

# Now on Whom Dost Thou Trust?

by F.B. Meyer

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*The sermon emphasizes the importance of trusting in God as our source of strength and supply, even when the world cannot understand our actions or motives.*

**Scripture:** 2 Kings 18:20, Proverbs 3:5, Isaiah 26:3, Philippians 4:7

**Topics:** "Trust in God", "Faith in Adversity"

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## Description

F.B. Meyer emphasizes the profound trust that Hezekiah placed in God amidst the overwhelming might of the Assyrian king, Rabshakeh. He highlights that true confidence in God often appears mysterious to the world, which cannot comprehend the peace and assurance that comes from faith. Meyer encourages believers to cultivate a faith that is not easily understood by outsiders, urging them to look beyond earthly resources and to find their strength in God alone. He asserts that our actions and motivations should reflect a deeper spiritual reality that transcends worldly understanding, making us appear eccentric to those who do not share our faith. Ultimately, our trust in God should be the foundation of our lives, setting us apart in a world that often questions our beliefs.

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## Transcript

Now on whom dost thou trust? 2 Kings xviii. 20.

IT was no small thing for Hezekiah to rebel against the proud king of Assyria. Hamath and Arpad, Samaria and Sepharvaim, Hena and Ivah, reduced to heaps of stones, were sufficient proofs of the might of his ruthless soldiers. How could Jerusalem hope to withstand? Rabshakeh could not comprehend the secret source of Hezekiah's confidence. It was of no use for him to turn to Egypt. Pharaoh was a bruised reed. And as for Jehovah! Was there any likelihood that He could do for Israel more, than the gods of the other nations had done for them? Not infrequently does the puzzled world ask the Church, "In whom dost thou trust? "

Our life must to a large extent be a mystery, our peace pass understanding, and our motives be hidden. The sources of our supply, the ground of our confidence, the reasons for our actions, must evade the most searching scrutiny of those who stand outside the charmed circle of the face of God; as it is written, "Eye hath not seen, nor ear heard what God hath prepared."

We all ought to have the secrets which the world cannot penetrate. Doubt your religion if it all lies on the surface, and if men are able to calculate to a nicety the considerations by which you are actuated. We

must be prepared to be misunderstood and criticised, because our behaviour is determined by facts which the princes of this world know not. We do not look up to the hills, because we look beyond them to God; we do not trust in silver or gold, or human resource, because God is our confidence. We cannot but seem eccentric to this world, because we have found another centre, and are concentric with the Eternal Throne.

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