



Jeremiah 20-21

JEREMIAH 20

Now Pashur the son of Immer the priest, who was also chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

Jeremiah was prophesying the victory of Babylon over Jerusalem. And how that Jerusalem was to be broken at the hands of Babylon. And so he was standing there in the court of the LORD'S house making these prophecies. In the previous verses, chapter 19, there in the court of the LORD'S house he was saying, "Thus saith the LORD of hosts the God of Israel, behold I will bring upon this city and upon all the towns all the evil that I have pronounced against it because they have hardened their necks that they might not hear My words." They had closed their ears to God and they would not listen to God.

So Pashur now, who was the son of the chief governor of the house of the LORD heard that Jeremiah was prophesying these things and Pashur smote, or had Jeremiah beaten. Then he put him in stocks. The word stocks in Hebrews is literally 'twists.' But it was a device by which the body was twisted to a contorted position and held in that position so that it was torturous. He had put him in these stocks or this tortured position.

Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the LORD.

There was a gate of Benjamin but there was also there entering into the temple area by the house of the LORD another gate of Benjamin and this was the gate where Jeremiah was placed in the stocks.

And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but Magor-missa-bib.

It is interesting to me that Jeremiah does not back down at all. He has spent the night as a result of this mistreatment of these stocks in this torturous position but when he is released he says, "Hey man, your name is not Pashur, it is Magor-missa-bib which means terror or fear on every side." Then he begins to prophecy what God is going to do to this fellow Pashur.

For thus saith the LORD, Behold, I will make thee a terror to thyself, (and this is the idea, terror on every side, the name Magor-missa-bib) and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword. Moreover I will deliver all the strength of this city, and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon. And thou, Pashur, and all that dwell in thine house shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast prophesied lies.

So evidently Pashur was one of those false prophets and it is interesting that the false prophets were about the greatest enemies of Jeremiah. It seems always to be so. The false prophets are enemies of the true prophets of God. Jeremiah was speaking the truth. The false prophets were speaking comfort. They were saying to the people, "There shall not an arrow fall in this city. Babylon will not take this city. We will conquer over Babylon. We will push Babylon back across the Euphrates." And they were give the people all kinds of false hope.

Now, who would you rather listen to? Someone that tells you, “Oh your fine, everything is going to be great. Don’t worry about anything.” Or someone that comes along and says, “Hey, you are in big trouble man. The LORD is really going to wipe this place out and you are going to be carried away captive.”

Naturally a person wants to hear the good things. And people will give ear to the false prophet even though they prophesy lies. There are prophets that are going around today, or so-called prophets, well they are false prophets, they are all prophets one was or the other, but they are false prophets who go around saying, “God wants you to be rich! God wants you to have a healthy bank account. He wants you drive a Mercedes rather. Just have the right kind of faith and you can have all of this.” And people love to hear that, of course. The old fleshly ear picks up with that kind of stuff and says, “Oh yes, nice, nice. I like that message.” But it is not true. The Scripture warns us about those that would say that godliness is a way of riches. The Scripture tells us that those that would be rich in this world will fall into all kinds of temptations. The Bible tells you to labor not to be rich if riches do increase, don’t set your heart on them. And it says how hard it is for a rich man to enter into the kingdom of heaven. And yet people love to hear the message of prosperity. They love to hear the message of peace.

Thus was so in Jeremiah’s day. They loved to hear the false prophets. Pashur was one of them. But you see, the true prophet of God, Jeremiah, was an irritant to the false prophets because he is saying different things. And thus he is a real irritant and thus Pashur had Jeremiah beaten and then put in this torture treatment in the stocks. But when he released him Jeremiah turned to him and prophesied the word of the LORD to Pashur the things that would happen to him, his friends, Pashur himself, his family would be taken as captives to Babylon and there he was going to die and there he was going to be buried.

He was prophesying to the people, “We are not going to be conquered by Babylon. We are going to defeat Babylon.” But Jeremiah says, “No man, you are going to be taken as a captive and you will die and be buried in Babylon.

Up to this point Jeremiah had many threats. They had threatened his life. They had told him not to speak anymore in the name of the LORD or they would kill him. Even his family threatened him. They said, “Man, don’t you realize that you are upsetting everybody, you are making everybody irritated. They don’t want to hear what you have to say. Be quiet.” And they were going around mocking him. They were speaking derisively of him. He lost all of his friends and he was a lonely man because he was speaking the truth of God which the people did not want to hear.

Now, this is the first time that the threats began to turn to actual physical abuse. Up until now it was only words. But this is the first time physically that he was attacked. He was beaten and put in the stocks in this torture device. Back in the beginning in chapter one when God called Jeremiah to this prophetic ministry, the LORD said in verse 18:

For, behold, I have made thee this day a defense city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Jeremiah when God called him, objected in verse six of chapter one and said, “Lord, behold, I cannot speak, I am only a child. I am a young man.” But the LORD said, “Don’t say that I am a child. Thou shalt go to all that I send you and to whomever I command you shall speak. Don’t be afraid of their faces for I am with you to deliver you saith the LORD.”

He was objecting to this call of God. God was calling him to be a prophet. "I want you to go to the kings and so forth." And he was objecting to this. He said that he couldn't do and that he was just a child. The Lord said, "Don't say that I am a child. I will put My words in your mouth. You are to go to whom I tell you. Don't worry about their faces. They might look angry and they may get mad and grit their teeth but don't worry about that because I am going to be with you to deliver you."

In this, the LORD sort of talked him into being the prophet, to accept the call with the promise that He would be with him to deliver him. "I will make you like a brazen wall, I will make you like an iron pillar. They will fight against you but they will not prevail for I am with you to deliver you." And he interpreted that as meaning that they could not hurt him. That they could not touch him.

That is not really what God said. That is what Jeremiah interpreted God to say. So that when he actually experienced physical abuse, when he was beaten and tortured, he was questioning the promise of God and the call that God put upon his heart. So he said:

O LORD, thou hast deceived me, and I was deceived:

Most of the Hebrew scholars say that the Hebrew word does not have a connotation of deception. But that it would better be translated, enticed or Kyle and Delich use the word persuaded me, and I like that the best. Lord, you persuaded me and I was persuaded. In other words, I was reluctant to become a prophet. I did not really want to but, LORD, you persuaded me and You persuaded me by promising to be with me and to deliver me. So, "You persuaded me and I was persuaded."

thou art stronger than I, and hast prevailed:

You prevailed in that sense that You persuaded me to become a prophet. I was objecting, I was trying to get out of it. But You are stronger than I am and You prevailed so I went out and I began to prophesy in Your name. But as a result daily people are making fun of me. Derisive remarks all of the time. Everywhere I go people are shunning me. People are mocking me, they are ridiculing me. And everyone is mocking.

It was a difficult, difficult place to be. I thank God that He did not call me to Jeremiah's ministry. That would be one tough place to be. Where you go forth to speak God's word and everybody is mocking and making fun of you and speaking in a derisive way against you.

I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily.

People made fun of my warnings. And so then I said:

I will not make mention of him, nor speak any more in his name.

LORD, I quit. You did not keep your side of the deal so I quit. I am not going to speak anymore in Your name. It has only brought me trouble. It has brought me mockery, it has brought me grief and now it has brought me a beating up. I have been beaten up and I have been tortured and so I am through. You did not hold up Your side of the bargain. I am through.

But, he found anything interesting and that is that you just cannot quit.

But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

He wanted to quit. He did not want to say anymore but he just found that he just had to speak out. He could not keep silent.

For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall prevail against him, and we shall take our revenge on him.

They were so angry at what he was saying. And they said, "If you say another thing then we are going to report it." And they were setting traps. They were lying in wait for him. But in the midst of this he speaks confidently and here from verse 11-13 he gets his eyes off of these threats and off of these people and on to the LORD and it changes the whole atmosphere.

That is the secret of turning your despair into confidence. It is to get your eyes off of yourself, off of the people that are giving you a rough time, and get your eyes on the LORD. And how it changes your whole view, how you view things. It changes the perspective completely when you get your eyes off of the problem and on to God. And so as he began to look at the LORD he says,

But the LORD is with me as a mighty terrible one:

These people are against me. They are waiting for me to say something so they can report it and they are hoping that I will trip up, that I will say something that they can just grab on to, but the LORD of hosts, He is with me as a mighty awesome one.

therefore my persecutors shall stumble,

It is more or less what Paul said in Romans 8. If God be for me, who can be against me? You know, you look at this at the workshop, your place of work. And it may be that they resent at you being a Christian. And they have been making fun of you. They resent the fact that you will not be dishonest, that you will not shave a bit here and there. They are just looking to find some fault, waiting to catch you. As you look at them and you see their evil intentions you begin to get fearful. You begin to think, "Oh my, this is terrible. I am never going to be able to survive." But then you realize that God is for me, who can be against me?

So he began to realize that the LORD is for me. The LORD is on my side. And that is what David said, "the Lord is on my side, I will not fear what man can do unto me."

therefore my persecutors shall stumble, and they shall not prevail: (if God is for me, who can be against me? Even Satan cannot prevail against because God is for me.) they shall be greatly ashamed; for they shall not prosper: their everlasting confusion shall never be forgotten.

They are the ones that are going to be led to confusion.

But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

Lord, wipe them out, I want to see it. Take care of them. I want to see You that. And then he lapses into song. God is with me and God is going to take care of the enemies that have risen up against me. God is my defense.

Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evildoers.

His turning to the LORD ends in praises. The song of victory for God is going to take care of the evildoers. Oh, bless the LORD and by getting his eyes on the LORD he ends with a song of praise. It is interesting how we can have mood swings. We can have glorious victory in one moment and then something else will come up and “ooh, what are we going to do,” and we are right back in that place of despondency and despair. I don’t know what caused the mood swing here. It may be that there is a period of time. He may have not sat down and wrote this out all at once. There could be a period of time there. But as we go into the next verse we have just the opposite of this praising of the LORD for victory, assurance of victory and now we find him in the depths of despondency and despair. You can’t get much lower than he is right now.

Cursed by the day wherein I was born: let not that day wherein my mother bare me be blessed.

Don’t anybody bless that day.

Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad.

The doctor that came and said that you have a son. Cursed be that man that brought the news to my dad.

And let that man be as the cities which the LORD overthrew (Sodom and Gomorrah) and repented not: and let him hear the cry in the morning, and the shouting at noontide;

That is not a very nice thing to say about a guy that delivered you. He is just crying out of the depths of despondency.

Because he slew me not from the womb;

That he let me come into life, that he did not just kill me when I was born.

or that my mother might have been my grave, and her womb to be always great with me.

That I would have just died in the womb. In other words, that I never would have been born, that I just stayed in the womb. Of course you cannot do that. He is cursing the fact that he was born.

Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

It was a lonely job. A difficult job, unpopular. And he would go through these mood swings as he was trying to fulfill his ministry but yet the objections that came through it. He was going through a real bad time. One other fellow cursed the day of his birth, Job. He wondered why he was ever born. So if you ever get that down and that depressed and say, “Why was I ever born?” well, you have company. Job and Jeremiah, they went through the same thing. I don’t think you have cursed the doctor yet that has delivered you. They went through that.

JEREMIAH 21

The word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

We immediately notice that this is a different Pashur from the previous chapter. In the previous chapter Pashur was the son of Immur, this is Pashur the son of Melchiah and Zephaniah the son of Maaseiah. These two fellows were sent by king Zedekiah. One was a priest and the other was Pashur, we don't know what he was. But they were sent to Jeremiah secretly the Jeremiah might inquire of the LORD as to the outcome of the battle with Nebuchadnezzar.

Inquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us (that is that Nebuchadnezzar might retreat from us).

So here is Zedekiah hoping that maybe he will get a good word from the LORD. That maybe the LORD will speak that He is going to work wondrously and defeat Nebuchadnezzar the king of Babylon who has invaded the land. At this very time is beginning to besiege the city of Jerusalem. So they came to Jeremiah, "We want to hear from the LORD, what is going to be the outcome?" And this is why Jeremiah was not popular with the king or with the people because he told them the truth.

Then said Jeremiah unto them, Thus shall ye say to Zedekiah: Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that are in your hands,

I won't turn back Nebuchadnezzar but the weapons of war that are in your hands.

wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

They will come on in to the midst of the city. They are going to come on in.

And I myself will fight against you with an outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

Whenever the cities were besieged the water supplies would run low. With the shortage of food there would come cholera and all kinds of diseases and pestilence. Many people would die from the pestilence while the city was under siege.

And afterward, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadnezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; he shall not spare them, neither have pity, nor have mercy.

The prophecy is that Zedekiah is to be taken as a captive and these people that have survived the siege. Now under the siege there will be those that will die from famine, those that die from the diseases and those that die from the sword. The rest that are left will be taken as captives by Nebuchadnezzar.

According to Josephus, because Jeremiah had predicted that Zedekiah was going to be taken as a captive to Babylon and Ezekiel, who was recognized as a prophet of God at the same time in Babylon, had prophesied that Zedekiah would never see Babylon. Ezekiel prophesied, "Zedekiah, you will never see

Babylon.” Jeremiah said, “You are going to be taken as a captive to Babylon.” Zedekiah interpreted that as the prophets contradicting themselves and thus he did not believe them according to Josephus. He did not believe them because they gave conflicting prophecies. One saying he would never see Babylon and another saying he was going to be carried away to Babylon. And they were both speaking in the name of the Lord. What happened?

When the city of Jerusalem fell to Nebuchadnezzar, they brought their weapons of war up against the wall and as the walls were crumbling, Zedekiah and his family escaped through a tunnel out of the city and they tried to escape down to the area of Jericho through the plains. Word got to Nebuchadnezzar that king and his family were escaping and so they went on out, they caught them and they brought them to Nebuchadnezzar. And Nebuchadnezzar killed Zedekiah’s son right before his eyes. As he was standing there watching, he killed his sons. And then he put out Zedekiah’s eyes. He gouged them out. And then took him to Babylon.

Ezekiel’s prophecy was fulfilled. He never saw Babylon because his eyes were put out. But Jeremiah’s prophecy was also fulfilled. He was taken as a captive to Babylon. And thus seemingly conflicting prophecies came together in that they were both fulfilled. He did go as a captive to Babylon but he never saw Babylon. He was blinded by the action of Nebuchadnezzar so he never saw it. So here is a prediction of his falling to Nebuchadnezzar.

And unto this people thou shalt say, Thus saith the LORD; Behold, I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth for the Chaldeans that besiege you, he shall live, and his life shall be unto him for a prey.

God says, “I give you the choice, life or death. Stay in the city and resist and you are going to die. Go out and surrender and you will live.” Because of this they accused Jeremiah of being a trader. Of demoralizing the people who were trying to defend the city. He was suggesting that they capitulate, that they surrender in order to save their lives. And that was demoralizing the troops and thus later on while Zedekiah had him thrown in the dungeon. Don’t let him talk anymore to the people. He is demoralizing them. And so it is interesting to me though that God said, “I set before you the way of life and the way of death.” That seems to be something that is perennial. God sets before man the way of life and the way of death.

Back in the Garden of Eden God set before Adam and Eve the way of life and the way of death. There were many trees in the garden. Of all of the trees of the garden you may freely eat. How many trees we don’t know. Probably all the fruit trees and the nuts trees that we know. Of all the trees in the garden you may freely eat except the trees in the midst of the garden. We know of actually two trees sort of by an identification. But two are specifically pointed out. There was a tree in the midst of the garden which held the knowledge of good and evil. They were forbidden to eat of that tree lest they would die. It was poisonous in a sense. Spiritually poisoning them, breaking their fellowship with God. Physically, probably introducing certain bacteria into the body that would be harmful and causing mutations of cells and the aging process and ultimately bring man to a physical death.

When he ate of that tree there was another tree in the garden that was possibly an anecdote to it. It was called the tree of life. And God put the cherubim over the gate of the garden to protect the garden lest he would come back in and eat of the tree of life and live forever in a sinful state. Two trees. One was the tree of life the other of death. God set before them life and death.

Why in the world do you suppose he would eat of the tree of death before he ate of the tree of life? Poor choice. But, lest we fault Adam for his choice we must realize today that God is still giving to man the

choice of life or death. Life in Jesus Christ, it is your choice. You can live for ever. You can have eternal life. You can receive Jesus Christ as your Savior. Your sins will be forgiven. And you can receive eternal life.

Or, you can reject to Jesus Christ and go on in your sin and the wages of your sin is death. And so here is man today given the same offer. Eternal life in Christ or death in your sins. Going on in the path of sin after your own flesh and your lust. But you will die. And man has the choice. And men today are still choosing death over life. And I venture to offer my opinion that there is not one good reason to choose death over life and yet men do it. But seems to be something that is perennial. God offers man and says, "Look, here is the path to life and here is the path of death." Adam chose the path of death and many are following after Adam. Jesus said, "I am the way, the truth and the life." Or the way to life. And you cannot really come to the Father but by Me.

To the prophet Ezekiel God cried to the people telling them, "Choose life. For I have no pleasure in the death of the wicked." And God is urging people to choose life but yet there has to be the choice. God will not violate that choice that He has given to you. So you can choose to die in your sins if you wish. You can choose to continue to live in sin and die in sin and God will allow you to make that choice. But He offers you also the choice of life. And so He is offering to the city now life or death. Stay here and fight things out and you will be slain by the sword. Go ahead and surrender to the Chaldeans and you will live. They will take you as a captive but you will live. So set before you is life or death.

For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

That did happen. Jeremiah was speaking God's truth. And what God said did take place. The city did fall to Babylon and they did burn it with fire and they did kill all of those who sought to defend the city.

And touching the house of the king of Judah, say, Hear ye the word of the LORD; O house of David, thus saith the LORD; Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. Behold, I am against thee, O inhabitant of the valley, and rock of the plain, saith the LORD: which say, Who shall come down against us? or who shall enter into our habitations? But I will punish you according to the fruit of your doings, saith the LORD:

This is always true. God punishes a person according to the fruit of their doings. God is absolutely just and fair in His punishment and His judgment. And according to the fruit of your doings God will deal with you.

and I will kindle a fire in the forest thereof, and it shall devour all things round about it.

God's repeated declaration of judgment and the reason is that they were not being fair, they were not being just. They were still in this state of almost being wiped out, still being corrupt. You would think that the circumstances being as desperate as they were would turn the people to the LORD. You would think that there would be a mass repentance. That all of the people would have proclaimed a fast and days of prayer and let's wait upon God and let's seek God for His help that He might deliver us from the hand of the enemy that is about to destroy us. And you would think that with all of these pending judgments. The enemy is right there besieging. And you would think that there would have been cause for them to really repent and turn to God but they would not turn from their evil, they would not turn from their corruption. And thus they are going to be punished according to the fruit of their doings.

I look at the United States and I wonder just what is it going to take to turn us to the LORD. We have problems that are raising daily. We have got the problem right now of recession. And thousands of people are being laid off their jobs. It seems like every day in the financial page of the news paper it talks about some other corporation that is going to be laying off a thousand here, two hundred there, eight hundred here. Our economy is in a mess. The state of California is looking at a huge budget deficit. The United States is looking at a huge budget deficit. We are in a crazy condition right now. We are looking still at a water shortage here in California. We are looking at the AIDS epidemic and so many other things and yet I see no wholesale sign of repentance. I see no real turning to the LORD. I don't see a real seeking of God.

For the whole, for the main, people are still continuing in their corruption, in their wicked lifestyles and they have decided that the cure for AIDS and all of these sexual transmitted diseases is safe sex. But there is no safe sex. That is a misnomer. Why don't we just turn to God? Why don't we seek God? And the question just remains a question. There is no good reason. And you go back to Jerusalem.

God's people, the same thing was true there. Here they were threatened with destruction. The prophet is saying that it is going to happen. But will they turn to God, will they turn from evil, would they turn from their corrupt ways? No!! They will continue in them until the day the wall falls and they are slain by the sword.

Now, they say that those that do not learn from history are doomed to make the same mistakes. And it is a mistake for a nation to forsake God as Israel forsook her God. It is a mistake for a nation to take up other gods as we have taken up other gods. Do you know that in our public school system that the children are being taught that what Thanksgiving is that the Pilgrims were thankful to the Indians for showing them how to plant corn so that they could survive. That is what Thanksgiving is all about! Thank the Indians! They helped you survive the cruel weather. That is what the children are being taught today. But when George Washington proclaimed the day of Thanksgiving he said to give thanks unto God. But you cannot say that in the public schools today. What a tragedy that we are following the same path down!

But then the LORD had told of all of these plagues that would happen and all of the judgment that would come and that they would be taken as captive into the enemies land. And so when Solomon dedicated the temple he took these curses that God said would come upon the land if they turn from God. And Solomon prayed and said, "Lord, if your people turn from you and you cause the heavens to hold the rain and the land becomes dry and parched, if your people turn to this place and seek your face then hear from your throne in Heaven and send the rain and heal the land. And if they are put to the worse by their enemies and they are being oppressed by their enemies, if they turn to this place and they pray and seek your face then hear, LORD, from Heaven and deliver them. And if they be carried away as captives to the foreign lands and if they will turn towards this place and seek your face and pray, Lord hear thou from heaven and deliver them."

So the LORD after Solomon was through with the prayer, spoke to Solomon and said, "If My people which are called by My name will humble themselves and pray and seek My face and turn from their wicked ways then will I hear from Heaven and I will forgive their sin and I will heal their land." That was God's promise. But how far do you have to go down before you look up? How deep will you sink before you cry out for help? God says, "I have given to you the path of life and the path of death. It is your choice." But God help us to make wise choices. Shall we pray.

Father, Help us that we might learn from history. The history of Your people who were careless and turned their backs upon You and became involved in the material things in this world and began to worship idols. The works of man's hands and they forsook the true and the living God. Lord, may we seek You with all of our hearts. Lord, may we be open and sensitive to Your voice and may we give heed, Lord, to Your word, to walk in obedience before You. The path of righteousness and faith and truth. In Jesus'

name, Amen.

May the Lord be with you and watch over you this week and give you a wonderful week. A time of thanksgiving, a time of seeking the Lord and worshipping Him, giving praise. I look forward to seeing you Wednesday night as we share an evening of thanksgiving and praise unto God for His goodness and blessings to us.