁴They destroyed all the cities around Gerar, for the dread of the Lord had fallen on those cities; and they despoiled all the cities, for there was much plunder in them. ¹⁵They also struck down those who owned livestock, they carried away large numbers of sheep and camel. Then they returned to Jerusalem.

What is the response as they come out to battle? They come out to an unprecedented fear. What is the response? The response is to cry out to God, to confess who He is, to petition for His help. Confident that He will act. And He acts. And against the greatest army they have ever faced. Outnumbered by more than 2 to 1. The Lord routs the Cushite army. He expands the territory of Judah and they come back with supplies and riches. The victory over the Cushites will be a massive, massive victory. Prior to this point, just a few chapters' prior, Egypt will come in and make it all the way to the Temple of God in Jerusalem and plunder it. After this battle, Egypt will not be in an opponent for another 300 years. War came to Asa during a time of peace and blessing. God tested the faith of Judah. God tested the faith of Asa and faith one the victory because faith relied on a faithful, sovereign, God. What we find in this passage is a man walking rightly with God. And when faced with an overwhelming and unprecedented crisis that pushes others to fear and lesser obedience, Asa provides the example of what it looks like to walk in a confident, unwavering trust in God and in His victory.

So what does this mean for you and I today? We are not facing the largest army ever attacking our borders. We are not a king or queen of our nation. What does this mean for you and I today? First it means, one, recognize what the text says. God and God along is the giver of rest and peace. Notice back in the first part of chapter 14 the land was undisturbed because the Lord gave him rest. He says, "We have sought the Lord. He has given us rest." There is an emphasis

on the fact that the rest, the peace of life, comes from the Lord. Peace and rest are gifts of God. In the life of Judah, it was God's to give. And when it comes to the land of our soul, peace and rest are God's to give. He is the ruler of the nations. Psalm 46:15 says:

¹⁵Be still and know that I am God;

The context being that it is God who brings the nations to stillness. But he's not just the one who brings peace to the nations. He is the one who brings peace to the weary sinner. Matthew 11:28.

²⁸“Come to Me, all who are weary and heavy-laden, and I will give you rest. ²⁹Take My yoke upon you and learn from Me, for I am gentle and humble at heart, and you will find rest for your souls. ³⁰For My yoke is easy and My burden is light.”

You and I cannot have peace with God and rest in this world if we do not know Him personally. There is not peace in our government, there is not rest in our wealth and riches, there is not rest in our health. It is a matter of being at peace with God. Romans 5 says that we can have peace with God if we are justified with God. You cannot have peace with God and rest in this world if you do not know Him. And you and I cannot know Him if we have not responded to Him, to His offer of grace through repentant faith. We cannot know Him because we've grown up in church. We cannot know Him because of or because of the faith of our father and grandfather or in spite of the lack of faith of our father and grandfather. It is a personal response to Jesus Christ, who He is, and what He's done for you and I. And if you've not responded to that, we will not experience His peace in our lives if we don't walk rightly with Him. It says, “Walk in the Spirit. You will not fulfil the desires of the flesh.” And make no mistake, the desires of the flesh are every bit as much worry, fear, doubt. Those are absolutely the desires of the flesh. But walk in the Spirit and a few verses later in Galatians it says, the fruit of the Spirit, what the Spirit produces in our lives when we walk in the Spirit is love, joy, peace. If you and I want to experience the peace of God, we have peace with God in Christ. But to experience it in working out in the day in and day out of our lives, we must walk in obedience. The reason Asa and Judah experienced the peace of God is because they have chosen to seek and obey. As God works out His peace in our lives, as God grants us seasons of rest and calm, we must not make the mistake of simply going, “Oh, praise the Lord. My soul is at rest; therefore, I can ease off the gas.” No. That's not what Asa does. Asa fortifies. Asa builds. Asa, the people, fortify. The people build. There is an, there is an action in there of laboring faithfully in times of rest. What does that mean for us? Perhaps in times of peace and times of calm, that that means is simply are we faithful when everything is calm to seek Jesus personally, passionately, and in prayer? Are we faithful when things are calm to serve? Or do we seek God really hard when there's a decision to make and once we get the answer we think God wants from us, we back off seeking Him. Perhaps our lack of peace and calm when the trial comes, when fear comes to our doorstep is because we have not first faithfully sought God when it was calm and in peacetimes. Asa's ability to trust God and walk. The reason Asa can stare an army that outnumbers him 2 to 1 across and be confident that he can confess that God is sovereign, that he can petition for God's help, confident that God will show up. The reason is because Asa learned to walk with God well in mundane every day times.

Just fathom what Asa stepped into. The people of God that he is leading have walked in rebellion against God for decades. And then he comes in and says, “No, people of God. We're

going to take God serious.” Can we not, I just can’t help imagine what kind of pushback did he get? Who sent, who I don’t know how they would do this, but who sent Tweets knocking him? Can’t believe King Asa wants to take away the high places. Who came against him? What advisers stood against him? Well, see in the next chapter; that his own mother and grandmother was against him. But he did not lead people based on what people wanted. He led people out of the personal relationship he had with God and his pursuit of God. His reforms would be a great break with the culture, but he learned how to follow God in peacetimes when it was hard and not because other people around him pushed him. But because he and he along had to respond to God. When God gives peace, do we labor faithfully? We’ve got to recognize that God is the giver of peace, but He is also the giver of the trial. Can you imagine Asa, “God, I’m doing what’s right. I’m seeking You. I’m leading the people to seek You. We’re honoring You. Why is the largest army that’s ever come against us now here? Where are you, God?” Except that that’s not how Asa acts. Asa mounts his army, they prepare for battle, and they show up, and they cry out in confidence. Why? Because even though God is the giver of peace, and we experience His peace as we walk rightly with Him in a relationship with Him, God will also allow our faith to be tested. James 1 does not say, count it all joy if you encounter various trials. It says, count it all joy when you encounter various trials. It’s not a matter of if I will encounter trials. It’s not a matter of if I will encounter and live in a time when there is a worldwide pandemic. Or maybe it’s not the Corona Virus, maybe it’s not knowing how we’ll pay tomorrow’s utility bill. Maybe it’s not knowing how will I, I get into college, I don’t have the resume I have, maybe it’s the fear of, “Oh no, all my classes are now been moved online. That’s not my preference.” The question is not how the trial comes. The question’s not how. The question’s is not if. The question is simply when. God allows trials, but Scripture’s clear. That we rejoice in the testing of our faith because it produces endurance. And if we let endurance have its full effect, it will make us mature and complete. The only pathway to deeper intimacy with Christ is through the trials. It is when He allows unprecedented fear to knock on our doorstep and our response is not one of fear and terror but one of trust. And that is the great theme of this passage. The only response to overwhelming crisis, to overwhelming and unprecedented fear, the only path forward is to walk with God in an unwavering trust. An unwavering trust that recognizes that God alone is sovereign. When we mean sovereign, we don’t mean that God sits there and causes all things. We’re not Christian fatalists. But God is on His throne. Right now God is on His throne. God is not running around reeling, trying to figure out how to handle Corona Virus. Nor is He running around reeling trying to figure out what terrifies you and your family life. God is on His throne. He is not shocked. The question is, will we submit, will we bow, will we humbly prostrate ourselves before Him and trust Him?

Let me share a very pertinent example. Last fall, in the 3 ½ years I’ve been here, we’ve never taken less than 20 students on a mission trip. In the years we’ve offered two mission trips, we’ve taken nearly 40. So last fall after 2 ½ months of intense promotion for our mission trips, we had less than five, we only had five students signed up. And my gut reaction was to look and to criticize and to go, “Wow, Wes! How have I failed? God, how have I failed as a College Minister? Our students don’t have a passion for missions. Our students don’t have it.” And I started to go there for about 30 seconds of self-pity and then I just stopped and I said, “Wait a minute. This is so dramatic. This is so different. God what are You up to?” I remember having a conversation with Bethany saying, “I don’t know what God would not want us over there for. I don’t know what could come here in that time.” And my mind naturally goes to, “Who’s going to pass away that I love?” And Bethany rebuked me for that and said, “You never know. Maybe

you're going to need to preach and fill in." I should not be here. I should not have been here last Sunday preaching. I should not be here today preaching. I should be coming back from a mission trip today. A mission trip to Seattle, Washington. The epicenter of where Corona Virus is in America. A mission trip where undoubtedly in coming back I'd have to be in self-quarantine for two weeks. A mission trip where I would not be here. A mission trip where we would probably be a greater burden to that church. It would not have been effective in working there. That's where I should be. But God knew what was coming. There's a reason students didn't sign up. God is sovereign. And it's in 55 days I'm supposed to be in Vienna, Austria. But no one signed up for that trip. Vienna, today, shut down the entire city. Kids cannot even go outside to the playgrounds. We're praying for missionaries there. God is sovereign. Unwavering trust recognizes He is sovereign. It recognizes that God helps His people for His purposes. God is our helper. He comes to aid. He comes to deliver. He comes to demonstrate His faithfulness to His word. He comes to do what you and I are unable to do. That's what it means that He is our helper. The question is, will we look confidently and expectantly? Will we have eyes to see what is God doing in the world around us? Because He is our helper. Now there are times we cry out and God may be, seem to our, to our ears, to be silent. There are times that it's hard to see Him move. But it does not change the fact that He is a faithful God who helps. Will we see? Now understand, we are not members of old Israel. We are not citizens of the old Jerusalem where in the old covenant they had a promise that if they would seek God, that He would help them. In many ways, their promise was a promise of health and wealth. If you seek me and honor me, I will secure you, I will bless you. You and I are not members. We are not under the old covenant. We are not members of the old Israel, the old Jerusalem. So there is not a guarantee that if we trust Him, if we seek Him, that His aid and His help will necessarily be health and wealth in this world. That's a false gospel. But what you and I are, are citizens of the new Israel. Citizens of the new Jerusalem that is coming. Citizens of a kingdom where God absolutely comes. In the next two chapters it will say that the eyes of the Lord scour the earth looking for the heart that is His to greatly aid, to help. God will come to help. God will come to deliver. But that deliverance may not be a deliverance that is seen on this side. It will be a deliverance that reflects and glorifies His name and will be a deliverance of eternal reward for you and I because our citizenship is not at this side of heaven; it is coming.

Unwavering trust doesn't simply mean confidence in His sovereignty. It doesn't simply mean that we are absolutely positive of the way in which He helps. But unwavering trust cannot, you must understand this, cannot exist apart from consistent obedience. You notice something? Asa's trust is remarkable in the Lord. It stood out, I've been in this passage for several months in my own time with the Lord, and I keep chewing, just watching Asa's unbelievable trust in the Lord. But do you notice His trust, do you notice that Asa is not miles away in Jerusalem? He's not sitting in Jerusalem with the people going, "Wow! We have, we have an army coming against us. So I guess we'll just sit here and pray." No. He and the warriors, they have put on their armor. They have laced up their shoes. They have taken their swords. They are shown up on the battlefield. For you and I to trust unwaveringly in Christ, it is not a passive act. We act in obedience. It is not a blind acceptance of fate. Well, you know, I trust God so that just means whatever's going to happen is going to happen. Well, listen. If truly you're at a place where there's nothing you can do, then sure, trust God and whatever He allows comes. But in most cases, trusting God, when you walk through Scripture, Abraham trusted God so he sacrificed Isaac. Moses trusted God so he put the rod in the sea. Joshua and the Israelites trusted God so they didn't go to battle against Jericho, but they walked around it one time a day for six days.

And on the seventh day for seven times. That's the whole point of Hebrews chapter 11. By faith this person acted. Trust is not a passive acceptance of fatalism. And by fatalism what I mean is, "Whatever's going to happen is going to happen. I can't change it." No. God calls us, if we're going to trust Him, we act obediently. We don't trust God to make an A, but refuse to study. We don't trust God for a spouse, but never ask someone on a date. We don't trust God for a job, but refuse to fill out an application. We don't trust God to guide and direct, but not hold ourselves and others to the standards of the cross. If we trust God, we walk in obedience. And God chooses many times to move through the obedient, dependent actions of His people. So in this time of uncertainty, in this time when we're in a week where we're not meeting, what could this mean? It means unwavering trust means check in on those in your Life Groups. Remain faithful to biblical community in this time. How can you be praying? How are they doing? How are people faring? It means in a time when we're not meeting and passing an offering plate, God has not given us the removal of being obedient to give. Remain faithful in giving. It means whether or not we agree with the hype or don't agree with the hype, God has still called us to make disciples. Are our eyes open? Who's that neighbor that's been on your heart to share the gospel with who would never come to church with you but might come to watch a service in your house and have lunch where you could talk with them? Who's that single mother down the street who has no way to take care of her kids that you could offer for no other reason than the love of Christ to babysit for free so that she can work? Who's that person down the street that perhaps has run out of toilet paper that you could loan several rolls? You see, trust, unwavering trust cannot exist apart from consistent obedience. And unwavering trust means we endure. Notice, it's easy to read this text and go, "Oh, the Lord routed. It happened in 30 minutes." That battle did not take place in 30 minutes. It may have taken hours, likely took days, maybe even weeks, could've been months. Where Israelites had to pull out their swords and clash them against the enemy. Where they had to raise up their shields and block blows. They had to fight the battle. But they did so confident that the Lord would be the victor, not dependent on their own effort. Unwavering trust is confident in the sovereignty of God. Confident in God as helper. Unwavering trust walks obediently consistently.

So here is my question for us today. What will the world see? What will the world see? Will they watch us as a church walk in confusion, fear, doubt, worry? Will they watch us second guess the decisions? What will they see? Or will they see an unwavering obedient trust from a people in their God. A God who gives rest and gives rest in the midst of an unprecedented crisis. What are you and I to do when fear shows up on our doorstep? We are to trust in God who gives peace. We're to do so not cowardly or fearfully. For God gives not the Spirit of fear, but of courage. Our war is not aggressive, but it is sacred. For God's glory and not our own. In Thy name we have come out against this multitude. Jehovah-Nisse, the Lord My Banner is the standard around which we must rally to indicate our party, to define our cause, to march to His victory. He is the captain of our salvation. He fights our battles. And He wins our victories. He bids us to fight, not timorous and weak, but unwaveringly confident in the name of the Lord our God we will set up our banner.

Let's pray.

Father, this is a crazy time. This is a unique time. But it is not a time You are surprised by. It is not a time You are fearful of. It is not a time You are worried. You are on Your throne. God, You are working and orchestrating Your purposes. You are seeking to save the lost through this.

You are in control. May we be a people whether it is fear of the Corona Virus or whether it is fear of whatever is going on in daily life. God, may we be a people who trust You unwaveringly. Who refuse to be moved who confess that You are sovereign who petition for Your help. You are confident in Your deliverance. Even in that deliverance is ultimately for eternity. You are the giver of peace, God, and I do pray that we would seek You, that we would walk well with You, that we would know You. God, if there are those watching this morning who do not know You, God, today You say is the day of salvation. They will not find peace in this world. They will not find peace in the government. They will only find peace in You. God, for brothers and sisters, God, watching and listening, Father, may they, God, may we well with You to know Your peace and rest.