

OLD TESTAMENT SURVEY

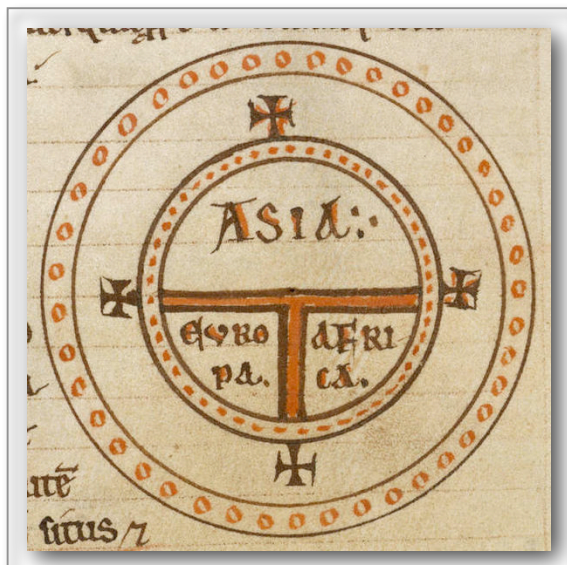
Lesson 46 – Part 3

Assyria and Judah

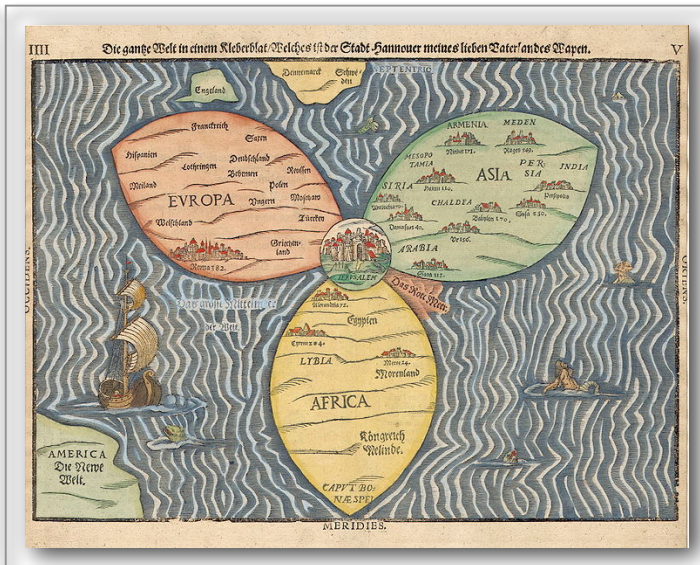
Through the Eyes of Isaiah

When we were in Madaba Jordan, we had a chance to spend time in the Church of Saint George. This Greek Orthodox church has the remains of a mosaic map in the floor of the apse. The map was created in the mid-500's. The map is huge, 52 feet by 16 feet. Originally it was almost 70 by 23 feet! Over two million tiles were used to make the mosaic map. (See the copy of the map on the following page). The map is not set in the floor with North at the top, like we would expect a map that we see. Instead the map is set so that east on the map is truly set to the east, west to the west, etc. If you were to stand on the map at Madaba, and then point at the map to Bethlehem, you would truly be pointing in the direction of Bethlehem. While the map is oriented around Madaba, Madaba is not in the center of the map. Jerusalem is the map's center. Jerusalem is also the most detailed portion of the map. It is as if the entire world portrayed in the map revolves or centers on Jerusalem.

There are a number of famous maps that set Jerusalem in the center of the world, especially from medieval times. The most famous of these maps are called “T and O” maps, because they divide the world into three continental masses (with a “T”) surrounded by the oceans, which appear as an “O.”



This T and O map is from a 12th century book, *Etymologies* by Isidore, Bishop of Seville.

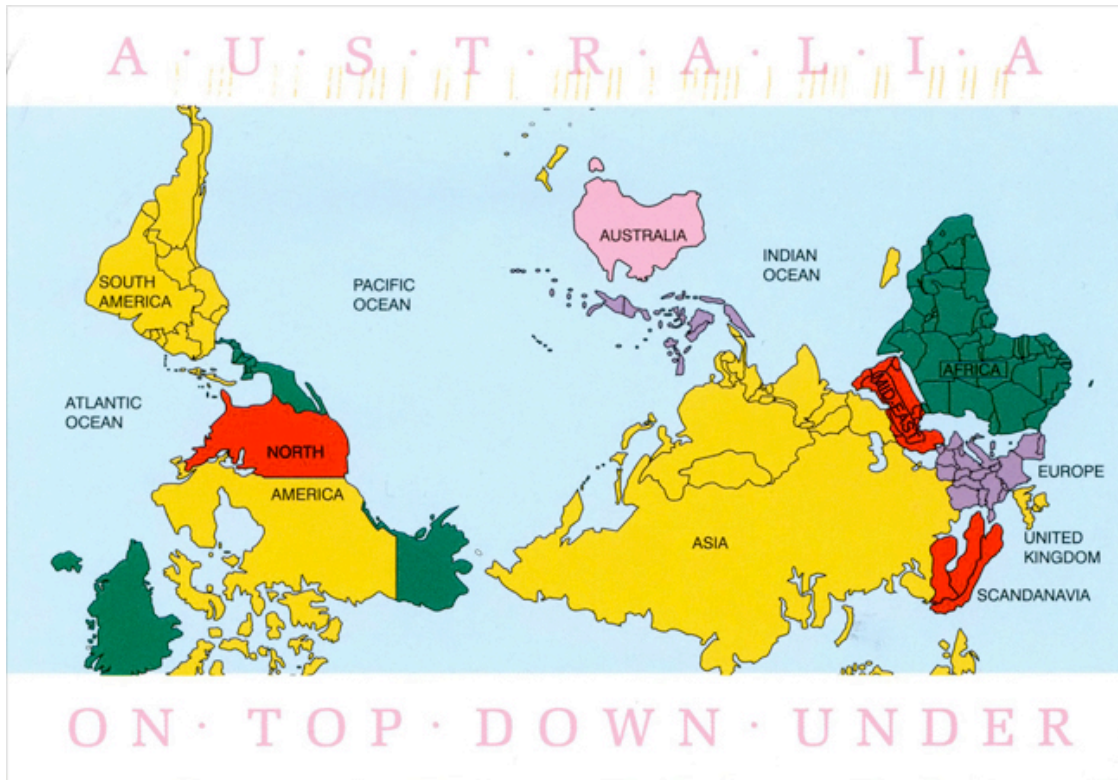


This famous woodcut map with Jerusalem in the center dates from 1581.

- 1- JERUSALEM
- 2- BETHLEHEM
- 3- DEAD SEA
- 4- JORDAN RIVER
- 5- JERICHO
- 6- JACOB'S WELL
- 7- MEDITERRANEAN SEA
- 8- MOUNT SINAI
- 9- NILE DELTA
- 10- KARAK (KYRIAKOPOLIS)
- 11- ST. LOT'S MONASTERY
- 12- HEBRON



Maps are funny; they reflect the perspective of not only the mapmaker, but also of society. Think of a map of the world. It will have Europe, the U.S./Canada, and Asia at the top. Down under is Australia, South America and South Africa. Who decided that “north” is the top? Who decided that those living south of the equator are on the bottom (or upside down)? A few years ago, Australia and New Zealand used standard mapping techniques to reproduce a map where south is at the top in an effort to inspire national pride.¹ It is amazing how different things look in an inverted map!

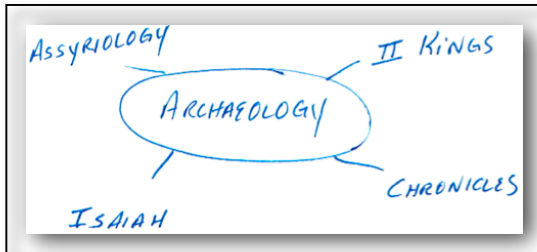
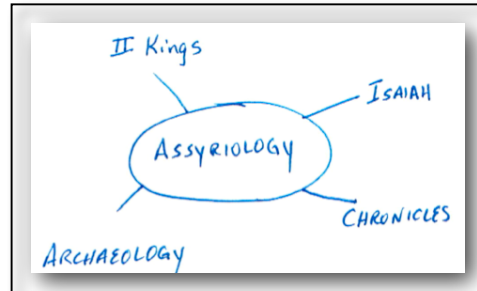


Of course the continents are the same; there is just a different orientation to decide what we consider “up” or “on top.” Yet orientation can make all the difference in the world in how you perceive something.

It is not only in the world of maps that this is true. It is true in history and current events; it is true in the study of Assyria’s invasion of Judah.

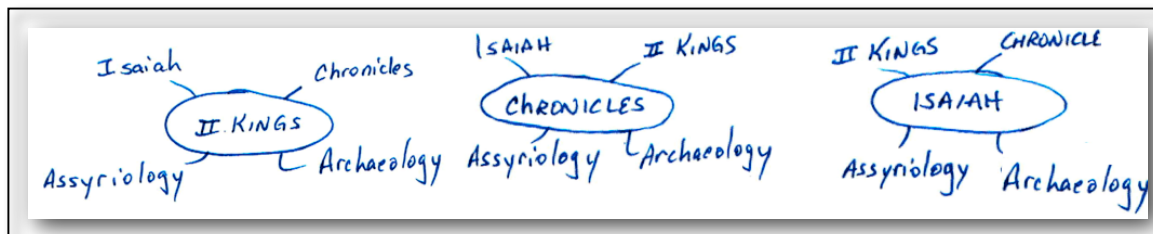
¹ Laffon, Caroline and Martine, *Mapping the World, Stories of Geography*, (Firefly 2008), at 148.

For the Assyriologist, the center or core of such a study would likely be the Assyrian records, and the ancillary sources considered would be the various Biblical accounts and archaeology.



For the archeologist, the primary reference point for study would be the archaeological record with Assyriology and Biblical records as points of relevance and secondary consideration.

The Biblical scholar has a choice. The Biblical reference point can be one of several accounts as the primary focus, allowing archaeology and Assyriology to supplement the study:



We consider this week the Assyrian empire’s involvement with Judah from the perspective of Isaiah the prophet. The events are the same that we have already considered, but the perspective is different. The different orientation provides not only a different point of view, but the perspective of the prophet drives home some very important personal considerations.

ISAIAH’S PERSPECTIVE

Isaiah was an 8th century BC prophet in Judah during the reigns of Kings Uzziah, Jotham, Ahaz, and Hezekiah. The Old Testament book of Isaiah spans not only the broad lifetime of Isaiah, but also future events, which merit further study in later lessons. A full representation of Isaiah’s perspective on Assyria’s invasion of

Samaria and Judah would merit a thick book, not a short lesson. Still, even though we cannot thoroughly parse through the many areas of analysis, we are certainly able to take some examples that both illuminate and convict a reader or student today. That is our goal. So we dig fairly deeply into a core Isaiah passage on the subject, leaving multiple other passages that merit additional consideration and study (“extra credit” work we would call this in school!)

As noted in the title to this lesson, this is “Part 3.” We have already covered two classes on Assyria’s invasion of Judah as well as multiple classes on Assyria’s invasion of Samaria (the Northern Kingdom). These classes have provided core material that is incorporated into this lesson. Other than a brief repeat of relevant material, interested readers are urged to study those lessons further through their Internet availability.²

Isaiah 10:5-19

For most of Isaiah, the reader is faced with a perplexing problem: When was the passage under consideration written, and what was its immediate historical context. As we have already noted, Isaiah, like the rest of the Old Testament, is not a modern English book. It is not always put together in a chronological fashion nor does it always use literary forms used today. We have studied passages ordered differently to achieve a chiasmic emphasis, we studied repetitive (parallel) structures that nuance meaning from one passage to the next, we studied acrostics, and more. Scholars will often point to a multitude of literary devices including dramatic omissions, formulaic statements, literary types, and more. Add additional layers of complexity in a book like Isaiah, where most of the texts are oracles that were likely expressed over four decades, generally in a poetic form, and you have a field ripe for plowing and harvesting! But these crops will not always come easy!³

² Audio, video, and lesson handouts are available at www.Biblical-Literacy.com.

³ Some might panic reading this, tempted to throw up their hands in exasperation with a “What’s the point of studying, if it takes the equivalency of a nuclear science degree to understand the Bible?” attitude. Be encouraged! We are dealing here with the revelation of Almighty God to people throughout the ages. We should never expect it to be something we neatly read and understand fully as if God’s expressions fully fit into a third grade reader! We are also remiss if we think that God’s message is so complicated and involved that it is beyond us. God has made his gospel message so simple, that we are to be like little children as we embrace that message and trust the Lord. (Mat. 18:3, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven.”) But there is meat beyond the milk of infancy that we can and should seek to digest! (1 Cor. 3:1-3, “But I, brothers, could not address you as spiritual people, but as people of the flesh, as infants in Christ. I fed you with milk, not solid food, for you were not ready for it. And even now you are not yet ready, for you are still of the flesh.”)

A good example is the Isaiah 10:5-19 text we are about to unfold. Many scholars dispute over the timing and the application of this text. We choose not to spend our time fully fleshing out the many opinions behind those disputes, because it would detract from our time in the text. But we are not fair, if we do not at least acknowledge that such disputes are replete in the literature, and worthy of thought and consideration.

Now a quick reminder of the suggested context for our study! The Northern Kingdom (“Samaria”) lived in idolatry and sin before the Lord. In judgment and discipline, God sent Assyria to conquer Samaria and deport many of the citizens. Judah was relatively unscathed except that it paid the tax as a vassal to Assyria. When the next generation took over, Hezekiah became Judah’s king reigning in Jerusalem. Hezekiah sought the Lord and was the godliest king Judah had seen or would see. Hezekiah soon decided to quit paying his vassal tax to Assyria. The Assyrian king Sennacherib marched into Judah and the surrounding countries annihilating all who had rebelled against him. In Judah, the king conquered Lachish, the second largest city, but was unable to take over Jerusalem or kill Hezekiah.

Hezekiah had prepared the city for siege, digging a tunnel for an adequate water supply, and tearing down homes to use the stone to build additional walls. The Assyrian king sent his generals to try psychological warfare, alternately speaking about carrots (“surrender and we’ll take you somewhere nice!”) and sticks (“surrender or we’ll do nasty things to you!”). The Assyrian king Sennacherib ultimately kept Hezekiah locked up in Jerusalem, but was not able to breach its walls. After some disease decimated his army, he returned home with the booty and captives from his campaign, including the razing of many of Judah’s towns and villages. Once home, political spin took over, and Sennacherib’s achievements were lauded while his shortcomings were forgotten. Reliefs of his victory over Lachish became his throne room’s principal adornment.

This story provides the backdrop for our consideration of Isaiah 10:5-19. The E.S.V. Bible contains a tag line for the passage summarizing it as “**Judgment on Arrogant Assyria.**” The passage references many of the events noted above, but in a way that draws out the focus of Isaiah, rather than those we have previously considered. Isaiah 10:5-6 reads:

Ah, Assyria, the rod of my anger;
the staff in their hands is my fury!
Against a godless nation I send him,
and against the people of my wrath I command him,
to take spoil and seize plunder,
and to tread them down like the mire of the streets.

From Isaiah's perspective, Assyria is not simply the world's super power. The fact that Assyria has become the largest political and military force in the history of the world at that time does not seem to wow Isaiah. Isaiah sees Assyria as a tool in God's hand. Isaiah speaks the words of the Lord calling Assyria, "the rod of *my* anger" and the staff "*my* fury." Assyria was not merely strolling through the world appropriating countries by itself; God sent Assyria! "*I send* him," we read. Similarly, we hear God proclaim through the prophet, "*I command* him to take spoil and seize plunder." Assyria was God's tool to discipline and judge God's people, both Israel in the generation before Hezekiah, and much of Judah at the time of Hezekiah.

Isaiah then contrasts God's usage of Assyria with the Assyrian understanding of their role on history's stage. Assyria shifts the pronoun from one where God is behind the *my*'s and the *I*'s to one where Assyria is behind them! Isaiah 10:7-11 reads:

But he does not so intend,
and his heart does not so think;
but it is in his heart to destroy,
and to cut off nations not a few;
for he says: "Are not my commanders all kings? Is not Calno like
Carchemish?
Is not Hamath like Arpad?
Is not Samaria like Damascus?
As my hand has reached to the kingdoms of the idols,
whose carved images were greater than those of Jerusalem and
Samaria,
shall I not do to Jerusalem and her idols
as I have done to Samaria and her images?"

The victories of Assyria belonged to God who fashioned and used the tool. Yet the King of Assyria thought the victories were to his own credit. "His heart" did not "so think." His heart was simply bent on destroying and cutting up and apart the nations, setting his own commanders up to govern and rule the nations. Tiglath-Pileser III had done so in Calno (a town in Northern Syria - 738 BC). Sargon II had done so in Carchemish (A Hittite town – 717 BC) and Hamath (720 BC). Both Tiglath and Sargon had destroyed and reappointed commanders as rulers in Arpad (738 and 720 BC). Assyria destroyed and rent asunder Samaria,

finishing its work there in 722 BC.⁴ The Assyrian king used these past victories, not only claiming personal credit, but also denigrating the name of YHWH God!

Very recent archaeology has shed additional light on this passage. Dr. Timothy Harrison heads up the University of Toronto's current excavation project at Tayinat, Turkey. During the Iron age period of Isaiah, Tayinat was the city of Kunulua, the capital city of a local Neo-Hittite city-state. This is likely the town referenced in Isaiah's Hebrew as "Calno." During the Summer of 2011, Dr. Harrison's group unearthed the remains of a monumental gate complex to the city. A large carved stone lion was found out of place, but associated originally with the gate complex. The lion was one of a number of statues that symbolized the status of the king as the divine gatekeeper and guardian of the community. The recent digs have unearthed evidence that the Assyrian invasion of 738 destroyed this gate complex, destroyed and displaced the symbols of divine appointment and power, and rebuilt the area into an Assyrian religious complex.



This is a wonderful illustration of the text as reported by Isaiah. The Assyrian arrogance recounted cities like Calno where they went in and did not merely conquer the people. They defeated a kingdom that claimed support of their gods, coming in and smashing the gods and replacing the worship with their own.

As my hand has reached to the kingdoms of the idols, whose carved images were greater than those of Jerusalem and Samaria, shall I not do to Jerusalem and her idols?" (Isa. 10:10-11).
Photo courtesy of Jennifer Jackson.

Here we have a good contrast between the analysis of the Assyrian invasion between the Prophet Historian in 2 Kings and the Prophet Isaiah. Isaiah did not take these words of the King out of a press release, a newspaper, or the Internet. These words were echoes of the speeches given by Sennacherib's generals before the walls of Jerusalem. The writer of Kings delivers the lines in a speech by the Assyrian *Rabshakeh* (Commander in Chief):

Then the Rabshakeh stood and called out in a loud voice in the language of Judah: "Hear the word of the great king, the king of Assyria! Thus says the king: 'Do not let Hezekiah deceive you, for he will not be able to deliver you out of my hand. Do not let Hezekiah make you trust in the LORD by saying, The LORD will surely deliver us, and this city will not be given

⁴ These dates are generally accepted based upon Assyrian chronologies. They are summarized in Childs, Brevard, *Isaiah: a Commentary*, (Westminster John Knox 2001), at 91.

into the hand of the king of Assyria.' ... And do not listen to Hezekiah when he misleads you by saying, The LORD will deliver us. Has any of the gods of the nations ever delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? Have they delivered Samaria out of my hand? Who among all the gods of the lands have delivered their lands out of my hand, that the LORD should deliver Jerusalem out of my hand?" (2 Kings 18:28-35).

For the Kings account, this speech underscored the psychological warfare conducted on the people. It was part of the fear motivator and personal crisis of Hezekiah. It became a faith test as well as a cause for great prayer. For Isaiah, the view is very different. In his eyes, this speech becomes the evidence of Assyria's coming downfall. This speech exemplifies the arrogance of Assyria and its king. It causes Isaiah to conclude:

When the Lord has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king of Assyria and the boastful look in his eyes (Isa. 10:12).

God was going to finish using Assyria, even though Assyria did not realize it was simply God's tool. God was then going to deal with Assyria and its sin!

The detailed accounting in 2 Kings has King Sennacherib sending two messages at two separate times to Hezekiah and the people of Jerusalem. The Assyrian king sent messengers a second time with more words of psychological warfare, seeking to intimidate the Judeans into submission:

"Do not let your God in whom you trust deceive you by promising that Jerusalem will not be given into the hand of the king of Assyria. Behold, you have heard what *the kings of Assyria* have done to all lands, devoting them to destruction. And shall you be delivered? Have the gods of the nations delivered them, *the nations that my fathers destroyed*, Gozan, Haran, Rezeph, and the people of Eden who were in Telassar? Where is the king of Hamath, the king of Arpad, the king of the city of Sepharvaim, the king of Hena, or the king of Ivvah?" (2 Kings 19:10-13).

Kings sees these statements as scare tactics, inducing fear in Hezekiah. To Isaiah, they reflect an even greater arrogance that will have its own recompense. Isaiah summarizes the Assyrian position:

For he says: "By the strength of my hand I have done it, and by my wisdom, for I have understanding⁵; I remove the boundaries of peoples, and

⁵ The Assyrian king's arrogance is precisely the proud heart that God had warned against in Deuteronomy 8:17, "You may say to yourself, 'My power and the strength of my hands have

plunder their treasures; like a bull I bring down those who sit on thrones. My hand has found like a nest the wealth of the peoples; and as one gathers eggs that have been forsaken, so I have gathered all the earth; and there was none that moved a wing or opened the mouth or chirped." (Isa. 10:13-14).

Again Isaiah's writing focuses on a key distinction between God's truth and the arrogant view of King Sennacherib.⁶ God's words began this section with all the "my" statements and "I" subjects to the verbs discussed earlier. The Assyrian king has hijacked those words claiming to be the primary actor:

- By the strength of *my* hand,
- *I* have done it,
- By *my* wisdom,
- *I* have understanding,
- *I* remove the boundaries and plunder,
- *I* bring down,
- *My* hand has found the nest, and
- *I* have gathered.

Isaiah could not draw the contrast any greater! But Isaiah does not let it end with the King of Assyria getting the last word! For the king of Assyria, Isaiah points out, may think he is the primary actor, but in fact he is still simply a tool in the hands of an Almighty God! Isaiah asks the obvious questions:

Shall the axe boast over him who hews with it, or the saw magnify itself against him who wields it? As if a rod should wield him who lifts it, or as if a staff should lift him who is not wood! (Isa. 10:15).

produced this wealth for me.' But remember the LORD your God, for it is he who gives you the ability to produce wealth." While the Assyrian did not likely know his Deuteronomy, Isaiah certainly did. Isaiah easily saw through the delusion of the self-aggrandizing king!

⁶ Old Testament scholar William Gallagher separates each of these statements examining their contemporary use in other Assyrian encounters. He notes examples of the Assyrian kings using these phrases in many other encounters emphasizing Isaiah's incisive and accurate way of conveying an attitude that was not simply manifested in the Judean invasion, but was typical of Assyria in its worldwide conquests. See, *Sennacherib's Campaign to Judah* (Brill 1999), at 78ff. One added example to those that Gallagher sets out is in the phrasing of Sennacherib as "a bull" bringing down those who sit on thrones. Sennacherib used a human face on the body of bulls in his own throne room (this creature is called a "lamassu") as a massive display holding inscribed archives of his accomplishments.

As a tool, the axe cannot take credit in isolation from the one who wields it! Similarly the saw cannot claim to be self-sufficient or greater than the one sawing. The King of Assyria uses “I,” “Me” and “Mine” more than the Beatles song;⁷ yet Isaiah points out the truth of God’s actions that are coming:

Therefore the Lord GOD of hosts will send wasting sickness among his stout warriors, and under his glory a burning will be kindled, like the burning of fire. The light of Israel will become a fire, and his Holy One a flame, and it will burn and devour his thorns and briars in one day. The glory of his forest and of his fruitful land the LORD will destroy, both soul and body, and it will be as when a sick man wastes away. The remnant of the trees of his forest will be so few that a child can write them down (Isa. 10:16-19).

Isaiah knows that God is in control and changes the subjects of the verbs and the pronouns to reflect the truth:

- The Lord GOD of hosts will send wasting sickness,
- The light of Israel will become a fire,
- His Holy One a flame will burn and devour, and
- The LORD will destroy.

Here we see a graphic contrast of the Assyrian arrogance laid out by Isaiah’s view of the overwhelming reality of God in control. English Scriptures translate Isaiah’s words as “The Lord GOD of hosts,” but we lose a bit of the Hebrew in the process. The Hebrew literally reads, changing the word order slightly for English sense, “Therefore the Lord (*Adon*) *YHWH* of hosts will send an emaciating disease among his [the Assyrian king’s] fat/stout warriors.” Here God is not simply *YHWH*. Nor is God simply “God” or “Lord.” He is the *YHWH Lord of hosts!* The word for hosts (צבא) *tzava* is the military term for military troops! The Assyrian king has amassed the strongest war machine of his era, but he will have to face *YHWH* who is Lord of his own army – and Isaiah knows what the outcome will be!

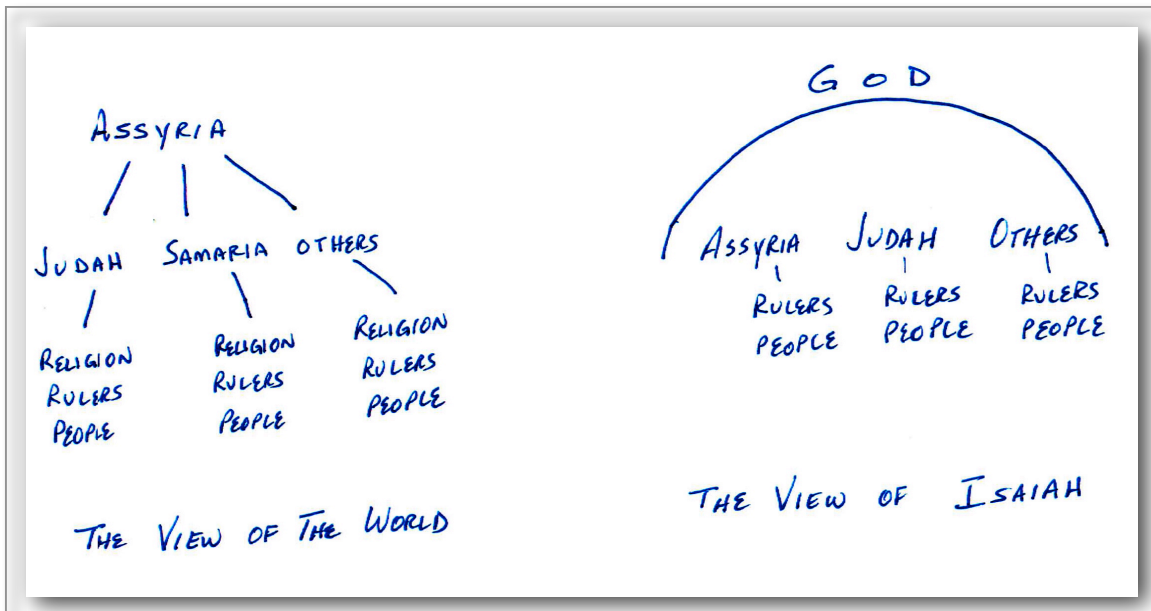
Isaiah sees *YHWH* as the burning flame that devours Sennacherib and the remnant of his army that survives *YHWH*’s onslaught! This is prophetic word describes a visual that is especially meaningful when one considers the Assyrian penchant for burning cities they conquered. While this ends this prophetic contrast of Assyria’s

⁷ “All through the day I me mine, I me mine, I me mine. All through the night, I me mine, I me mine, I me mine...” George Harrison’s penned “I Me Mine” is actually taken from the Hindu scriptures (Bhagavad Gita 2:71-72).

invasion of Judah, it does not end the Assyrian contrast. Isaiah 10 continues with Isaiah prophesying the return of the remnant of Israel. This stands in contrast to the burning of the remnant of Assyrian soldiers. But that is for another class!

CONCLUSION

One beautiful aspect of Scripture is the way it presents multiple facets on issues and events. Similar to the gospels, which frequently give different reads of the same events, we see in Isaiah, events that unfold familiarly to the accounts in the more historically focused Kings/Chronicles books. Yet Isaiah presents these events from a viewpoint that draws one's eye into new and fresh insights. Isaiah is not awed by the Assyrians nor is he covered in fear. The Assyrian king and army is the most majestic, powerful, and awesome force on earth. The King has full power, responsible to no one. There is not any king or nation that can realistically challenge his authority. In the eyes of the world, Assyria was the most powerful things there was. All nations were subservient or subsumed by Assyrian force. For Isaiah, however, the king of Assyria is nothing. Isaiah saw God as GOD, and knew that Assyria was simply a tool in God's toolbox for use as needed.



Old Testament scholar John Monson is fond of noting that since Isaiah had seen the Lord in his glory (Isaiah 6), it had given him a perspective much like that of Psalm 2:1-4,

Why do the nations rage and the peoples plot in vain? The Kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed... He who sits in the heavens laughs; the Lord holds them in derision!"

In the sense of the Australian map we wrote of earlier, it is the same land mass, just a different perspective that leads to a fuller appreciation. In the eyes of Isaiah, in his post-Isaiah 6 cosmic view, Assyria is a rounding error. Assyria is not really enough to be counted! It is simply a tool in the hands of the everlasting God. SO while the Kings account focuses on the here and now psychological effects of the Assyrian encounters, Isaiah focuses on the Assyrian attitude and character, knowing and noting what God would bring about as a result.

POINTS FOR HOME

1. *“The lofty pride of men shall be brought low, and the LORD alone will be exalted”* (Isa. 2:17).

A constant theme in Isaiah is the proper humility before the Lord. This is not surprising in light of his startling vision detailed in chapter 6. What on earth could impress anyone after seeing the Lord God Almighty on his heavenly throne surrounded by angelic praise? Isaiah will take this further and prophetically explain that the leader of all will be one who suffers as a servant of all. Contrary to the arrogance of the Assyrian king, God’s ultimate and perfect tool for working among mankind is one that leads through service. This is our Lord Jesus.

Jesus was first and foremost a servant who taught servant leadership. When his disciples were fussing over who was the greatest in the kingdom of heaven, Jesus responded by calling a child into the conversation:

And calling to him a child, he put him in the midst of them and said, “Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven” (Mt. 18:2-4).

For Jesus, this was not simply words of encouragement or direction, they were descriptions of his own course. This is why Paul could urge the Philippians to model Christ’s attitude as he “being in very nature God, did not consider equality with God something to be used to his own advantage; rather, he made himself nothing by taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself by becoming obedient to death—even death on a cross!” (Phil. 2:6-8).

James understood this well and explained it: “God opposes the proud, but gives grace to the humble...Humble yourselves before the Lord, and he will exalt you” (James 4:6, 10). The king of Assyria missed this point. We better not!

2. *“He does not so intend, and his heart does not think so”* (Isa. 10:7).

Just because you might not believe in, credit, or follow God as Lord, does not mean he is not still God! God reigns, whether we like it or not and whether we acknowledge it or not. Many people live their lives thinking they rule their own kingdom. In truth, no one lives this world without God's oversight and Lordship.

Our responsibility, and the mature, proper, and logical course, is to acknowledge God and live responsibly under his Lordship. He truly is Lord and God, and that raises the question: How are we being faithful today in light of that reality?

3. "*Ah, Assyria, the rod of my anger...*" (Isa. 10:5).

God can and does use the pagans and non-believers to further his kingdom and purposes. Although unknowingly, those who do not bow the knee to the Lord still fall into his tapestry that will bring about his kingdom in fullness and power. This has profound implications for the believer.

The main implication for consideration in this point for home centers on the fears and frustrations of the believer who is subject to the whims, powers, and control of unbelievers. Whether at work, at school, at play, or even at home, we do well to remember that God is in control. He is constantly at work to bring about his kingdom, whether we realize it or not.

When Pilate was questioning Jesus, Jesus stayed quiet. Finally Pilate asked Jesus,

"You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?"

It was then Jesus spoke up:

Jesus answered him, "You would have no authority over me at all unless it had been given you from above (Jn 19:10-11).

This same understanding is behind Paul's recognition that,

all things work together for good, for those who are called according to his purpose.

As Paul goes on to explain,

If God is for us, who can be against us? ...Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ...

No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord (Rom. 8:31-39).

With this reassurance, that even behind the actions of a pagan unbeliever, the hand of God is at work loving and protecting his people and his purposes, what have we to fear? Let us walk, face to the wind, trusting in our God to bring to completion the good work he began in us!

WANT MORE?

Take the events in your life that are important and critical – something that you cannot readily get out of your mind. Turn them upside down and try to get a different perspective. Is there a way to see the same events as under God's cosmic control? Email me your thoughts at wantmore@Biblical-Literacy.com. I will keep your email confidential.