

O Lord, our God and our Father
in heaven, we ask you this evening to bow down your sovereign ear
and hear us. For we are poor and needy. We're
poor, we have no resources of our own. And we're needy, O Lord. We find ourselves up
against
it in countless ways. And we need the help and strength
of God to come to our aid. As we go to the psalmist this
evening, Father, we pray that your word through him will encourage
our hearts and strengthen our souls so we might stand firm
in the evil day, and that you would cause your word to perform
its work in the hearts of all who believe. And those here this
evening who might not yet believe, we pray that your word will create
life out of their spiritual death, and light out of their spiritual
darkness, and faith out of their unbelief. For Jesus' sake we
pray, amen. Please take your seats, and if
you would, turn with me in your copy of the word of God to the
book of Psalms. And the 10th, I'm sorry, the
9th Psalm. Now if you have ever used
a Roman Catholic Bible, maybe been sharing the faith with a
Catholic person, and you ask them to borrow their Bible so
you can show them a verse, and you go to the Psalms, you'll
notice that the Roman Catholic Bible is numbered in the Psalter
differently from ours. They're the same up to verse
eight. Once you get to verse nine, the numbers are out of
sync until you get to the 147th Psalm. And that's because the
Catholic Bible follows Jerome's Vulgate, which is an ancient
translation of various linguistic portions of the scriptures into
Latin, and in Jerome's Vulgate, and then later in the Deuteronomy
Bible, and the Jerusalem Bible, and the New Jerusalem Bible,
and the New American Bible, which follow the Vulgate, you'll notice
that they include Psalm 9 and Psalm 10 as one Psalm. And why do they do that? Well,
the Hebrew original text has Psalm 9 and Psalm 10 as different
Psalms. And the theme certainly is different
in these two Psalms. Psalm 9 is David facing the wicked,
but praising God despite it. And Psalm 10 is David facing
the wicked and lamenting God's apparent absence. So there's
a different theme in the two Psalms, but there is an argument
for the Psalms being connected, although I think they're different
Psalms in the mind of God and in the original. The Psalms together
form a broken acrostic, so acrostic Psalms like Psalm 119, the verses
will begin, or each paragraph in Psalm 119 begins with the
next letter of the Hebrew alphabet. So the first paragraph of Psalm
119, all the verses begin with Aleph, and then the next paragraph
is Beit, and then Gimel, and Delet, and so forth, all the
way through the Hebrew alphabet. And in Psalm 9 and Psalm 10,
there's a broken acrostic. In Psalm 9, the psalmist uses
the first 11 verses of the Hebrew alphabet. He omits the letter
D, Daleth, and then in Psalm 10, Psalm 10 starts with the
12th letter of the Hebrew alphabet, and he omits three letters and
puts two of them back to front, which is interesting, which I

never know what to do with that, except it stresses, I think, the human author of the Bible, and sometimes when you're up against it, your poetic abilities have limits. And so maybe he couldn't figure out verses to begin with, those missing letters. Who knows? But it does show the humanness of the Bible and how even the best of men, with the best of help, can struggle. And the Lord allows the scriptures to contain those human elements of style and genius, and at times weakness, to stress that it's both God's book and our book. But there you have it. But we deal this evening with Psalm 9, and then next week, as God spares us, Psalm 10. So listen carefully. This is the word of God. To the choir master, according to Muth Laban, a Psalm of David, I will give thanks to the Lord with my whole heart. I will recount all of your wondrous deeds, your wonderful deeds. I will be glad and exult in you. I will sing praise to your name, O Most High. When my enemies turn back, they stumble and perish before your presence. For you have maintained my just cause. You have sat on the throne giving righteous judgment. You have rebuked the nations. You have made the wicked perish. You have blotted out their name forever and ever. The enemy came to an end in everlasting ruins. Their cities you rooted out. The very memory of them has perished. But the Lord sits enthroned forever. He has established his throne for justice, and he judges the world with righteousness. He judges the peoples with uprightness. The Lord is a stronghold for the oppressed, a stronghold in times of trouble, and those who know your name put their trust in you. For you, O Lord, have not forsaken those who seek you. Sing praises to the Lord who sits enthroned in Zion. Tell among the peoples his deeds, for he who avenges blood is mindful of them. He does not forget the cry of the afflicted. Be gracious to me, O Lord. See my affliction from those who hate me. O you who lift me up from the gates of death, that I may recount all your praises, that in the gates of the daughter of Zion I may rejoice in your salvation. The nations have sunk in the pit that they have made. In the net that they hid, their own foot has been caught. The Lord has made himself known. He has executed judgment. The wicked are snared in the work of their own hands. Haggai, Sileth. The wicked shall return to Sheol, all the nations that forget God. For the needy shall not always be forgotten, and the hope of the poor shall not perish forever. Arise, O Lord, let not man prevail. Let the nations be judged before you. Put them in fear, O Lord. Let the nations know that they are but men. See, la, the grass withers and the flower falls off, but the word of God endures forever. Well, Psalm 9 is a psalm for the people of God when they find themselves surrounded by enemies, overwhelmed, outnumbered, outgunned. It's a psalm for the harried

and the hounded and the harassed people of God. Perhaps that's you this evening. Perhaps you fear the overreach of an increasingly powerful federal government. Perhaps you're listening online from Canada and you're trembling at President, or Prime Minister, I forget his title, Thoreau's proposed Legislation against hate speech. It's all that kind of speech is violence mindset that the worst thing that can happen to a person is that they be offended. And the psychological damage of that's just unbearable. And so to protect people from being offended by speech, Theroux is promoting or proposing, sorry, a life imprisonment sentence for people who engage in hate speech. And maybe you're terrified by that as you ought to be. And it's a tremendous overreach, and you're fearful of what that will do. And you have seen, especially in Canada and in Britain, two pastors being thrown in prison for just preaching the gospel, even just reading Romans 1. A woman in Britain was put in prison for standing silently and praying. Didn't say a word, just praying outside an abortuary. And just her presence there, praying with enough to have her arrested and thrown in jail. for a period of time. Well, perhaps you're troubles at work. Perhaps you've got an unreasonable boss or a co-worker who bullies you and is always on your heels, always misrepresenting you, taking credit for your work, hounding you because you're a Christian, perhaps, and you feel yourself always backed into a corner at work, and every time you go to work in the morning, you feel this tense pit in your stomach. Or perhaps your trouble's nearer to home. Perhaps you're a child and you have unconverted parents, and your parents perhaps are persecuting you at home for your Christian faith. And sometimes, of course, we can bring that persecution on ourselves. Especially when we're new converts, we can be too forthright and unsubtle in the way we share the gospel and can provoke the air of unconverted parents. But remember, your parents' real problem Ultimately, you cannot be nice enough as a Christian to command the affection of those who hate God. Sooner or later, battle lines will be drawn. Even Jesus said, I came not to bring peace, but a sword, and to set man against woman, husband against wife, mother-in-law against daughter-in-law, and so forth. A man's enemies will be the members of his own household. Or perhaps your oppression comes from a difficult marriage. Perhaps you've got an abusive spouse. Now maybe it's physical abuse, if that's the case, if you have a husband, perhaps, or rarely a wife, but if it's a husband who's physically abusive, I want you to know you've got a friend, and you're a pastor, and the pastors of this church, and I want you to encourage, I want to encourage you to come and seek our help. The church is here for you. You're not in this alone, and we can gather in and gather round and protect you from physical abuse, from a husband who is bullying you, and he has no right to forbid you for calling upon your pastors

and the elders of this church for help. Or perhaps it's a different form of abuse. Perhaps you're in a marriage that's emotionally abusive. Your husband or your wife only knows how to communicate in the language of blame and shame and threats. They manipulate your words. They always find a way to take the spotlight off them and blame you for everything that goes wrong in the house. You're the nagging wife. You're the controlling husband. And of course, Husbands can be controlling and wives can nag, but it's kind of, it's you just weaponized against you and you find yourself continually backed into a corner and it can be overwhelmingly depressing and maybe nobody knows except you. None of your friends know, but you know. And this evening in the psalmist, you have a friend in God that God knows how you feel, and the psalmist knows how you feel, to be hurried and hounded and harassed by enemies on earth. Notice David feels under pressure in verse 13. Now, he doesn't actually begin praying to God until verse 13. There's a lesson there we'll get to in a moment. Be gracious to me, O Lord, see my affliction from those who hate me. The word affliction means to be stuck in a tight place like Luke Skywalker and his friends in the trash compactor, the walls closing in upon you, right? And you just, you feel as if you're under pressure constantly. He feels so low that he finds himself at the gates of death. He calls God the one who lifts me up from the gates of death. But he's right there at the gates, at the gates of death, and he's worried that a dark hand will reach out from the grave and grab him and pull him in. It kind of reminds me of the incompetent prayer once of a pastor who was praying in Northern Ireland, Lord, Sister Sally Ann, the doctors say she's at the gates of death, oh Lord. Lord, we pray you just pull her through. And you think, you know, some of the things we say sometimes in our prayers can be mindless. Well, David feels that way, at the gates of death. And he feels forgotten in verse 18. He says, for the needy shall not always be forgotten. That's suggestive. Right now, it seems David, as a needy man, feels forgotten. But he takes comfort that though it feels that way now, it'll not be that way forever. How do you respond in such times, in such moments? Well, it's interesting to note, as I just said, that David doesn't actually start praying until verse 13. Notice verse 13. Be gracious to me, O Lord. See my affliction from those who hate me. He doesn't get there until verse 13. And that's interesting, I think, because sometimes, as I said before, you have to pray until you pray. But sometimes you aren't even able to do that. Sometimes you're so discouraged, you're so low, you can't actually get off the ground. You can feel the way I sometimes feel in the sermon, like one of those big

jumbo jets lumbering along the runway and never able, it seems, to get in the air. You're kind of lumbering down the runway and you don't feel, perhaps, that you can get into prayer because you just can't take off. So what do you do when you can't even pray until you pray because you can't even pray yourself into prayer? And David shows us here a wonderful example. You have to think yourself into prayer. And I think that's my kind of heading as I was looking through this note from verse one to 12. David is thinking himself into prayer. What kind of thoughts will think you into prayer? First of all, thoughts of praise. Notice where David begins and ends this section, verse one and verse two and verse 11 and verse 12. I will give thanks to you, to the Lord, with my whole heart. I will recount all of your wonderful deeds. I will be glad and exult in you. I will sing praise to your name,

O Most High. And then verse 11, he's being evangelical in this, Praise, sing praises to the Lord who sits enthroned in Zion. Tell among the peoples his deeds, for he who avenges blood is mindful of them. He does not forget the cry of the afflicted. Through thoughts of praise, now is always the time for worship. Now is always the time for thanksgiving. Remember Paul in Ephesians 5, give thanks at all times, in all places, and for all things. That's pretty comprehensive.

Whatever you're facing in life, you can give thanks. Thoughts of praise, and also thoughts of hope, verse three. to verse six, when my enemies turn back, they stumble and perish before your presence. Now this, Edward Donnelly taught New Testament Greek at the Reformed Presbyterian Seminary in Northern Ireland. He was a genius at Greek and a wonderful preacher. And he made the comment to young preachers, go through your sermon, anything you did not find anywhere else, you didn't find it in any commentary, you didn't find it in Calvin, you didn't find it in Kidner, anywhere else, you don't find it anywhere else, ruthlessly expunge it from your sermon. It's very unlikely, he said, lads, that you had a new thought nobody else had before you. So if you will, if I can sport with your patience this evening, I didn't find this thought anywhere else, but it occurs to me David here in verse 3 is looking forward where his enemies are all around him right now. Now it's possible most of the commentators take this as David looking back over his life at times in the past when his enemies turned back. But David right now is facing

enemies. And what I read here is David not looking back at past victories, but looking forward to these current enemies he's facing turning back when, in the future, not now, it hasn't happened yet, but when they do turn back. They will stumble and perish before your presence. For you have, prophetic, perfect, looking forward, speaking in the past tense of something that is so certain to happen, the psalmist can speak

about it in the past, though it's yet to happen in the future. For you have maintained my just cause. You have sat on the throne giving righteous judgment. You have rebuked the nations. You have made the wicked perish. You have blotted out their name forever and ever. That hasn't happened yet, but it'll happen one day. Even their name, their memory will be banished. The enemy came to an end in everlasting ruins. Their cities you rooted out. The very memory of them has perished. And I see that as David looking forward and hope when this happens, oh God, I'm going to praise you. and encourage all of your people to praise you and to own the fact that my deliverance did not come from me, from my wit, from my gumption, from my grit, from my bravery, from my skill with a sword. But my deliverance came from you. When it happens, I'll make sure everybody knows that you are the only secret of my success. He's looking forward. He's looking through all of the people surrounding him now and reaching forward in hope by faith and laying hold of God. and the sure and certain hope of future grace and future deliverance. When they turn back, it'll be you who do it, oh God. Then thoughts of faith, verse 7 to 10. David now stops looking forward and he starts looking up. He acknowledges God on the throne. We'll come back to that in a second. The Lord sits in throne forever. He's established his throne for justice, and he judges the world with righteousness. He judges the peoples with uprightness. The Lord is a stronghold for the oppressed, a stronghold in times of trouble, and those who know your name put their trust in you. For you, O Lord, have not forsaken those who seek you." And then back again to praises again in verse 11. And it's only as David has gone through that, if you like, spiritual warm-up thinking himself to praise and to hope and to faith. If only as David goes through that spiritual warmup, just like in the gym, especially as you get older, it takes more time to warm up and more time to cool down before you actually can get to the actual workout bit of your efforts. And likewise, Christians often have to warm ourselves up to prayer before we can get to a place where we even can begin to talk to God in prayer. Remember hearing John Piper make a similar statement that he has to read like many chapters of the Bible, like 10, 11, 12 chapters of the Bible often before he even gets to a place where he begins to feel his theology. When he just begins to read, his heart feels cold. And it's not until he continues to read and continues to muse that the fire begins to burn. And David begins his prayer. Sing praises to the Lord. Sorry. Be gracious to me, O Lord. See my affliction from those who hate me. It's interesting that David begins with grace. He needs grace. He knows he doesn't. These are enemies of his, and by implication, enemies of God also. But David also knows he

has enough sin of his own to make himself an enemy of God. And so when he bows his knees before God, he always begins looking. and talking from a posture of a sinner needing grace. We never graduate beyond that in the Christian life, do we? So when you're in such a situation, just to go back and draw some observations here, I know of no idea, when you're hounded and harried and harassed, I know of no idea better equipped to speak peace to the hurried soul than the idea of the throne of God. It's like in David, it's like, sorry, in the book of Revelation, I think it's 27 times, I did a quick search this afternoon, but 27 times, I think, in the book of Revelation, they have that concept, I saw a throne in the heavens. These are people about to be butchered for their faith, about to go through all of the trials of the seals and the trumpets and the bulls of wrath and all of the hatred of the devil and the dragon and the beasts. John lifts up their minds from the chaos on earth and reminds them of the throne in heaven, that somewhere, somehow, someone is in control of the mess you find yourself in, Christian. And in that concept, there's enormous comfort. It may seem chaotic. It may feel chaotic. But though the wrong is oft so strong, God is the ruler yet. The throne of God. What do we learn about the throne of God in this psalm? Well, first of all, it's a perpetual throne. It's a forever throne. We speak of forever chemicals, don't we, that are in the water forever, these plastic molecules that affect our bodies and damage our health, and we panic about it. Well, there is a forever throne in the heavens. The Lord sits in throne forever. He's been on the throne from eternity. He shall be on the throne to eternity, and he is on the throne this evening. When you watch all the chaos in our own political situation, the horrible divisions in our land, the mounting federal debt, which is now in comic book kind of caricature, trillions of dollars, remember there's one who sits enthroned in the heavens and he laughs at the wicked's vain attempts to ungod him. It's a perpetual throne. It's also a principled throne. The Lord sits in throne forever. He has established, that's a word that carries the idea of stability. It's stable. It's not wobbly. We moved a dining room table from one room into another back at the home place in Greensboro, and the floor wasn't quite even, or maybe it was the table, I don't know, and the table was kind of rocking back and forth. I had to go and get a moving box, tear it up, and put it under one of the legs to make it stable, because it was tottering. Well, the kingdoms on earth totter. The nations make an uproar. The kingdoms totter. He raises his voice. The psalmist says, the earth melted. But God's throne never totters. It's established, and it's established on principle of justice. He judges the world with righteousness. He judges the peoples with equity. It's a perpetual throne. It's

a principled throne. It's a pervasive throne. He judges the world, peoples, that there's no square inch of the cosmos over which King Jesus does not say, mine, Abram Kuyper famously observed. Every nation, every tribe, every tongue are subject to the jurisdiction of God. And he is the one who judges. It's a pervasive, it's a principled, it's a perpetual throne. It's also a protective throne. He is a stronghold, verse eight, the Lord is a stronghold for the oppressed. A stronghold in times of trouble. The term stronghold in the Hebrew requires the idea of something that's high and lifted up, inaccessibly high, so high, it's not just that the wicked can't get over it, they can't even get to it. Perpetual throne, a principle throne, a pervasive throne, a powerful throne, a protective throne, a stronghold for you to run to, and it's a personal throne. He's not just, the justice of God isn't just something. It's someone. Someone who knows you. Someone who is willing to stoop and let you know him. You have a friend on the throne of heaven who's not ashamed to call you brother. The Lord is a stronghold for the oppressed, a stronghold in times of trouble, and those who know your name put their trust in you. For you, O Lord, have not forsaken those who seek you." You can know him, and you can trust him. And he will not forsake you when you do, and he'll not forget you either, ever. And lastly, it's a paradoxical throne. Sometimes God allows the wicked to get into a posture of tremendous strength. When the pit is dug, ready for you to fall into it, and the snare is set, or the trap is set, and the snare is waiting. And you'll see that there at the end of the psalm, verse 15, the nations have sunk in the pit they have made. They made it for me, but they fell into themselves. In the net that they hid, their own foot has been caught. The Lord has made himself known. He's executed judgment. The wicked are snared in the work of their own hands. It's like Forgive me another Star Wars illustration, but at the end of Phantom Menace, whenever all the other TIE fighters and Y-Wings have been shot down, and it's just Darth Vader and Luke Skywalker. And Luke's almost there, but not quite yet, and the sights on Darth Vader's, his ship are zeroing in on Luke, and you're in bated breath watching, and you're waiting, and you're waiting, and you're waiting, and then the sights lock in on Luke's ship, and he says, I have you now. And it's then that Han Solo steps in. Well, likewise, sometimes God, in his paradoxical rule, will allow the wicked to almost win. They'll have you in their sights. They'll be saying, I have you now. And you'll think, they do. And you'll be panicking. And you'll be terrified. And the snare is there. And the pit is there. And you're right on the edge of it. And then God steps in. And in the paradox and irony, they end up falling into the pit and being destroyed by their own plan. And of course, there's no place

in the Bible where that's seen more clearly than in the book of Esther. The book where God's name isn't even mentioned. And of course, the reason for that, you've heard this a thousand times, is God is never more clearly present when he seems to be most absolutely absent. And it all revolves around wicked Haman, this prideful, tinpot, strutting dictator who's exalted by Ahasuerus. And you remember Mordecai, the faithful Jew, will not bow down and pay homage. We're never told why that was a problem for Mordecai, but it does say the reason he wouldn't bow down was because he was a Jew. So it almost certainly has some religious connotation like the Jews or the Christians in the early centuries who refused to worship Caesar because they saw it as a violation of the first and second commandment, right? And so Mordecai is taking a principle stand. You remember, he was a Jew and he wouldn't bow down to this mere man. And so he, a man, just like every tin-pot dictator, is filled with fury. He's angry. There's steam coming out of his ears. And he determined not just to kill Mordecai, but to kill all the Jews. And he plots and he plans, and he has this lot casting ceremony to find the best time to kill the Jews. And the 12th month is selected, and the 13th day of the 12th month is all set. And the Hebrew word for a lot is pur, which is why the Jews call the Feast of Purim, when the lot was cast against them and the trap was set, but God delivered them. And then Mordecai, remember, he goes to Esther and has the, who knows whether you were raised up for such a time as this speech? And Esther plans his fast, and I'll go to the king, we'll have a feast, and I will speak for the Jews' deliverance, which was a tremendous risk for her to go into the king and risk the king's fury. But you remember, Haman just can't wait to kill Mordecai. You can't wait to kill all the Jews on the 13th day of the 12th month. He wants to kill Mordecai tomorrow. And he goes back to his wife and has a pity party and says, I just can't bear him standing in the gate and not bowing before me anymore. And the wife says, simple, what you do is get the carpenters tonight, have them build a gallows, and then tomorrow morning go to the king and ask him for Mordecai's head to be hung on this gallows. Simple. Solve the problem. Don't let some tiny Jew stand in the way of your ego, Haman. And so the next morning, Haman goes off to the king's palace. What he didn't know, though, was, and the whole point of that, of course, is that Esther's plan to save the Jews might work, but it'll be too late to save Mordecai. Mordecai's in trouble, and that night, an invisible hand holds the king's eyelids open, and he just can't sleep. So he calls his servants and says, listen, go get me the presbytery records. I need some insomnia treatment. And the servants go, we can't get the presbytery records, they haven't been invented yet. Okay, get the next best thing. Get the chronicles of the memorable deeds and bring them to me. So

the servants go down to the royal library, they walk into the royal library, there's a shelf, and on the shelf there are these books, and they go as far as the eye can see the chronicles of the memorable books. And without giving it a thought, the servant walks across, picks one of the books off the shelf, and happens to be the very book that contains the memorable deed of Mordecai. when Mordecai faithfully warned the king of an assassination plot and was never remembered for it. But it's a big book, and there's a chance that maybe the guy will open it in the wrong place. Anyway, so he goes to the king's royal chamber, king sitting there wide awake, opens the book at just the right page and begins to read. And he gets down to the bit where Mordecai did a good thing for the king. And the king says, hold on a second, what did we do for Mordecai? Did he get kind of some, I don't know, royal credit card or something? Did he get some reward? No, we did nothing for him. Stress. So fast forward. The next morning, Haman comes into the king with the plan to hang Mordecai on the gallows he has just made. And he walks in. Before he can ask the king a question, I want to kill Mordecai, the king's got a question for him. What shall be done? for the man the king desires to honor. And Haman thinks, well, who would the king desire to honor but me? So he says, OK, get a royal robe the king has worn with the smell of his beewanna. Put it on him. Put him on a horse the king has ridden. put the crown from the king's head on this man's head and have some low-level lackey drag the man through the city and lead him through the city and say, thus shall be done to the man the king desires to honor. Who would this man be, king? And the king says, it's Mordecai the Jew. And Haman's heart just falls through his pelvis and thinks, So he has to go, and the king, hold on a second, I've got just the man to lead him through the crowds. Haman, you do it. So Haman ends up leading Mordecai on this victory parade. You remember that night he goes back and tells his wife all about this, and all his friends, and his wise men. And Zeresh, his wife, said to him, if Mordecai before whom you have begun to fall is of the Jewish people, you will not overcome him, but will surely fall before him. And at that moment, there's a knock on the door, and the servants come to bring Haman to the royal banquet. And the rest, as they say, is history. And as Dr. Dave would like to say, vintage Yahweh. The trap is set, the snare is hidden, the pit is dug, and the wicked end up falling into the very pit they laid for the people of God. And Haman ends up hanging, his lifeless corpse hanging dead on the gallows he built for Mordecai, the servant of God. That doesn't always happen in this life. I remember hearing a story from Dr. Kinect, one of my friends was, Jay Harvey was in this church many years ago, and he was one

of my colleagues in seminary, and Jay told me a story where there was a hotel chain, I think in Columbia, that had its advert was, have your next affair here. And Dr. Kinect called the manager of the hotel chain and warned him that he should not sport with the judgment of God. And the man laughed at him, and the next week, lightning struck that sign and consumed it. And Dr. Knecht said, it doesn't happen

all the time, but it happens just enough to let the wicked know and to let God's people know there is a God in heaven on the throne. And while you might feel forgotten now, you'll not be forgotten forever.

When the man comes around, every wrong will be righted and every injustice will be repaid. And the wicked will know on what side their theological bread is buttered. Be confident, Christian. Wherever you're hounded, harassed, or harried this evening, your life and this world rests in good hands, the hands of God and of His Son, whose hands are still pierced through with the ransom price of your redemption. What costs Christ so much to purchase your soul and your life will not be forgotten now, and it'll not be forgotten forever. You can trust him. Run to him and think yourself with thoughts of praise and thoughts of hope and thoughts of faith. Think yourself into a place where you can begin to pray to the God of heaven, for it's never a vain thing to call upon the name of God whose throne is established for judgment. Amen, let's pray. Father, we thank you for your word. It is of such enormous comfort to us, O Lord. We find songs for all the seasons of our soul and all the seasons of our life. And the fact that there are so many songs written from the darkness calling out for light is a warning to us all that if we don't need these psalms this evening, we'll in all likelihood need them very soon. Give us such faith, such hope, and such love, and the hearts that are committed to praise you and to thank you, whatever your providence sends our way. And we offer these prayers in Jesus' name. Amen.