



2 Samuel 13-14

Tape #7096
II Samuel 13-14
By Chuck Smith

Shall we turn in our Bibles to II Samuel, chapter thirteen, as we continue our study through the Bible. David had sinned in taking Bathsheba, and having her husband put to death, to cover his sin. He thought that he had covered pretty cleverly his guilt, however God had observed the whole thing. God sent Nathan the prophet to face David with his guilt. Nathan spoke to David in a parable. David made judgement upon the man, declaring that he should die. Nathan said, "You are the man". David confessed, "I have sinned", and Nathan said, "Your sins are forgiven, you shall not die. But the sword will not depart from your house. Now we see in the chapter thirteen, how this prophecy is being fulfilled. Problems that are going to arise within the house of David.

And it came to pass after this, that Absalom had a beautiful sister, whose name was Tamar; and Amnon the son of David loved her (13:1).

Amnon was the oldest son of David. He was born in Hebron, Absalom was the second son. Absalom's mother was a different mother than Amnon's. Absalom's mother, Maacha, had another child, Tamar, born. Absalom was very handsome. Tamar was very beautiful. Amnon, the oldest son of David, fell in love, it says, with Tamar.

Here is a tragedy of the English language, because the English language has one word that must cover a broad spectrum of experience, and emotions. The word, "love". "I love fresh boysenberry pie", "I love my wife", "I love my grand kids", and "I love peanuts". But what I feel for peanuts, and what I feel for my wife are far different, in the emotional spectrum. And yet the English language is so deficient, that I have really one word to express this broad spectrum of feeling. The Greek language is a more expressive language than English. A vocabulary of about three times that of the English language. Thus they are able to be far more expressive in the Greek language.

It is interesting to me that in many of the primitive cultures, their languages are many times far more sophisticated than the English language. In that they have more sophisticated ways of expressing themselves. We say that there was a cold wind from the north, that was blowing. Well, they have a word for, "the cold wind from the north", they don't have to define the wind with so many adjectives. They have another word for a south wind, another word for an east wind. Thus, they don't have to say, "south wind", they just have the one word that indicates the wind from the south. So it is a more, many times more sophisticated than English. The Greek have a word, "Eros", that is translated into English, "love". It's love on the physical plane. We get our words, "erotic", from this Greek word Eros. It is a love that is highly heralded by Hollywood. Which is not indeed a true love, but just a passion. Quite often, only a sexual passion.

This was the case of Amnon. He had a strong sexual desire for his sister Tamar, his half sister Tamar. He was attracted to her physically. He had a strong desire for sexual relationship with her. Not love at all. He had no interest or concern with her feelings. When she objected to his advances, if he truly loved her, he would've respected the feelings that she had.

You see, a true love is other-centered, not self-centered. So much of what we call love, is totally self-centered. You girls be careful for that boy that says, "You've got to marry me. I can't live without you!", he's not really interested in you, he's interested in himself. He is expressing it. "I can't live without you. I love you! You must marry me!" He's thinking of himself. True love is other-centered, rather than self-centered. God's love is a true love. It is a giving love, and true love is giving. "God so loved, he gave...". This Eros is a self-centered love that is interested only in getting. The concerns, the wishes, the desires, the feelings, of the other person, are not really taken into consideration. You often force yourself upon them, whether they want, or like it. Thus was the case with Amnon. We have the one word, "love", in English, to define his condition. It's sad. Because it wasn't love for Tamar at all, it was a love for himself. It was a lust, and would be better defined or translated, "lust". "He lusted after her.", would be probably a more accurate

translation.

He was so vexed, that he fell sick for his sister Tamar; [I mean this obsession was so great, he couldn't function.] for she was a virgin; and Amnon thought it hard for him to do anything to her. ["I don't know how I can get her in bed", basically is what the idea is.] But Amnon had a friend, [And these kind of friends you can avoid and be better off.] whose name was Jonadab, [Actually he was the cousin to Amnon, he was a nephew to David, because,] he was the son of David's brother: [Thus his cousin Jonadab, who was a very clever fellow], very subtle man. [it says] And he said unto him, Why are you so lean, since you're the king's son, but day after day? ["You know you look so miserable, what's your problem?"] and Amnon said unto him, Oh I love Tamar, my brother Absalom's sister. Jonadab said unto him, [Why don't you just] lie down on your bed, make yourself sick: and when your father comes to see you, say unto him, O I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat at her hand (13:2-6).

In other words, "I'm so sick, I can't eat anything, but I think if Tamar would just come, and fix one of her delicacies, you know so I could see her fixing it. Then I would gain enough appetite that I could eat it".

So Amnon lay down, and made himself sick: when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand. And David sent home to Tamar, saying, Go now to your brother Amnon's house, and dress him some meat. So Tamar went to her brother Amnon's house; as he was lying down, And she took the flour, and the dough, she kneaded it, she made the cakes in his sight, [Sort of a pancake kind of a thing.] and she did bake the cakes. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Have all of the men get out of here. And Amnon said to Tamar, Bring the meat into my chamber, that I may eat of your hand. ["Come and just feed me the meat, you know, come into my bed chamber here."] And so Tamar took the cakes which she had made, and brought them into the chamber to Amnon her brother. And when she had brought them in to him to eat, he took hold of her, and said unto her, Come and lie with me, my sister. And she answered him, No, my brother, don't force me; for no such thing ought to be done in Israel: do not this folly. ["Don't be a fool man!"] And I, whither shall I cause my shame to go? and as for thee, you will be as one of the fools in Israel. Now therefore I pray thee, speak unto the king; for he will not withhold me from thee (13:7-13).

Now, it could be that Tamar was just trying to buy time, with saying, "Ask dad, he'll probably let me be your wife". Buying time. But you see, his love wasn't really for her. Here she expresses her feelings. "No, no don't do this. Don't be foolish." But he's not really concerned with her at all, or with her feelings. He's concerned only with gratifying his own fleshly lusts.

So he would not hearken to her voice: but, being stronger, he forced her, and he lay with her. Then Amnon hated her exceedingly (13:15);

This of course is a further indication that it was not a true love at all. The moment he had satisfied his passions, he hated her.

Let me give a friendly, fatherly, tip unto all of you young girls, who may be in the position of Tamar, in that you have some fellow who is really pressing hard to have sex with you. He is the soul of kindness. He is very attentive. He calls all the time. He opens the door for you. He brings you flowers, but he's pushing hard for a sexual relationship. Don't give in. If you really love him, make him wait until you're married. If he really loves you, he will. Over, and over, time and again, the fellow will press and press until he has taken you to bed, and that's the last you see or hear from him. You're no longer a challenge. He's conquered, and he's off for new conquests. If you really love him and want him, make him wait. If you really love God, and love yourself, make him wait.

God has provided sex as a marvelous and beautiful experience, whereby two become one. He has designed that through it, there should be the perpetuation of the human species upon the earth. It was not designed as an exciting, pleasurable experience between two people, outside of marriage. There is the place in which it has its proper fulfillment, and God-ordained fulfillment. Outside of that, it is a perverting of God's plan, and God's purpose. Marriage is honorable, the bed undefiled.

God has planned and designed, that through this, two people may express the deepest kind of feeling,

and of love, and unity together. But there is where it finds its true fulfillment. This business of trying to create an atmosphere morally, what they call sex without guilt. Which is promiscuous sex. It is wrong, and it is unfulfilling. So many times the great passion, changes to hatred.

Our emotions are a very interesting thing. They're weird. You can go from laughter to crying, in just a little flip of a switch somewhere up there. Just a little flip of the circuit, and, public speakers who practice you know, are really the orator kind of public speakers. They will work a crowd by telling a lot of jokes, getting people laughing. Because they know that if they can release you in laughing, the emotion of laughter, that they can then move you. You've been moved to laughter, now you can be moved to a cause. Now you can be moved to tears. And there's just a fine line between the laughter and tears. Have you ever seen a baby, how that they'll be smiling, and just grinning, and just smiling, and then the little lip goes out. And they'll turn from laughter to tears, just so, so readily. This same thing of love and hate. There's such the fine balance in the emotions, changing from a feeling of intense passion, to a feeling of scorn, disgust. Such was the case with Amnon.

He hated her exceedingly; so that the hatred wherewith he hated her was greater than the love wherewith he had loved her. And he said, Get out of here. And she said to him, There's no reason to say that: this evil of sending me away is greater than the other evil that you did to me. But he would not listen to her. And he called his servant, and said unto him, Put this woman out from me, and bolt the door after her. [Great love. Indeed!] And she had a garment of different colors upon her: for these were the kind of robes that the king's daughters wore that were virgins. The servant put her out and bolted the door after her. And so she put ashes [Probably the ashes from the very fire in which she had baked his cake.] on her head, she tore her garment of divers colors, [Which was an indication of her being uh, abused.] and she laid her hand on her head, and she went home sobbing. And Absalom her brother said unto her, Hath Amnon your brother been with thee? but hold now your peace, my sister: he is your brother; do not regard this thing. So Tamar remained desolate in her brother Absalom's house (13:15-20).

Absalom said, "Hey, you know, he's your brother, pass it off". But in his heart, Absalom at that moment, planned revenge. He probably didn't tell Tamar, because she would've sought to of dissuaded him, of what he was intending to do. Perhaps he wanted to wait, first of all, to see what their father David would do, when he heard about this. What is David, it was really David's responsibility to discipline in this case.

So when king David heard of all these things, he was very angry. [But it seemed that he didn't do anything at all to punish Amnon.] And so Absalom spoke unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar. And it came to pass after two full years, [Absalom plays it cool for two years.] that Absalom had sheepshearers in Baalhazor, which is beside Ephriam: [An area that he no doubt owned.] and Absalom invited all of the king's sons. And Absalom came to the king, and said, Behold now, your servant has sheepshearers; let the king, I beseech thee, and his servants go with thy servant (13:21-24).

At the time of shearing the sheep, it was a celebration. It was a time of partying and all, it was a, it was celebrating really the wealth that you had. They always had party time at sheepshearing time. So Absalom invited his brothers, he invited the king.

But David said to Absalom, No my son, let's not all go, lest we be chargeable unto thee. But he pressed him: howbeit he would not go, but he blessed him. [Absalom played the thing off, just pushing David to come.] Then said Absalom, If not, I pray thee, then let my brother Amnon go with us. And the king said unto him, Why should he go with you? But Absalom pressed him, that he let Amnon and all of the other sons go with him. Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, fear not: have I not commanded you? be courageous, and be valiant (13:25-28).

So he had to set the stage to kill his brother.

And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the king's sons arose, and every man got on his mule, and fled. And it came to pass, while they were in the way, that tidings had come to David, saying, Absalom had slain the king's son, and there's not one of them left (13:29-30).

Now, Baalhazor was about eight miles north of Jerusalem, and word first came back to David, and

probably when just at the time that the servants had killed Amnon, they started fleeing. They didn't know to the extent that the murderers would go. They didn't know but what Absalom was gonna cut off all the heirs of David. So they fled, and they came back, and they said, "Absalom's killed all your boys". The first guys out, just ran back to Jerusalem. They got back to David with this horrible news.

And David arose, and tore his garments, and he lay on the earth; and all of his servants stood by with their clothes torn. And Jonadab, [The guy who had advised Amnon earlier on how to uh, fulfill his desires upon his sister] answered and said, to David, Don't let my Lord suppose that they have killed all of the young men the king's sons; for Amnon only is dead: for by the appointment of Absalom this had been determined from the day that he forced his sister Tamar (13:31-32).

As it said, Jonadab was a clever fellow. He was subtle, he could read people's personalities, and character. He realized, "Hey Absalom has this in his heart to get revenge on Amnon". He'd been watching. And he said...

Now therefore let not my Lord the king take the thing to his heart, to think that all of your sons are dead: for I am sure that only Amnon is dead. But Absalom fled. And the young men that kept the watch lifted up his eyes, and looked, and, behold, there came many people by way of the hill behind him. And Jonadab said unto the king, Behold, the king's sons are coming: and as your servant said, so it is. And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice and wept: and the king also and all of his servants [were very sore], wept very sore. But Absalom fled, and went to Talmai, the son of Ammihud, the king of Geshur. [Now Absalom's mother, was the daughter of the king of Geshur. So he is actually fleeing to his in-laws.] And David mourned for his son every day. So Absalom fled, went to Geshur, and there he was for three years. And the soul of David longed to go forth to Absalom: for he was comforted concerning Amnon, seeing he was dead (13:33-39).

So three years now Absalom is in exile. David is over the grief for the dead son Amnon. He longs to go to Absalom, yet he has this thing of pride, that keeps him from making up. It's sad how that pride so often, keeps people apart.

So many times within a family, there is a separation. Arguments arise, you say things you don't mean. You leave and say, "We're never coming back!". You know, you pack the kids into the car, and off you go. Many times there is this stubborn kind of a streak that takes hold, and though you long to hear from the kids, though you want to see them again, "I'm not going to call until they call first and apologize!". You get two stubborn people, and you get a stand-off. Though there is the desire for reconciliation, this stubborn pride will not allow you to make the first move, to take the initiative to restore the relationship. That's sad and tragic indeed.

Chapter 14

Now Joab [Who was David's general, the head over his army.] perceived that the king's heart was toward Absalom. So Joab sent to Tekoah, and he fetched from there a wise woman, [Now Tekoah is about five miles from Bethlehem, toward the Dead sea. So leaving Bethlehem, you take the way around the hillside, down the valley, and Tekoah is actually down in a valley. You that have been to Israel, when you stand on Herodian looking south, directly south from the Herodian, you see today, the little village of Tekoah. About five miles from Bethlehem. Tekoah is the birthplace of the prophet Amos. "And Joab sent to Tekoah, and from there he got this wise woman,] and he said unto her, I pray thee, feign thyself to be a mourner, put on mourning clothes, and don't anoint yourself with oil, but be as a woman who has been mourning a long time for her dead: And come to the king, and speak on this manner unto him. So Joab put the words in her mouth. And when the woman of Tekoah spoke to the king, she fell on her face to the ground, and did obeisance, and said, Help me, O king. And David said unto her, What ails you? And she answered, I am a widow woman, and my husband is dead. And your handmaid had two sons, and the two of them were fighting together in the field, and there was no one to break up the fight, and the one smote the other, and killed him. Now, behold, the whole family is risen against your handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: so they shall quench the coal that is left, and shall not leave to my husband neither name nor

remainder upon the earth (14:1-7).

So she gave out this sad story, you know. “They were my two heirs, my only sons. My husband is dead. They were fighting, no one was there to break it up, the one killed the other, and now, they’re demanding that the one son be put to death. If that happens, then”, beautiful figure of speech, “then the coal will go out, the ember will die. There will be none left to my husband’s family, to be heir. I’ll be bereft of all that I have.”

The king said to the woman, Go to thy house, and I will give charge concerning you. [But she was wanting to get more than that out of David. She was wanting David to make an absolute judgement in the case.] And so the woman of Tekoah said unto the king, My Lord, O king the iniquity on me, and on my father’s house: and the king and his throne be guiltless. And the king said, Whosoever says unto you, bring him to me, he shall not touch thee anymore (14:8-10).

“Whoever said this, isn’t to bother you anymore.” So she is still wanting him to make the judgement, in saying, “Hey your son’s forgiven”.

Then she said, I pray thee, let the king remember the Lord thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, as the Lord liveth, there shall not one hair of your son fall to the earth (14:11).

Now swearing by the Lord, is what she’s desiring, you know, “Not one hair of his head will fall”.

So the woman said, Let your handmaiden, I pray thee, speak one word unto [the Lord] my Lord the king, And he said, go ahead. And the woman said, Why then have you thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king does not fetch home again his banished (14:12-13).

“Look, you’ve said that the son should be forgiven, that there might be an heir. Yet your son Absalom, who is heir to the throne, has been banished. So you actually are speaking against yourself, you see? Why don’t you bring back Absalom.” Then she gives him some tremendous words of counsel.

For we must needs die, and as are waters spilt on the ground, which cannot be gathered together again; [“David, when you die, there is no opportunity to then regather, or to redo the things that have been done. Death ends the opportunities of showing kindness, of showing forgiveness, of showing love. When there are these kind of differences within a family. When there are these things that are keeping families apart, that little bit of pride that keeps you from calling and saying, “I’m sorry, I really didn’t mean what I said. Can you forgive me?”]. If you hold onto that, if you refuse to apologize, if you don’t tell the person that you really love them, you didn’t mean it. One day death is going to come, and it’s gonna rob you of any further opportunity of making amends. Making things right. That can be a haunting thought. “Why didn’t I tell them, why didn’t I say I was sorry? I do love them!”, but now you can’t tell them that. Death ends those opportunities. It’s like water that’s spilt on the ground. You can’t gather it up again! You cannot gather up these opportunities again, they’re gone, like water spilt on the ground, it’s over. No way you can gather it up again. So now is the time, while they’re still alive, while you’re still alive. To make things right, to make amends. To swallow your pride, to say you’re sorry. Tell them you love them. Then she said,] God is no respecter of persons: [You’ve made a judgement David, concerning the situation of my sons, but God is no respecter of persons. If you would forgive my son his evil, then surely you know, you should forgive your own son. God is no respecter of persons. Then finally,] he does devise the means, whereby his banished are not expelled from him (14:14).

Oh I love that. I love that when I think, the means that God has devised whereby we who were banished through sin, are not expelled from Him. Because of sin, Adam was banished from the garden. But God devised the means whereby Adam would not be expelled from Him, but could spend eternity with God. He devised the sacrifices and all, whereby the sins could be covered until the promised Messiah, would put them away, through His death upon the cross. As we look at Jesus Christ dying on the cross, we see how God was devising the means whereby the banished may not be expelled from Him. Though you have sinned, and your sin has separated you from God, has caused you to be banished in a sense, from God, yet He has devised the means whereby you need not be expelled from the kingdom. But through Jesus Christ, the door is open.

Now therefore that I am come to speak of this thing unto my Lord the king, it is because the people have

made me afraid: and your handmaid said, I will now speak to the king; and it may be that the king will perform the request for his handmaid. [In other words she said, "All of the people are wishing that you would patch things up with Absalom, and they were pushing me to come and to say these things to you". She was trying to hide the fact that Joab was the one who set her up for it.] For the king will hear to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance of God. Then thine handmaid said, The word of my Lord the king shall now be comfortable: for as an angel of God, so is my Lord the king to discern good and bad: therefore the Lord thy God will be with thee (14:15-17).

So she's flattering him, buttering him up, saying, "I knew that your heart would be this way, because you're like an angel of God.", and all.

Then the king answered and said to the woman, I don't want you to hide this from me, I pray thee, tell me what I'm gonna ask. And the woman said, What is it? And the king said, Isn't the hand of Joab with you in all of this? And the woman answered and said, As thy soul liveth, my Lord the king, no one can turn to the right hand or to the left from aught that my Lord the king has spoken: for your servant Joab, did bid me, and he put these words in my mouth, the mouth of your handmaid (14:18-19):

"You can't hide anything from you David. You, you're right on man."

To fetch this form of speech, hath thy servant Joab done this thing: my Lord is wise, according to the wisdom of an angel of God, to know all of the things that are in the earth. [So, again, flattering David, but acknowledging that Joab was behind it.] And the king said to Joab, Behold now, I have done this thing: go therefore, and bring the young man Absalom again. And Joab fell to the ground on his face, [He was probably standing there listening to the whole thing. You know acting like he's interested in what the woman was saying. It could be that he was a little bit too interested, and David discerned, "Hey, wait a minute", you know. "Joab fell on the ground on his face",] bowed himself, and thanked the king: and Joab said, Today your servant knows that I have found grace in your sight, my Lord, O king, in that the king hath fulfilled the request of his servant. So Joab arose and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the king's face (14:20-24).

David said, "Oh well, you tricked me, but bring him back". But David was still holding this thing. Wouldn't let Absalom, wouldn't make up. I feel that this perhaps was a mistake on David's part. I think that had he received Absalom, and had they gotten you know, their feelings out, and the forgiveness and all, that Absalom would probably not have rebelled against David. But with David taking this continued attitude towards him, I think that Absalom's rebellion began to work, given, actually the rebellion was given birth in his heart, because of it.

Now in all of Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot to the crown of his head there was no blemish [in this guy. He was really a beautiful man.] And when he polled his head [That is, every year, it was a custom for the kings, or the king's sons to pull their head, that is to shave their heads. They would weigh the hair, and they would be given so much gold for the hair. It was a way of giving tribute. I'd be in some tough shape! Ha, ha. But, "When he polled his head",] (for it was every year, at the every year's end that they polled it: [Shaved it.] because the hair was heavy on him, therefore he polled it:) and his hair weighed six pounds, [Now that's a lot of hair!] two hundred shekels after the king's weight (14:26).

Now that's about six pounds.

And unto Absalom there were born three sons, and one daughter, the daughter's name was Tamar: [He named her after his sister, whom he loved.] she was a woman of fair countenance. [She also was beautiful.] So Absalom dwelt two full years in Jerusalem, and saw not the king's face (14:27-28).

So this means there was five years now, of separation. Five years since Absalom's revenge killing of his brother Amnon. In reality what Absalom did was not as bad as what David had done. David committed adultery with Bathsheba, and then deliberately had her husband put to death just to cover his sin of adultery. At least Absalom had some reason, some cause. Amnon had disgraced his sister, had raped her, and then put her out. He had reason for revenge. David really had no reason to kill Uriah. Yet David is holding against his

son, what he has received forgiveness for himself. For God said to David, “Your sins are forgiven.”, and yet here he is holding Absalom’s crime against him.

Now Absalom sent for Joab, to have sent him to the king; [Absalom was wanting Joab now to go to the king again, and say, “Come on David, let’s make peace with Absalom.] but Joab would not come: and he sent the second time, but he would not come. Therefore he said to his servants, Look, Joab’s field is there near mine, and his barley is ripe there; go and set it on fire. And Absalom’s servants set the field on fire. Then Joab arose, and came to Absalom into his house, and said, Why have your servants set my field on fire? Absalom answered Joab, and said, Behold, I sent to you, saying, Come on over, [and I said to the king] that I may send thee to the king, to say, Why did you bring me back from Geshur? it had been good for me to have been there still: now therefore let me see the king’s face; and if there be any iniquity in me, let him kill me. So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and he bowed himself on his face to the ground before the king: and the king kissed Absalom (14:29-33).

The idea in the new testament, you remember, the prodigal son came home, the father kissed him. It’s a sign all is forgiven, it’s, it’s over. It is interesting to me Absalom’s method of getting Joab’s attention. “Send a message to Joab, I want to see him. I want you to go and make peace with my dad for me.” Twice he sends a message, Joab doesn’t respond. So he sets his fields on fire. Brings him over in a hurry.

In a way, this is how God operates. Has He ever set your field on fire? Ha, ha. He set mine on fire. You know, God speaks to us, and we don’t respond, or we’re slow. “Oh well, I’ll get around to it you know.” And God speaks to us on an issue, and if we don’t respond, God isn’t beyond setting your field on fire! Bringing some kind of a calamity into your life. Bringing some kind of a situation where we come and say, “God what’s going on? What are you doing Lord?”. “Whoa, nice to see you, I’ve been wanting to talk to you about this issue.”, you know. How sad that God has to set our fields on fire, to get our attention. But that’s often the case.

There’s so much in chapter fifteen that we dare not get started with it. We would, I’m afraid, go much overtime. But I encourage you to read on. Fifteen through uh, we’ll try to cover through seventeen next Sunday night. We’ll see how far we get. But, um, you’ll find chapter fifteen has so many interesting lessons for us, as we move ahead. And then, chapter sixteen that full pathos, and all that is there.

I pray that we might each be sensitive to the voice of the Lord, as He calls to us. That he won’t find it necessary to set any of our fields on fire this week. But that when God speaks, we will respond in a positive way. May God draw you unto Himself. Maybe you feel banished from God, maybe you’re conscious of your sin, and the guilt is weighing upon you, but remember God has devised the means, whereby those that have been banished, are not expelled. If you will just come, God has provided the means of your forgiveness, your restoration. God bless you, give you a beautiful week, as He works His work within your heart and life, for His sake.