

## LEAVING GOD?

### Message 4

INTRO: We have looked at the context of this verse, and now we are looking at the content. We looked first at the process of leaving God, as it happened to Israel in the days of Isaiah. The process of leaving God, with regard to man involved the fear of man. The process as related to God involved lying about Him, forgetting Him, and not having Him on their heart.

We are now ready to look at the reason why man leaves God. We find the answer in the verse have been looking at Isaiah 57:11. It says, *And of whom have you been afraid, or feared, That you have lied And not remembered Me, Nor taken it to your heart? Is it not because I have held My peace from of old That you do not fear Me?* Why does man lose his fear of God? According to this verse, and there may be other reasons, but Israel in this case had lost their fear of God because they began to fear man. Proverbs 29:25 says, *The fear of man brings a snare, But whoever trusts in the LORD shall be safe.* The problem of Israel in leaving God had been a growing fear of man, which caused a declining fear of God, and a declining fear of God set in because they began to sin and God remained silent. When Christians sin and God holds His peace, it wants to be an ever downward spiral.

And when man loses his fear of God, he begins to deify man, and humanize God until he thinks that God is altogether such an one as man is. And when that decline begins to swing low, those that seek to do right, to live right, and to fear God, they make themselves a prey. And in such a state, the Christian that is in the decline begins to stick out the tongue at those who walk uprightly. That is our day.

And what brought about a declining fear of God and an ever increasing fear of man? How did this happen? Our text gives us the answer to that question, and so our subject this morning will discuss the reason man loses his fear of God, and comes under intimidation by the world. So the Lord said, *And of whom have you been afraid, or feared, That you have lied And not remembered Me, Nor taken it to your heart?* And here comes the

reason now: *Is it not because I have held My peace from of old  
That you do not fear Me?*

You see, there is a growth of fear at the beginning of the verse, but it is a fear of man. And there is a loss of fear at the end of the verse, and it is the loss of the fear of God. When man becomes intimidated by man, he loses an accurate picture of who God is. You see, the more accurate one's idea of God is, the greater one's fear for Him will be. Very little fear of God in anyone's life says that there is a very wrong concept of God.

I want to share with you what gives me the greatest fear for God. When I sin a sin that is against man and conviction sets in by the Spirit of God, and I begin to argue, and the Spirit of God wins and I know I have to go to clean something up, nothing has caused such fear of God in my life as that. Conviction of sin is the greatest fear for God I have. When I need to go to my wife and take care of anything, no matter how small it may be, it strikes fear in me, but afterwards it yields the peaceable fruit of God.

Now if you look at history in the OT you will see that from time to time that God does not always hold His peace. At the time of the flood, God took a step on earth. It was a step written down and the history of it will never be forgotten. His step was a step of judgement. When you read the time of the judges, you find seven cycles of blessing, backsliding, bondage, brokenness and then they started all over again with blessing. Every cycle had a time of God's silence, and we will look at a reason for that later.

Israel was blessed by God by some great deliverance because in their backslidings they had come into bondage, and in their bondage, when they finally became broken before God, they cried out to God. And when God saw their brokenness, He delivered them, and they rejoiced and things improved, and once more they forgot God. In the time of the kings, there were more such cycles.

And as I see it, here is God's dilemma. If He punishes sin each time it happens, people obey, not because of who He is, but because of the consequences. But it is not an obedience based on

an accurate picture of God. If He does not eventually punish wrong, and He remains silent, then man says He is a God who doesn't care or, as in our day, He is a God of love who does not deal with sin; and others conclude that He does not even exist.

So let me read our verse once more: *And of whom have you been afraid, or feared, That you have lied And not remembered Me, Nor taken it to your heart?* Now listen to these words: *Is it not because I have held My peace from of old That you do not fear Me?* God says, "I have remained silent. You fell into sin and I did not intervene. I did not say anything. I should not need to. You have the Scriptures. But because I did not step in, and I remained silent, you thought you could do whatever you wanted, and so you stopped fearing Me. So you say, 'Look at what we are doing, and He does nothing. We can live as we want.'" And so the Israel lost their fear of God.

## B. As Reason For Leaving God

### 1. The silence of God

And so we want to consider man's reason for leaving God as given by divine inspiration through Isaiah the prophet. Here is what the Lord says, *Is it not because I have held My peace from of old That you do not fear Me?*

Here is the reason suggested as to why Israel had departed from God and fallen into worshipping false gods, or rather demons. They had begun to leave God, and God remained silent. Israel had been sliding and sliding backwards, and God had remained silent. And what does it mean that He had remained silent, or that He held His peace? The Ecclectic notes on the Online Bible say, "On only four of its sixteen occurrences does 'silent'... refer to silence from speech. Its majority meaning requires or implies inactivity. Over what period can it truly be said that the Lord seemed inactive while his people pursued other gods and flirted with political alliances?"

I believe that is correct. The silence God is speaking about was not silence in word. Isaiah himself was prophesying to them. God was not silent in words. The silence was His inactivity. I remember as a young boy being taught that smoking was a sin; drinking alcohol was bad and other such things. Then I got older, and sometimes my brothers and I would smoke secretly. And I waited for something bad to happen to me, but nothing happened. And finally we got a pack of cigarettes and we smoked those; still nothing happened. And then I grew older still, and then I was hooked on cigarettes. It was the most stubborn habit for me to get rid of. Now if each time I smoked, something bad had happened to me, I think I would not have become an habitual smoker. But God remained inactive.

You see, when God remains silent, it is for a reason. One may wonder, why does God remain silent? Why does He not step in and discipline man? Well, He does from time to time. I will do a few more messages later to show how God does this. You see, preachers in America are saying God is done with America. We now only await judgment. But I think we are forgetting something very important, and I want to speak about this in a few messages. I felt I could not leave this subject without dealing with another topic, though, probably only briefly. I must show us the way back to God. We may be in need of that ourselves and not know it. That is how leaving God begins. But I want to give us hope and to encourage us to something. You see, I believe there is still hope for America.

But God has remained silent now for some time, and why is that? Why did He wait so long sometimes in the history past? Here is what I see. In order for God to discipline His people with effect, man has to get into the right condition. When man does not reach that condition, then God does cannot

discipline with the right effect, and eventually He is left with nothing but judgment.

Let me share something about the difference between discipline and judgment. In the OT He spoke or acted in judgment on occasion. I think God judges when man does not come to the point where discipline will be of benefit, and hope of change is past. Henry C. Thiessen, in his book on theology says, "Discipline proceeds from love and is intended to be corrective...but punishment proceeds from justice and so is not intended to reform the offender." God's judgments in the OT were not meant as discipline, they exacted His justice.

For example, when God sent the flood, it was not intended to be corrective. It proceeded from justice. Man had not come to the point where discipline would have been of no use. So God sent judgment, and sinful man came to an end. It was God's mercy that sent the flood, because man was reproducing those who were past redemption. God found one man, with a godly family, and him He spared.

When God told Israel at times to destroy man, woman and child; it was to meet out justice. Man had arrived at a state that was not redeemable. God was left with one alternative; judgment. But Israel, however, when they entered the land was not faithful in destroying as God said they should.

Turn to Judges 1. When God told to drive out the inhabitants of the land, and others, to destroy them, it is a picture of how the Christian is to drive out all that is within that needs to be done away with. Maybe it is cigarettes, or TV or the internet or any of a host of other things. We begin in verse 27:

*27 However, Manasseh did not drive out the inhabitants of Beth Shean and its villages, or Taanach and its villages, or the inhabitants of Dor*

*and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; for the Canaanites were determined to dwell in that land.*

*28 And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.*

*29 Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.*

*30 Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.*

*31 Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.*

*32 So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.*

*33 Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.*

Well, it is this failure that caused trouble for Israel over and over again. It is this failure that became a snare to Manasseh. Consider Sodom and Gomorrah. They had passed the point of no return, and God warned those that were His to leave and then He destroyed all the rest. That is judgment.

But if ever the condition for discipline becomes right, God disciplines His people. Let me quote Thiessen once more, "Discipline proceeds from love and is intended to be corrective...but punishment

proceeds from justice and so is not intended to reform the offender." So let us consider discipline. In both judgment and discipline God breaks the silence by action, not by words.

You see, God said, *Is it not because I have held My peace from of old That you do not fear Me?* By holding his peace, He means He had not disciplined them. Let me mention the Ecclectic notes on this once more, "On only four of its sixteen occurrences does 'silent'... refer to silence from speech. Its majority meaning requires or implies inactivity. Over what period can it truly be said that the Lord seemed inactive while his people pursued other gods and flirted with political alliances?"

Turn to Hebrews 12. What I see is that Israel is not yet in a condition where discipline would have its desired effect. It will come later, and we will look at that in the next few messages I want to do on a most important subject. We begin in verse 1:

*1 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us,*

*2 looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.*

*3 For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.*

*4 You have not yet resisted to bloodshed, striving against sin.*

*5 And you have forgotten the exhortation which speaks to you as to sons: "My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;*

6 *For whom the LORD loves He chastens, And scourges every son whom He receives."*

7 *If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?*

8 *But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons.*

9 *Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live?*

10 *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness.*

11 *Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

Here we see the justification for Thiessen's conclusion that discipline proceeds from love. It is meant to bring us back to God. So when God disciplines, He breaks the silence by action. Many times God disciplined His people in order to bring about a reformation in their behavior.

As I see it, God is in a dilemma. If he disciplines man the moment man does wrong, he may do right only out of fear of bad things happening. If He doesn't discipline him at all, man loses his fear of God. And so, to get the most beneficial response, man has to come to the right state before God is able to successfully discipline him and bring him back. Sometimes it takes a long time for man to become ready. Sometimes he does not get into that state, and God has to send judgment.

We have all seen children who have come to a certain state, and they are now at the age they can not be physically disciplined, and the parents have to decide what to do. And sometimes the time comes when mom and dad have to let their son or daughter go their way, in hopes that in life's experiences, they will come to their senses. Sometimes that is the parents only choice.

Let me give you an example. Jesus told the story of a man who had two sons. Turn to Luke 15. One day the younger son came and said, "Dad, I want my inheritance now. I am tired of farming. I want to go out and see the world." No doubt a number of things had already happened before this. No doubt the dad had tried to reason with his son. And now the time had come that he knew there was only one hope left for his son. The father knew by looking at his son that there would be only one way he could ever hope to get his son back. He would have to let him go.

And so, with great sadness, he sat down and figured out the younger son's portion and called him in and said, "Son, here is your inheritance." And the son thought he had it made. He was going to have a good time. Let's begin in verse 15:

*11 Then He said: "A certain man had two sons.*

*12 "And the younger of them said to his father, 'Father, give me the portion of goods that falls to me.' So he divided to them his livelihood.*

*13 "And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living.*

*14 "But when he had spent all, there arose a severe famine in that land, and he began to be in want.*

15 *"Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine.*

16 *"And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.*

17 *"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger!*

18 *'I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you,*

19 *"and I am no longer worthy to be called your son. Make me like one of your hired servants."'*

And back home the dad was waiting. Whenever he was outside and he could look down the road, he checked to see if he was coming yet. Day by day he was watching the road. He was waiting for the time when the son would have learned his lesson in life. I know he waited, and I know he watched. Look at the next verse:

20 *"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.*

Oh yes. When his son was still a long way off, his father saw him coming. Here is a picture of God the father. Sometimes He has to let us go a long time before we come back. Verse 21:

21 *"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'*

22 *"But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet.*

23 *'And bring the fatted calf here and kill it,  
and let us eat and be merry;*

24 *'for this my son was dead and is alive again;  
he was lost and is found.'* And they began to be  
*merry.*

Maybe today you are far away from home. I mean from God. And you know He is calling you. Then today is the day to come home. Maybe you have been in a far country. Maybe you have been with the hogs, on the internet. Maybe the time has come when you are tired of straying and it's time to come home. It is that which provides the soil for God to break the silence.

So there are times when God is without other remedy other than to remain silent. He teaches us many things when He remains silent. It may be silence with regard to our prayers. How many people leave God because they prayed and prayed, and God remained inactive? When our children were smaller, sometimes a pet was sick, and we prayed, and yet it died. Sometimes in my life some friend has lain at the point of death and many prayers ascended, and God remained silent, and he passed away.

Take God's silence in persecution. How many have tried to escape the hands of their persecutors, only to be put in prison? How many have prayed and prayed in prison, only to be put to death? God remained silent. Richard Wurmbandt speaks of God's silence in such times. He wrote, "While in prison in Romania, we heard from the cell nearby how the prison guards beat and tortured people. We heard, 'Ow, ow, ow' -the cries of those tortured during the night. Prisoners prayed for help, but still the beatings continued. Many died under these tortures, their prayers seemingly in vain. We had this enigma of unanswered prayers. Some of you have trouble in your family and you pray much about it, but somehow your prayers remain unanswered.

"This erodes the faith of many and they break down. They lose God. Why? It is because their God has been an idol. They believed in God as an errand boy. Many of us believe the same. Every morning we tell Him: 'Dear God, good morning. Please do this and this, and see about my health and the health of my family.' Those who believed in God as an errand boy had an idol. This idol did not remain; it did not fulfill their errands."

Wurmbrandt said, "When Jesus was on earth, He prayed with tears, 'Father, if it is Your will, take this cup away from Me.' But it was not taken away from Him. Jesus said in the end, 'Not My will be done but Yours, be done' (Luke 22:42). If there could be a difference between the will of the Father and of His beloved Son, Jesus Christ, how much more so there can be a difference between the will of the Father and the will of Richard Wurmbrand? His will should be fulfilled, nor ours" end quote.

Sometimes God remains silent, and what is our task in the silence? Never be intimidated by circumstances or anything else. Do not deny God because He remains silent. Rather, remember Him. Read the Word of God. In the Word is His answer to us. There are times in life when everything seems dry. I cannot pray in faith. Heaven seems far away. I cannot seem to get myself to read His Word. He seems so far away. It feels like there is no God. Everything seems so dark. Everything within wants to give up, and yet God remains silent. May I ask you, do you know about such times?

Take Israel. Take the time of the judges. Israel had been blessed and things went well, and they began to forget God. And for years it seemed that things went well. And then God allowed some enemy nation to overcome them. And then they began to suffer under them. Only when things got very, very bad, did they cry out to God. And when they had

been reduced to impotence, and reduced to God and prayer, they cried out to God, and eventually, when their condition became right, God broke the silence, and once more they were blessed, and once more the same cycle began, and God remained silent until they were reduced to where they had no hope in man, and had to turn to God.

And in the time Isaiah wrote the verse we are looking at, all kinds of sin had set in and God remained silent. And God's Word comes to us: *Is it not because I have held My peace from of old That you do not fear Me?*

Take the church troubles like we have gone through. How many of you have wondered, how could such evil take place, and God does nothing? He is silent. Lies are told and spread, and God remains silent. Covenants are broken, and God is silent. Paul said in Galatians 3:15 of manmade covenants, "Brethren, I speak in the manner of men: Though it is only a man's covenant, yet if it is confirmed, no one annuls or adds to it." But numerous points were annulled in our church covenant, and yet God remained silent.

Oh, it is not that God's Word does not speak to us. For 2,000 years we have had God's complete word. It is all there, but we are sometimes not in the right condition to hear it. But we would like to see God do more than just speak to us in His word. We want to see some action. God's silence may be exercised in an individual life, in a church or in a country. Turn to the book of Job for an example of a person in whose life God remained silent. God and the devil had a discussion, and Job had no idea what was going on behind the scenes. Job was a righteous man but there was something in his life that needed to be dealt with. So look at verse 6:

*6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.*

7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

8 Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

9 So Satan answered the LORD and said, "Does Job fear God for nothing?"

10 "Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11 "But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

12 And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.

Well, what happened? Job lost his wealth, his family, and his wife was upset with him, and finally he sat on a pile of ashes and scraped his sores. And God remained silent. Job' miserable comforters came. They did not remain silent. They accused him of sin and carried on day after day. And God remained silent. Why? Job was not yet ready for God. God was bringing him to the place where Job would be able to hear Him. We will look at him in the next few messages, and find out how God brought Job to where Job was ready for God. But it took a long time to get him to the right place. That is how we are sometimes. Some of us walk in deserts as dry as dust, and we can't come forth. But God's silence has a purpose.

2. The outcome of that silence

Now consider what happens when God remains silent; when God keeps His peace while we are leaving Him. Our verse says, *Is it not because I have held My peace from of old That you do not fear Me?* When God remains silent, man is prone to wander. Just like today, we say, "Where is the promise of His coming? Two thousand years, and? Nothing!" And we leave God.

And when man leaves God, something happens that has very bad results. Man ceases to fear God. And when man stops fearing God, he begins to lie about God, because he fails to remember Him and to keep Him on his heart. That does not necessarily mean worshipping some other god as such, but letting work take first importance, or anything else for that matter, and that is a kind of false god as well.

So let us just refresh for a moment what it means to fear God. First, the fear of God is not primarily a feeling awe or adoration for Him. The fear of God is fear, real fear; such as we experience when we meet a bear by surprise from close up. In the OT it is the word *jirah*, the regular word for fear. In the NT it is *phobeo*, the usual word for fear. All our phobia words, like claustrophobia come from that word.

The Hebrew mid-wives in Egypt did not kill the male babies as Pharoah instructed because they feared God (See Ex. 1:17). They knew if they killed little babies, in God's eyes they would be murderers and they would face the judgement of God. The parallel word in the NT is *phobia* which we will look at later. I have told you of our neighbor, many years ago, who went to check on his cows in the spring time of the year, and he was out in the willows in a swampy area and a grizzly bear came after him. He managed to climb a little spruce tree and was able to just barely get out of reach of the bear. Only the bit of frost left in the ground kept the bear from being able to push the tree over. And three weeks later he told my dad what had happened and he

held out his hand, and he still could not keep it from shaking.

One of the most important and missing ingredients in today's church is a healthy fear of God. Jesus said in Matthew 10:28 "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell." Philippians 2:12 says we are to work out our salvation with fear and trembling. It does not say, "Work FOR your salvation with fear and trembling," but work it out. In modern preaching we have taken almost all the fear of God out of the lives of Christians. Unconditional love, unconditional eternal security, unconditional grace, these teachings have made God our buddy, and have taken the fear of God out.

Now when it says we are to fear God, it is to fear doing wrong. I use this illustration. When you are driving speed limit on the highway, and you meet a policeman, you have no fear of him. But if you are doing 120 or 130, and all of a sudden you spot a police, there is one most automatic thing that happens. Your foot comes off the gas pedal. It is not love or awe or adoration for the policeman that pulls your foot off the pedal, it is fear of a ticket.

I can share from my own personal life what gives me the greatest fear of God. It is cleaning up sin when I come under conviction. Nothing makes me fear God like that. Now when you let all kinds of things go, you lose that fear. When you respond to the Spirit of God when He speaks, there is little more fearful than coming under conviction and having to go clean something up. Many of us are so used to letting things go, that fear of this thing has left; but a sensitive spirit to this will help one to live right.

I am amazed that the Bible says the fear of the Lord is the beginning of wisdom, and the beginning of knowledge. Think of that. In the fear of the Lord, knowledge and wisdom are born. And I am also amazed that it does not say, "The love of God is the beginning of wisdom." Or, "The mercy of God is

the beginning of wisdom." No, it is the fear of God that is the beginning of both knowledge and wisdom.

Listen to Proverbs 16:6 "By mercy and truth iniquity is purged: and by the fear of the LORD [men] depart from evil." What causes men to quit living wrong? The fear of the Lord. On the flip side, why does lawlessness grow? Why does sin becoming bolder and bolder in society? Because man loses all fear of God. According to the Journal of Education, a teacher handed in her resignation. She said, "In our public schools today the teachers are afraid of the principals, the principals are afraid of the superintendents, the superintendents are afraid of the board, the board members are afraid of the parents, the parents are afraid of the children, and the children are afraid of nobody." Why does sin grow? Paul quotes the answer from Psalm 36:1, "There is no fear of God before his eyes." You see, we can tell people all about the love of God, how He sent His Son to die on our behalf, and all of that will not move us from sin like the fear of the Lord will.

And in the time of Manasseh, the people had lost almost all fear of God. Only a few dared to live right, and they made themselves a prey.

CONCL: Well, in conclusion, our verse has been Isaiah 57:11 which says, *And of whom have you been afraid, or feared, That you have lied And not remembered Me, Nor taken it to your heart? Is it not because I have held My peace from of old That you do not fear Me?* God's silence is a big subject and has exercised me much as I worked through this material. I now have to do at least a few messages to explain the silence of God, and to show in this the hope there is for America. I must show us the way back to God.

I have read several pastors from south of the border who think that God is done with America. There is hope. It is the silence of God that gives me this hope, and I want to look at that. Leaving God is a dismal subject, but that is where we are today. We are leaving God today. And God is silent. Oh, He is speaking through faithful pastors, but He has not come down and taken a step in action. It is not too late for that to happen.

But furthermore, it can happen individually, the principles are the same; as we will see, Lord willing. I cannot leave these messages without doing a few on coming back to God. Leaving God starts one sin at a time. Some of us may be leaving. Maybe we have allowed bitterness, or anger or resentment to enter because of past events, like the difficulties we have gone through. We may not even be aware of where we ourselves are. Maybe there are things we are not aware of, and silently they are eroding us from inside. We are not immune to this. Satan is an adversary of a very subtle kind. So it will be a few weeks before I begin.

I am going to ask you to pray for yourselves. Whenever you think of it, "Say, Lord, if there is something growing inside me, something I am not aware of, Lord, I ask you to speak to my heart. And Lord, if you point something out, I will take care of it." Somehow over the past few weeks this burden has grown on my when I didn't want any more burdens. But I think I have heard quite clearly. Please pray with me over the next while, both for my preparation and yours.

So Daryl will come and lead us in the song, "Pass Me Not Oh Gentle Saviour." For the next few weeks, ask Him to meet you.