

Isaiah 15-20 • Prophecies concerning Moab, Damascus, Egypt and Cush

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We're going to be into the Book of Isaiah tonight and we're in a section of Isaiah that is a little challenging from the standpoint of probably your level of interest first of all. And then there's some of the difficulty of the imagery and the figurative statements that are made can be a little challenging to wade through, I'll be honest with you.

It was very common for the prophets to speak to the nation of Israel about their neighbors and how God would deal with them in the near future and far distant future as well. And He's doing that through Isaiah, He's done it through Jeremiah, several of the other minor prophets spend quite a bit of time speaking about Israel's neighbors and we're doing some of that tonight. So we're going to get into it here and I think it'd be good if we started with prayer. What do you think? Yeah, okay, let's pray. Would you join me, please?

Heavenly Father, we thank you so much for giving us the opportunity tonight to dig into the scriptures. And however far we get tonight here in Isaiah, I pray for your Holy Spirit to lead us and to speak to us, Lord, about what is most important. To talk to us Lord about your heart, your character, Lord, we want to learn more about you. So we pray that you'd help us, we ask you to help us do that. So be with us tonight, sharpen our spiritual ears and eyes to hear from you tonight. We pray it in Jesus name, amen. Amen. All right.

We are in Isaiah chapter 15 so open your Bible there please and join me there. Isaiah chapter 15, I know some of you have your pens and notepads readied. By the way, I love to get pictures of people and their notes, I've had several people do that. They'll send me actual photographs of their notepad that they use for jotting down notes when they go through studies, I love getting those.

So, Isaiah chapter 15. Actually 15 and 16, God is going to begin to speak about the nation of Moab and I don't know if you remember much about Moab, but they trace their ancestry back to the oldest daughter of Lot. Do you remember Lot from the Book of Genesis? Lot was Abraham's nephew, he actually came into the land with Abraham, but they both had so many sheep and cattle that the land couldn't support them. And so Abraham basically said to his nephew,

listen, the land can't support us both, so let's split up. If you want to go to the right, then I'll go to the left, if you want to go to the left, I'll go to the right.

And so Lot picked a particular area that was lush and green and he said, I want to go that way. Well, that area that was lush and green at the time was in the direction of the towns of Sodom and Gomorrah, you remember that? Eventually the sin of Sodom and Gomorrah became so great, that God determined to overthrow and destroy those cities.

But first He took hold of Lot and his wife and his two daughters and He pulled them out of the city before it was destroyed. Lot's wife was destroyed on the way and then Lot and his two daughters were kind of hiding out for fear of whatever. And the girls, his daughters began to think, you know, there's no way we're going to be able to have children now and they were just so filled with fear. And so what they did is, they basically devised a plan to get their father drunk on a couple of successive nights so that he would have relations with them, an incestuous relations and so that they would be able to carry on their family name. And Moab was the name that the eldest daughter of Lot gave to her incestuous child, her incestuously born child.

And Moab, of course, had descendants and his descendants were called after his name and they lived south of Israel. And let me actually put up a map for you here this evening, I want to show you a little bit of the geography so that you can kind of get an idea.



You'll notice that I circled the area that was essentially Moab, you can see Israel there in the green, pretty much in the center and then Moab is south and east of Judah, right? So you can see the divided kingdom; Israel to the north, Judah to the south. You can see Philistia there along the Mediterranean sea coast but Moab is that area that's kind of in the reddish pink and this was the area that now God was speaking to through the prophet Isaiah.

The nation of Moab had a great deal of interaction with I think, let me back up and say that again. The nation, yeah, the nation of Israel had a great deal of interaction with Moab over the years, but most of it was negative, but not all of it. In fact, even though God's judgment rested upon Moab, as we'll see, there was great mercy that God showed from time to time with some of the Moabites, particularly a Moabite woman. You'll remember her, her name was Ruth and not only did God supernaturally allow this woman by just a work of grace and sovereign tenderness, allow this woman to be integrated into the fabric of Israel, but Ruth is actually in the line of Messiah. So great mercy and grace shown to that particular woman.

But these 2 chapters of Isaiah, chapters 15 and 16, speak about God's ultimate judgment on Moab. And we're going to see in these chapters that although God speaks of their overthrow, He does not mention a specific enemy. We don't know if it was Assyria who was the nation during that time that was conquering up pretty much all of the land or a different nation, but you know, most likely Assyria. But God doesn't mention it because apparently it wasn't really as important for God to convey what He wanted to pass along to His people regarding Moab.

So begin looking with me in verse 1, if you would please, of chapter 15. It says, *“An oracle concerning Moab. Because Ar of Moab is laid waste in a night, Moab is undone; because Kir of Moab is laid waste in a night, Moab is undone.”* (ESV) And Ar and Kir were two of the fortified cities of Moab and God is saying here that because they are overthrown in a single night, the rest of the nation begins to just go into a panic.

And He tells us here in verse 2, that *“He has gone up to the temple, and to Dibon,…”* Which is another one of Moab cities and when it says, *“He has gone up to the temple,”* it means that the people of Moab have risen up from wherever they're living at the word or the news that these key cities have fallen to an enemy and they've run to the temple of their pagan gods to call out or to cry out for deliverance.

He says here that they've gone, “²...to the high places (which of course, again, speak of pagan worship sites) to weep; over Nebo (another city) and over Medeba Moab wails. (another city as well) On every head is baldness; every beard is shorn; ³ in the streets they wear sackcloth; on the housetops and in the squares everyone wails and melts in tears.” So you see this picture that God is giving through Isaiah of this collective cry of distress and grief as the people of Moab see their cities fall one by one to an advancing enemy.

It goes on to say, “*Heshbon and Elealeh cry out; their voice is heard as far as Jahaz; therefore the armed men of Moab cry aloud; (and) his soul trembles.*” And then we see the heart of the prophet is even filled with compassion, he says in verse 5, “*My heart cries out for Moab; her fugitives flee to Zoar, ...*” Now this is interesting, it says, “*her fugitives flee to Zoar,*” and the reason that's an interesting statement is because it was to the city of Zoar that Lot and his daughters fled when God was overthrowing the cities of Sodom and Gomorrah with fire and brimstone. And now the Moabites are collectively fleeing again, to Zohar.

And also “⁵...to Eglath-shelishiyah. For at the ascent of Luhith they go up weeping; on the road to Horonaim they raise a cry of destruction; ⁶ the waters of Nimrim are a desolation; (and what that means is, the streams have dried up, it says) *the grass is withered, the vegetation fails, the greenery is no more.*” And by the way, this area of Moab was once lush and a very green pasture land, grazing land, but no more, God says.

“⁷ Therefore the abundance they have gained and what they have laid up they carry away over the Brook of the Willows. ⁸ For a cry has gone around the land of Moab; her wailing reaches to Eglaim; her wailing reaches to Beer-elim. ⁹ For the waters of Dibon are full of blood; (in other words, there's great massacre, much death with this advancing army) *for I will bring upon Dibon even more, a lion for those of Moab who escape, for the remnant of the land.*” And we're kind of assuming here that by this reference to a lion the Lord is speaking figuratively of these people who escaped the clutches of the advancing army are going to be killed anyway, but it's not certain.

But Isaiah 16 continues this prophecy concerning Moab. But I'm going to tell you here that there are some verses that are kind of challenging to understand. It begins by saying in verse 1, listen to this, “*Send the lamb to the ruler of the land, from Sela, by way of the desert, to the mount of the daughter of Zion.*” ² *Like fleeing birds, like a scattered nest, so are the daughters of Moab at the fords of the Arnon.*” Now, there's some interesting things in this verse.

First of all, it says, *“Send the lamb to the ruler of the land, from Sela.”* Well, Sela was actually not in Moab, it was farther south in Edom. So it appears that now the refugees of Moab have fled south into the land of Edom. And now God is speaking to these people from there and He seems to be telling the Moabites here that they should have approached the kingdom of Judah with a lamb, which was a symbol of peace so that they might've sought their refuge in the north of Judah rather than in the south of Edom.

And obviously they didn't do that, but it's, you know, God is saying you should have sent a peace offering or a symbol of peace to the daughter of Zion. But, instead they retreated into Edom. And then beginning in verse 3 the prophet turns to give what appears to be advice now to the people of Judah to offer refuge to any Moabites if they were to come among them and flee from their oppressors.

He says in verse 3, *“Give counsel; grant justice; make your shade like night at the height of noon; shelter the outcasts; do not reveal the fugitive;”* And that means take care of those who are running for their lives. *“⁴ let the outcasts of Moab sojourn among you; be a shelter to them from the destroyer. When the oppressor is no more, and destruction has ceased, and he who tramples underfoot has vanished from the land, ⁵ then a throne will be established in steadfast love, and on it will sit in faithfulness in the tent of David one who judges and seeks justice and is swift to do righteousness.”*

Well, this prophecy appears to be employing what we've seen in Isaiah already several times and that is that Principle or Law of Double Reference, where Isaiah is referring to a short term fulfillment of this, as the people of Moab are sent scattered against their invading oppressors. And some of them come into the land and he tells the people of Judah to take care of them, to shield them, to protect them.

And he says to the people of Moab that after all of this is over, there will be one who will then take the throne of David and will judge righteously and with justice. And that's interesting because now we seem to suddenly have just been propelled forward in time to the Millennial Kingdom because that has not happened from the standpoint of Judah, at least at this case, at this point in the time when the prophecy is given. So we seem to be speaking then of Messiah and the rule and reign that He will have from Israel at that time.

Verse 6 goes on, speaking of Moab saying, *“We have heard of the pride of Moab—how proud he is!—of his arrogance, his pride, and his insolence; in his idle boasting he is not right. ⁷ Therefore let Moab wail for Moab, let everyone*

wail. Mourn, utterly stricken, for the raisin cakes of Kir-hareseth.” Interesting that you would mourn for raisin cakes, well, it is not literally meaning that. By saying mourn for the raisin cakes, it's essentially saying that the vineyards will have failed, the grapes being of course, where raisins come from. It's saying that the vineyards of Moab, will fail and their fruitfulness will be lost.

“⁸ For the fields of Heshbon languish, and the vine of Sibmah; the lords of the nations have struck down its branches, which reached to Jazer and strayed to the desert; its shoots spread abroad and passed over the sea.” Interesting statements here. They speak of Moab's past fruitfulness so much so that at one time the fruit of Moab literally overflowed its boundaries and blessed the nations around them. But now God says that their branches have been struck down, that which once reached across into the other lands.

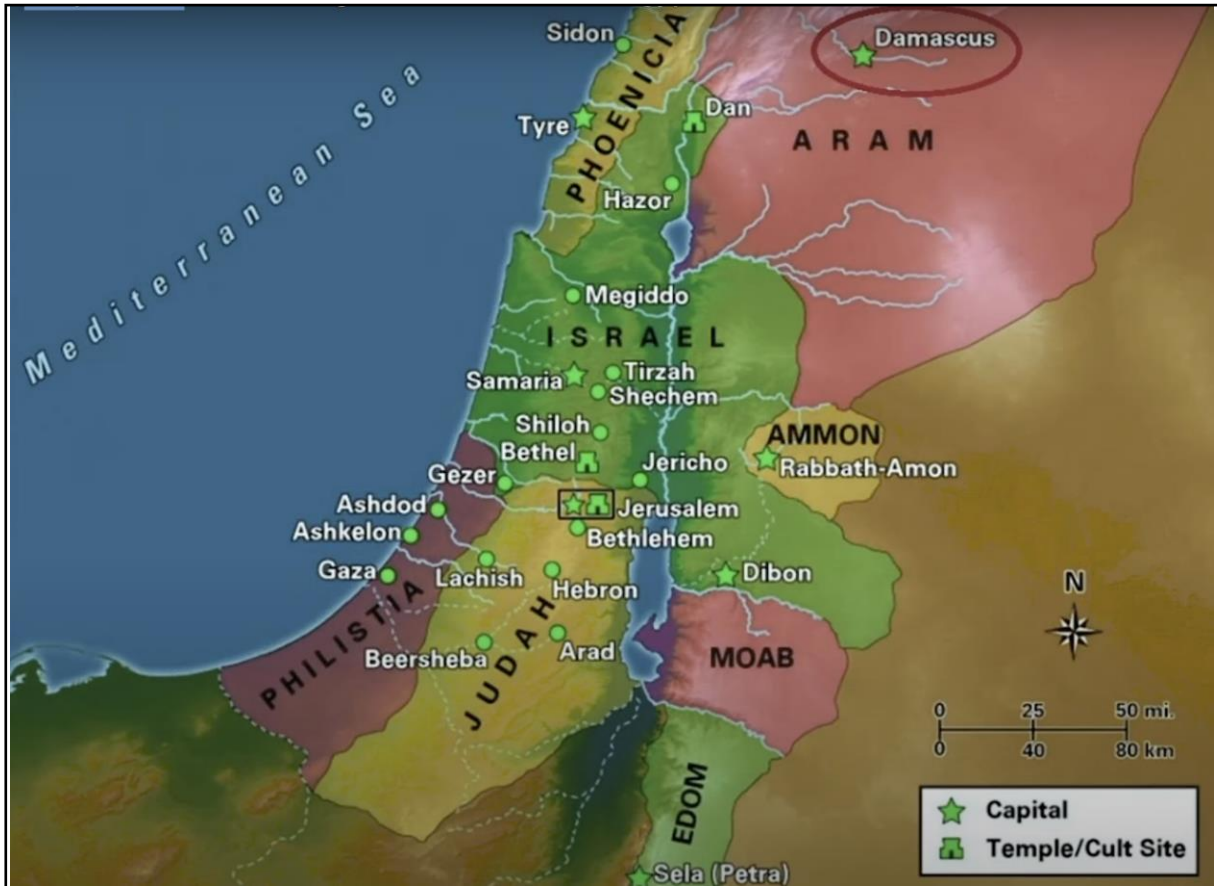
Verse 9, *“Therefore I weep with the weeping of Jazer for the vine of Sibmah; I drench you with my tears, O Heshbon and Elealeh; for over your summer fruit and your harvest the shout has ceased.”* The shout meaning, the shout of joy when harvest comes.

“¹⁰ And joy and gladness are taken away from the fruitful field, and in the vineyards no songs are sung, no cheers are raised; no treader treads out wine in the presses; I have put an end to the shouting. ¹¹ Therefore my inner parts moan like a lyre for Moab, and my inmost self for Kir-hareseth. ¹² And when Moab presents himself, when he wearies himself on the high place, (and that refers to him once again going to these pagan alters, crying out to their pagan gods) when he comes to his sanctuary to pray, he will not prevail.

¹³ This is the word that the LORD spoke concerning Moab in the past. ¹⁴ But now the LORD has spoken, saying, “In three years, like the years of a hired worker, the glory of Moab will be brought into contempt, in spite of all his great multitude, and those who remain will be very few and feeble.”” So, we looked at these prophecies now of concerning Moab and they, you know, remember these prophecies weren't really written for Moab. They were written for God's people; the nation of Judah and they would stand to God's people as a reminder of how the Lord deals with the prideful.

It also served to remind the Jews, God's people, that their covenant God would not overlook the nations around them and judgment would fall upon the nations. Especially those who had bitterly oppressed the people of Israel in the past. Now as we get into chapter 17, we see that it begins with the words, *“An oracle concerning Damascus.”* Now remember Damascus was the capital city of what we call Aram or by the time frankly when these prophecies were given it was

Syria which it remains actually to this day. So these prophecies are about the Aramean or the Syrian people. Let me put up another map for you so that you can see. Now you'll notice the circle that I've made is of the capital city of Damascus up at the top of the map.



So whereas Isaiah was speaking prophetically to the south and to Moab before, now he turns to the north and to the nation of Syria or Aram and the capital city of Damascus. And he says, “Behold, Damascus will cease to be a city and will become a heap of ruins. ² The cities of Aroer are deserted; they will be for flocks, which will lie down, and none will make them afraid.” In other words, that area will become pasture land.

“³ The fortress will disappear from Ephraim, ...” Now, this is interesting. Suddenly in this, in the midst of this prophecy regarding Syria and Damascus, Ephraim is mentioned. Now, remember Ephraim is another name for Israel, the northern kingdom of Israel, but it was called Ephraim from time to time, named after one of its largest tribes in the northern kingdom. And why is He mentioning Israel? Well, because Israel and Syria had created an alliance together to stand against the advancing Assyrian army and so God begins to speak to Israel as well, because there's this alliance they've made with Syria.

And He says, “³...and the kingdom from Damascus; and the remnant of Syria will be like the glory of the children of Israel, declares the LORD of hosts.” And you might think, well, that sounds good. No, keep reading. He says, “⁴ And in that day the glory of Jacob will be brought low, and the fat of his flesh will grow lean.” Now here He refers to Israel as Jacob, but we're still talking about the northern kingdom of Israel and He's saying that Syria will be like them, they'll be brought low.

Verse 5, “And it shall be as when the reaper gathers standing grain and his arm harvests the ears, and as when one gleanes the ears of grain in the Valley of Rephaim. ⁶ Gleanings will be left in it, as when an olive tree is beaten—two or three berries in the top of the highest bough, four or five on the branches of a fruit tree, declares the Lord God of Israel.” Now, these verses, verses 5 and 6 can take a little explaining, otherwise, if you and I were to read them and not understand what is going on here, we would be kind of lost to know what God is saying.

But what Isaiah is saying here is that judgment is going to come so swiftly and so powerfully to both the northern kingdom of Israel and Syria, that he says it will be as when the gatherers, or “*when the reapers gather standing grain and*” their “*arm harvests the ears.*” What does that mean? Well, it basically means that the reapers are going to do a thorough job of reaping.

See, here's the deal, in the law, God told the farmers not to be very thorough in the reaping of their crops. He would tell them, leave what falls to the ground, leave, in fact, some of the grain standing on the end rows and let the poor people come behind you and pick up that because that's all they have to live on and that was kind of their welfare system. But some of the farmers were very rigorous about the way they harvested and they would throw their arms around the wheat and they would harvest it without letting any of it fall to the ground. And God is saying here through Isaiah, that the judgment toward Israel and Syria will be like that. In other words, it'll be a thorough judgment with nothing dropping to the ground, God's judgment will be thorough. He, and that's what He says in those verses.

Verse 7 goes on to say, “In that day man will look to his Maker, and his eyes will look on the Holy One of Israel. ⁸ He will not look to the altars, the work of his hands, and he will not look on what his own fingers have made, either the Asherim or the altars of incense. ⁹ In that day their strong cities will be like the deserted places of the wooded heights and the hilltops, which they deserted because of the children of Israel, and there will be desolation. ¹⁰ For you have forgotten the God of your salvation and have not remembered the Rock of your

refuge; therefore, though you plant pleasant plants and sow the vine-branch of a stranger, ¹¹ though you make them grow on the day that you plant them, and make them blossom in the morning that you sow, yet the harvest will flee away in a day of grief and incurable pain.”

And now the Lord begins to speak here, beginning in verse 12 of an invading army. He says, *“Ah, the thunder of many peoples; they thunder like the thundering of the sea! Ah, the roar of nations; they roar like the roaring of mighty waters! ¹³ The nations roar like the roaring of many waters, but he will rebuke them, and they will flee far away, chased like chaff on the mountains before the wind and whirling dust before the storm. ¹⁴ At evening time, behold, terror! Before morning, they are no more! This is the portion of those who loot us, and the lot of those who plunder us.”* Now, these last verses of the chapter are kind of interesting, but they seem to be speaking, and I believe they are speaking once again now to the people of Judah in the southern kingdom.

Because you see, Israel and Syria will be carried away by the Assyrian army and then Sennacherib will come from Assyria and he will begin to conquer some of the outlying cities of Judah. And then he will come to the city of Jerusalem and he will threaten to overtake it. But as you probably know the story, this is during the reign of Hezekiah and Hezekiah and Isaiah the prophet pray to the Lord. And the Lord sends an angel to kill many of the Assyrians and they turn away in shame and then the king later on is actually assassinated by one of his own sons.

So these verses, as we end the chapter, seem to fit with the deliverance of Judah, which was to come during the reign of Hezekiah. We'll actually talk more about that as we get further into the Book of Isaiah.

Chapter 18 speaks of the land of Cush. Now the land of Cush would essentially be modern day Ethiopia. However back in the time when Isaiah wrote these things, Cush was actually a very strong nation and it encompassed much more land than what is currently Ethiopia and Ethiopia had actually conquered Egypt at this time. And so, when the Lord speaks to the Cushites, he's including Egypt in that because Egypt is now ruling or being ruled rather by Cush or if you will, Ethiopia.

And so it begins by saying, *“Ah, land of whirring wings that is beyond the rivers of Cush,”* And by the way, that area is known for its many insects and the noise that they make. Verse 2, *“which sends ambassadors by the sea, in vessels of papyrus on the waters! ...”* So these ambassadors are being sent from Cush slash Egypt to the nation of Judah and they are seeking an alliance with Judah

that they might come together in a show of strength against the advancing a Syrian enemy. And now here's the Word that's going to be given to the people of Judah concerning their response to the king of Cush.

It says, ² *...Go, you swift messengers, to a nation tall and smooth, to a people feared near and far, a nation mighty and conquering, whose land the rivers divide.* ³ *All you inhabitants of the world, you who dwell on the earth, when a signal is raised on the mountains, look! When a trumpet is blown, hear!* ⁴ *For thus the LORD said to me: "I will quietly look from my dwelling like clear heat in sunshine, like a cloud of dew in the heat of harvest."*

⁵ *For before the harvest, when the blossom is over, and the flower becomes a ripening grape, he cuts off the shoots with pruning hooks, and the spreading branches he lops off and clears away.* In other words, what God is saying here is, we don't need an alliance with you, God is able to prune Assyria all by Himself and protect His covenant people and He needs no pagan nation to align themselves with Him in order to accomplish His will.

Verse 6, *"They shall all of them be left to the birds of prey of the mountains and to the beasts of the earth. And the birds of prey will summer on them, and all the beasts of the earth will winter on them."* And then the chapter ends this way.

⁷ *At that time tribute will be brought to the LORD of hosts from a people tall and smooth, from a people feared near and far, a nation mighty and conquering, whose land the rivers divide, to Mount Zion, the place of the name of the LORD of hosts.* In other words, this nation that is coming to Israel and saying, let's create an alliance to stand against Assyria. God says, one day this nation will bring tribute to Israel and they will come to worship the one true God on Mount Zion.

And then the next couple of chapters that we're going to deal rather quickly with here tonight deal with, first with Egypt in chapter 19 and then Egypt and Cush, which I've already mentioned, Cush had conquered Egypt. And so they're kind of coupled together in chapter 19.

"An oracle concerning Egypt. Behold, the LORD is riding on a swift cloud and comes to Egypt; and the idols of Egypt will tremble at his presence, and the heart of the Egyptians will melt within them.² And I will stir up Egyptians against Egyptians, and they will fight, each against another and each against his neighbor, city against city, kingdom against kingdom;³ and the spirit of the Egyptians within them will be emptied out, and I will confound their counsel; and they will inquire of the idols and the sorcerers, and the mediums and the

necromancers; (in other words, those who speak to the dead) ⁴ and I will give over the Egyptians into the hand of a hard master, and a fierce king will rule over them, declares the Lord GOD of hosts.

⁵ And the waters of the sea will be dried up, and the river will be dry and parched, ⁶ and its canals will become foul, and the branches of Egypt's Nile will diminish and dry up, reeds and rushes will rot away. ⁷ There will be bare places by the Nile, on the brink of the Nile, and all that is sown by the Nile will be parched, will be driven away, and will be no more. ⁸ The fishermen will mourn and lament, all who cast a hook in the Nile; and they will languish who spread nets on the water. ⁹ The workers in combed flax will be in despair, and the weavers of white cotton. ¹⁰ Those who are the pillars of the land will be crushed, and all who work for pay will be grieved.

¹¹ The princes of Zoan are utterly foolish; the wisest counselors of Pharaoh give stupid counsel. How can you say to Pharaoh, "I am a son of the wise, a son of ancient kings"? ¹² Where then are your wise men? Let them tell you that they might know what the LORD of hosts has purposed against Egypt. ¹³ The princes of Zoan have become fools, and the princes of Memphis are deluded; those who are the cornerstones of her tribes have made Egypt stagger.

¹⁴ The LORD has mingled within her a spirit of confusion, and they will make Egypt stagger in all its deeds, as a drunken man staggers in his vomit. ¹⁵ And there will be nothing for Egypt that head or tail, palm branch or reed, may do. ¹⁶ In that day the Egyptians will be like women, and tremble with fear before the hand that the LORD of hosts shakes over them. ¹⁷ And the land of Judah will become a terror to the Egyptians. Everyone to whom it is mentioned will fear because of the purpose that the LORD of hosts has purposed against them.

¹⁸ In that day there will be five cities in the land of Egypt that speak the language of Canaan and swear allegiance to the LORD of hosts. One of these will be called the City of Destruction." And by the way, this can also be translated, the City of the Sun which was an actual well-known Egyptian city known as Heliopolis.

"¹⁹ In that day there will be an altar to the Lord in the midst of the land of Egypt, and a pillar to the Lord at its border." Isn't that interesting? It says, "In that day there will be an altar to the Lord" and there will be "a pillar to the Lord." You know what's interesting about this prophecy is that, you know, just after the time of Christ, there became in Egypt, a very strong Christian presence. In fact, it lasted for about 600 years and some of our great Christian thinkers and leaders actually came out of Egypt, northern Egypt. So, interesting.

“²⁰ It will be a sign and a witness to the LORD of hosts in the land of Egypt. When they cry to the LORD because of oppressors, he will send them a savior and defender, and deliver them. ²¹ And the LORD will make himself known to the Egyptians, and the Egyptians will know the LORD in that day and worship with sacrifice and offering, and they will make vows to the LORD and perform them.

²² And the Lord will strike Egypt, striking and healing, and they will return to the LORD, and he will listen to their pleas for mercy and heal them. ²³ In that day there will be a highway from Egypt to Assyria, and Assyria will come into Egypt, and Egypt into Assyria, and the Egyptians will worship with the Assyrians.” Now, listen to this.

“²⁴ In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, ²⁵ whom the LORD of hosts has blessed, saying, “Blessed be Egypt my people, and Assyria the work of my hands, and Israel my inheritance.”” Now, you and I probably have a hard time appreciating just how unbelievable these words are to hear from Isaiah or from the Lord through Isaiah that the Assyrians would be considered the work of God's hands.

And the reason that was so unthinkable was because of how cruel the Assyrians were known to be. In fact, you know, why Jonah didn't..., when God told him to go to Assyria to the capital city of Nineveh and to preach there, Jonah didn't want to go. He didn't want to go because he was afraid that they might listen to him and respond and that God would be merciful. He didn't want God to be merciful, he wanted God to judge Assyria, he hated them so much.

So, the nation of Assyria was a focus of much hatred because of their great cruelty and here God speaks about them as His own people. So, speaking of the graciousness of God.

Then the last chapter we're going to look at here this evening, chapter 20, prophecy given here against Egypt and Cush. It says that, *“In the year that the commander in chief, who was sent by Sargon the king of Assyria, came to Ashdod (that's in the area of the Philistines) and fought against it and captured it—² at that time the LORD spoke by Isaiah the son of Amoz, saying, “Go, and loose the sackcloth from your waist and take off your sandals from your feet,” and he did so, walking naked and barefoot.*

³ Then the LORD said, “As my servant Isaiah has walked naked and barefoot for three years as a sign and a portent against Egypt and Cush, ⁴ so shall the king of Assyria lead away the Egyptian captives and the Cushite exiles, both

the young and the old, naked and barefoot, with buttocks uncovered, the nakedness of Egypt.

⁵ *Then they (and that speaks to the people of Judah) shall be dismayed and ashamed ...*” Why? Because they were, some of them wanted to align with Egypt and Cush and so now they're going to be ashamed “⁵...*because of Cush their hope and of Egypt their boast.*” ⁶ *And the inhabitants of this coastland will say in that day, ‘Behold, this is what has happened to those in whom we hoped and to whom we fled for help to be delivered from the king of Assyria! And we, how shall we escape?’*” In other words, their means of escape was taken captive.

What they were depending in and upon will be conquered and the people will say, now what are we going to do? Isn't it sad when the people of God say, now what are we going to do? What are we going to do now? Trust in the Lord with all of your heart, lean not on your own understanding. In all your ways acknowledge God and He will make straight your paths.