

Broken at the Brink — Delivery Transcript

Genesis 20:1–18 (CSB) · Wes Terry · Sunday, March 10, 2024 · Faith in the Waiting

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If you want to, you can open your Bibles to the book of Genesis. We're going to be in Genesis chapter 20 this morning as we get to the conclusion of a series we've been walking through called Faith in the Waiting. As you think about that idea of waiting on the Lord, have any of you ever had a season of your life where there was a gap between what you were experiencing and what you thought you would be experiencing—the gap between what you thought God was going to do with your life and the gap with your current reality.

Has that ever rubbed anybody the wrong way? Every time I read Psalm 23, I think of the gap because God told David, You're going to be king. And he's like, yeah, but I'm running from the king. You know, when's that gap going to close? We all have seasons of life where there's a gap, but I want to drill down on the gap when the reason you're in the mess you're in is because of your own making. When your current reality is a bad reality compared to where you thought you should be, and it's your fault.

You're in a mess of your own making. What do you do with that gap then? And is it possible for God to be kind and gracious and deliver you from the mess that you're in? What is the answer to that question? And that's the question behind the text that we're looking at this morning in Genesis chapter 20. And it's just one more episode, really, in the life of Abraham, where his sin got him into a mess, a mess of his own making, and God in his grace and his kindness and mercy delivers him from the mess that he's in.

And it's, I think, a beautiful reminder that God's grace is greater than all of our sin. No matter the mess that it has made in our lives. And I hope this message will encourage you this morning as it has encouraged me. So just to give you a little bit of context, Genesis chapter 20, Abraham's been called by God out of idolatry and a sinful life. God's called him to a new kind of life. He said if you'll follow me I'm going to bless you. I'm going to give you land. I'm going to give you children, and through you I'm going to create a covenant that is going to bless all the nations of the earth.

The way I remember it in my mind because I like alliteration is the three L's. God promised Abraham land, lineage, and the Lord, the Messiah who would come and bless the nations through him. And every one of those promises from God, Abraham has kind of brought into jeopardy because of his own sinful actions. He put the land in jeopardy because of his foolish behavior; he put his child into jeopardy, his future child into jeopardy because of his own foolish behavior, and of course, as covenant mediator, he put God's ultimate plan of redemption—blessing the nations—into jeopardy because of his own sin, but time after time after time God delivers him from that life of jeopardy that he put himself in and sets him up to start over.

And that's basically where Abraham is today in Genesis chapter 20. God has kind of used Abraham as a mediator to pray for his nephew Lot, and Lot was delivered from the judgment on Sodom and Gomorrah in Genesis chapter 19. And so in Genesis chapter 20, we see the camera zoom back in on Abraham and give us one more example of a failure in his life before God honors his promise and gives him a child. And so in Genesis chapter 20 verse 1 it says, from there, he's up the oaks of Mamre right now, probably somewhere up in here.

He traveled to the region of the Negev. The Negev's down here in the desert, so he's traveling from up here down here, and it says that he settled between Kadesh and Shur. Well when he was staying in Gerar. Kadesh is here, sure the desert is way down over here. So he's traveling down, he stops about right here, and it's the village of a Philistine king. And it says in chapter 2, Abraham said about his wife Sarah, that she is my sister. And so king Abimelech of Gerar had Sarah brought to him.

Now if you've been with us for a while, this feels like déjà vu. I don't know why Abraham was moving, you know, what maybe it was the smoke from Sodom and Gomorrah. It was kind of making it hard to breathe, or maybe he just liked to move a lot. He did like to move a lot. So I don't know why he's moving, but he's leaving the oaks of Mamre where he'd seen great things happen through the Lord. And he's moving down to and he lands in this Philistine city. Philistines were not followers of God, they were kind of a wicked culture, and because of his fear, just like in Genesis chapter thirteen with Pharaoh, because of his being afraid of losing his own life He basically puts his wife into jeopardy and says that she's my sister.

And so what does what does the king do? Well he takes Sarah for himself. He kind of adopts her as a bride. Back in that time, that kind of thing was a pretty common practice. It was not a good thing. I don't think it was something God condoned. But Abraham knew that was probably what was going to happen. I'm going to go to this godless city, they're going to see my beautiful wife, they're going to kill me and take her because that's just what people did. So instead of them doing that, Sarah, how about we come up with a plan where you say you're my sister.

That way, you know, you'll still get you given to the king, you'll still become his wife, but at least I won't die and I can get a lot of stuff. And all the women said, yeah, amen, you know, nobody. Of course not. That's a terrible plan. But that's what happened and Sarah goes along with it and Abraham's fear sets up a situation or circumstance where incredible incredible incredibly bad things happen. Now, last time we looked at this was Genesis chapter 13, and one of the things we saw there was the anatomy of spiritual compromise in your life.

And I think this is so helpful to go back and revisit. Because this has been true of every spiritual compromise in my life that I can think of. There has always been, number one, a compelling reason why I felt like I had to do this. Even though I knew God would disapprove, even though I had to like talk myself into it and justify it and minimize this and maximize that, there's always a compelling reason. There's always a reason that you think even though I know it's wrong, I've got to do this thing.

There's always a compelling reason and there's always a convenient opportunity. That's the second thing. For Jonah, it was the ship, you know, going down to Tarshish. Just happened to be going the exact opposite direction of the Lord. A compelling reason and a convenient opportunity are the two common denominators of spiritual compromise in your life. But when you engage in the compromise, know this, there's always collateral damage. You can choose your sin, but you can't choose its consequence. And you may think it's only going to harm you or it's only going to harm the partner that you're with in that sin, whatever it may be.

But the truth is sin has external effects that we don't get to control and many times we don't get to foresee or anticipate and it does damage on the ones that we love and that's what you see here in the life of Abraham. He had a compelling reason, he was afraid for his life. He had a convenient opportunity. It just so happened they were, brothers and sisters in a kind of weird way. And so he justifies it, minimizes the sin. And there's there's collateral damage both on the king and his kingdom and Sarah and Abraham.

So you harvest what you plant regardless of your motivations. Same thing kind of is addressed in verses three to five. The king takes Sarah into his household, he makes her one of his wives, and God comes to king Abimelech in verse three in a dream by night, and he says to him, you're about to die because of the woman you've taken, because she's a married woman. And how would you like to be king Abimelech in that dream? King Abimelech, verse 4, in God's kindness, had not approached her, meaning he had not had sex with her.

So he said, Lord, would you destroy a nation even though it's innocent? Sounds like Abraham in Genesis 18. Didn't he, didn't Abraham himself say to me, she is my sister? And then you got Sarah in on it as well. And she herself, Sarah, didn't she say he's my brother? I did this with a clear conscience. And clean hands. Now if you were in Abimelech's shoes, I'm

sure you would say the exact same thing, because in a way he kind of is He was ignorant of the situation that was being created for him.

But it's I think a great reminder that just because you're ignorant of the behaviors that you're engaged in that are sinful and damaging. And even if you had good intentions for engaging in the behavior that is sinful and doing damage, though God takes that into consideration, it ultimately does not nullify the price of sin in your life. Sin has its consequences, regardless of your good intentions and regardless of your level of knowledge about the sinfulness of that sin. Now you can talk about there's in the book of Romans chapter two God not holding guilt to those who don't have knowledge.

I don't know that that's exactly the same set of apples as you have here in Genesis chapter 20. King Abimelech did something he should not have done. He shouldn't have taken her wife and taken his wife in the first place. But he's claiming his so-called ignorance and God isn't He isn't having it. He said even though that's true, and even though I know that's true, you're still going to die as a result. And so he pleads for mercy and God gives greater grace. He's going to give the king of chance to make it right.

Look at Genesis chapter twenty, starting in verse six. God says to him in the dream, I know that you did this with a clear conscience, and I've also kept you from sinning against me. Therefore I have not let you touch her. In other words, I'm the reason you have not been able to consummate this marriage. I'm the reason that you're sick. I'm the reason you have this disease which is keeping you from being sexually active. I know all the things that you're telling me, but you still need to do the right thing return the man's wife, verse 7, because he is a prophet, and he will pray for you, and you will live.

But if you do not return her, know that you will certainly die. You and all who are yours. Now if you just zoom out you can see the grace of God all over those four verses. Start with Abraham. Abraham engages in this sin. He had God had no reason to preserve Sarah. Because of Abraham's actions, the natural consequences could have certainly happened. Sarah would have lost the baby. God's purpose in Abraham's life would have been thwarted, and Abraham would have died a rich but ultimately shameful, sad old man. But God in his grace protects Abraham and protects Sarah.

Even though if you put this in context, Abraham should have known better. If you go back to Genesis chapter 15, he knows that God was going to give him a child. And at this point, he knows that that child is going to come through Sarah. In Genesis chapter 15, when God says that Abraham's going to have a child, He says, I can't have a child, my wife's barren. How about my slave Eliezer? And God says to him, no, that's not that's not going to work. Someone from your own loins is going to be your heir.

This is Genesis chapter 15 verses three and four. I think I've got it up on the screen. Abraham says, I don't have a child. Why don't you let this guy in my house be my heir? And the Lord says, no, this one's not going to be your heir. Someone from your own body is going to be your child. And so and so Abraham takes the Lord at his word, and because he didn't like God's timing in Genesis chapter 16, what does he do? Well he uses his own body, but he doesn't sleep with his wife, Sarah.

He says Sarah, or actually it was Sarah's idea to use her servant Hagar. To make a baby with Abraham because God's timing wasn't on their timetable. And so he engages in sexual relations with Hagar and has a baby. And that baby's name is Ishmael. But then God comes to Abraham again in Genesis chapter 17 and says, no, that's not the child of promise. It's going to come from your own body, but it's not going to come through Hagar. It's going to come through Sarah. Sarah will bear you a son, and you will name him Isaac.

And so the Lord disciplines Abraham. Abraham ends up believing the Lord. He names his son Isaac. He's waiting on the Lord In Genesis chapter 17, there's this beautiful covenant renewal ceremony. The Lord basically says, even though you're faithless, I'm faithful. Even though you're not able to fulfill your end of the covenant agreement, I'm going to be faithful to always fulfill my end. And then in Genesis chapter 18, the Lord comes to Abraham again. And he says to Abraham in Genesis chapter 18, not only is Sarah going to have a child, she's going to have a child about a year from now.

Do you remember this? God comes over to visit Abraham and he says, just give me one more year. This time, next year, I'm going to come back. And she's going to bear a child. Even though Abraham has all that knowledge, he knows there's only about 12 months left to go. On the very brink of his breakthrough, he blows it. On the very brink of the breakthrough, he gives away his wife, who's going to have this child of promise. God's grace is all over the place in his life, and God's grace for many of us is all over our lives.

Because it's often at the very brink of spiritual breakthrough that we blow it. And that's what makes our sin so devastating, isn't it? If I've just gone a couple more days, a couple more weeks, if I could have just held out one more year. If I just would have done the kept doing the work necessary, then the breakthrough was on the horizon, but I blew it. And Abraham blows it. But even though Abraham blows it, God's grace is greater You also see grace in king Abimelech's life because he afflicts Abimelech with this disease.

So he can't engage sexually to consummate this marriage. With Sarah, who's Abraham's wife, not his not only his sister. You also see these attributes of God which I've been meditating on this week. God says I know he's omniscient I know you're innocent. I know the backstory. He's he's all powerful. I'm the reason I it's my fault that you're not able to engage in this behavior and I've protected you. In other words, I'm all good. I've protected

you from going into her and doing things that cannot be Reverse. You see the grace of God in Abimelech's life in warning him.

Not only does he warn him, he gives him an opportunity to repent, and ultimately the king responds to that opportunity with repentance. So in verse nine Early in the morning Abimelech got up, he called his servants together, and personally told them all of these things, and the men were terrified. So verse 9 says, then Abimelech. Called Abraham in and said to him, what have you done to us? How did I sin against you that you have brought such enormous guilt on me? And on all my kingdom. You've done things to me that should never be done.

And then Abimelech also asked Abraham, What made you do this? I love that question. What made you do this, Abraham? And Abraham's response is really instructive. You're about to hear the response of somebody who allowed fear in his life. To justify him to do horrendous actions. And so Abraham's about to defend himself and he says, I thought there's absolutely no fear of God in this place. They're going to kill me because of my wife. Number one, reason number one, because I because you're evil. Reason number two, besides, she really is my sister.

Look at this. The daughter of my father, though not the daughter of my mother, she became my wife. In other words, we have the same dad but different moms. So it's a lie, but it's not a full lie. Number three God's at fault. When God had me wonder from my father's house, I said to her, Show your loyalty to me wherever we go and say about me, He's my brother. So you got four things. Number one He blames the king and his people for being too evil. Number two, he blames I guess Sarah because she really was his sister.

Number three, he blames God because God's the one who has me wandering all around all over the place saying, follow me and I'm going to bless you. And then he minimizes his sin by saying, and by the way, don't take offense, it's not just you. We do this everywhere we go, we but we deceive every king in this way, so don't take it personally. This is what fear causes even godly people to do. They become irrational and they become pointing fingers and they start the blame game. Anybody's responsible except for me.

And that's how fear works. Fear, I came across this definition everywhere, or I came across this definition this week, that fear is a vision of the future. Without faith. Fear is vision of the future without faith. Faith and fear are opposites. Faith and fear can't exist in the same heart simultaneously. One dispels the other always. Faith is the conviction that God is in my future, that God is for me, not against me. Fear is the vision of the future that God does not exist and he is not for me, and therefore I got to control all of these things myself.

Fear is a vision of the future without any faith. And when you begin to live as if there is no God in your future, there is no power of God in your future, there is no goodness of God

or miracles of God in your future You will begin to live differently. Fear is not just an emotion, in other words, fear is a powerful spirit that begins to orient you towards life in a totally different way. The Bible says in second Timothy, God hasn't given us a spirit of fear, but of power and love and a sound mind.

You can't follow the Lord and live a life of faith and be crippled by fear at the same time because fear fundamentally orients you in a way that is hostile to God and his plans for your life. And that's what you see with Abraham. The other things you see about fear with Abraham is all of these marks. Fearful people become very selfish. Abraham was all about Abraham, right? He was no longer about Sarah. He was no longer about the plan of God for their life. It was all about him. If you do this, then I won't die.

If you do this, then I will become wealthy. Fearful people are not just selfish, fearful people also become very demanding. Specifically, they become very demanding about information. Because fearful people want to know what's going to happen in the future because the future doesn't have God in it, I got to have all the answers. And so they become almost nagging and like gossip friendly and probing and probing and probing and getting as much information as they can possibly get and sometimes if they can't get the information they'll create the information themselves.

They'll kind of imagine a world in which and that just amplifies the fear. And then they finally become very controlling. Fearful people become very controlling. Why? Because if God's not in my future, who's got to control the future. I do. So I'm going to control the people in my life. I'm going to control my I'm going to control my kids. I'm going to control my spouse. I'm going to control the things going on at work. I'm going to get a tight hold on my money. A fear is a vision of the future without faith it's a fear of the future divorced from faith in God, and it causes you to become extremely selfish, extremely demanding, and extremely controlling.

And you see all of these three things in Abraham's life. And the longer you live in that way, the worse your life gets, which is the last thing I'll say about fear. What fear is trying to avoid may be scary and it may be legitimate fear. But usually the life you create by living in fear is far more damaging than the damage of the thing that you're afraid of. Okay, so you're afraid of this thing, it's going to do damage to my life, but because you begin to live your life based on fear the damage you're creating in your life because of that spirit of fear is way more damaging than that thing might have been had it actually encountered you or affected you in the way that you are afraid that it might.

And that's what you see with Abraham. Had God not intervened, had God not been gracious and kind, he would have lost his wife. He would have been wealthy, but he would have been extremely sad. He would have missed out on God's plan to use him as a covenant mediator to bless all the nations. He would have lost, in other words, he would have lost everything.

Everything that he'd been building for, all of this, all these encounters with God from Genesis twelve all the way to Genesis chapter twenty, all of that would have been in moot and null and void in his life because of the spirit of fear.

What your avoiding cannot do as much damage as the life you're creating by living in fear. And so Abraham now has an opportunity. Will he take the opportunity to confess or will he persist in the lie? And the other person that has the opportunity is the king. He has an opportunity to do the right thing. Which is the last thing I'll say before we move on from this point. Your fear doesn't change the facts, right? Fear doesn't change the facts. The facts of the situation, you actually see them listed there in verse 7.

This again is just the grace of God on Abraham and on king Abimelech. He says in verse 7. If you'll return the man's wife, know this. He's a prophet. He will pray for you, and you will live. If you do not return her, you will surely die, you and all who are yours. I think that's interesting. Even though Abraham had committed this grievous sin, it did not change the reality of God's grace in his life. It did not undo God's calling on his life. God was saying, you're still my prophet, Abraham.

You're still my mediator I still have plans for you, and if you will do what you're supposed to do, I will work through you. I will heal Abimelech and I will heal his people if you'll just believe. My grace is greater than your sin. And I think that's an encouragement for us who find ourselves on the brink of breakthrough and we blew it. We blew it. It was at the very brink. It could have gotten so much better, but I blew it. This is the Lord saying that does not nullify my grace in your life.

Just like your ignorance doesn't nullify the price of sin in your life, neither does your actions nullify the grace of God in your life. Because you're not saved by your works, you're saved by God's grace. That's how salvation works. We're saved by grace, not of work, so that nobody can boast. God is not looking for you to clean yourself up. He's looking for you to humble yourself and come to him so he can clean you up. All that you got to recognize is I'm a sinful, I'm a wicked sinner, and God is a sovereign savior, and I am going to trust Him to do for me what I cannot do for myself.

So Abraham has that opportunity. Abimelech has that opportunity and he's going to respond. If you're taking notes, fear loses its power in the grip of God's grace. And when you begin to remember the grace of God and respond to the grace of God in your life, that gracious invitation, then he will do for you what you know you can do for yourself. You don't have to clean yourself up, you just have to become needy. And humble and respond to him. And so this is what the Lord does in verses fourteen through sixteen.

It's a gracious provision of God. At the end of the story, Abimelech took flocks and herds and A male and female goats, or I'm sorry, flocks and herds and male and female slaves gave

them to Abraham and returned his wife Sarah to him. And Abimelech said, look, my land is before you. There's the covenant promise. I'm going to give you this land. So God's grace covers Abraham's sin and says, look, my land is before you. Settle wherever you want. And then he said to Sarah, look, I'm giving your brother 1,000 pieces of silver.

It is a verification of your honor to all who are with you. You are fully vindicated. Grace upon grace upon grace. Abraham not only receives his wife that he didn't deserve, but he receives money and blessing and an inheritance of a land. Which he did not deserve. He not only did he not get what he did deserve, he receives a grace upon grace in getting what he did not deserve. And so Abraham responds in faith. He prays to God, and God heals Abimelech, his wife, and his female slaves so that they could not. He prays for his wife and his female slaves so that they could bear children.

For the Lord had completely closed all the wombs in Abimelech's household on account of Sarah, Abraham's wife. And so God brings healing to Abraham. He brings healing to Abimelech because both men respond in faith to the healing grace of God. And so what an irony, right? Abraham comes into Abimelech's house and says, this guy is wicked. He is a Philistine. He is going to kill me and take my wife. So, because God probably can't take care of me because I have a vision of the future that's divorced from God's, from faith in God, I'll do what I need to do.

When the reality is, Abimelech was not as evil of a king as Abraham thought he was. In fact, Abimelech comes off looking pretty good in this situation. He comes off looking much more godly. Than does Abraham. And I wonder if that irony, that stinging bitter irony, was not what the Lord used in Abraham's life to really transform him. Because this is the last time that Abraham engages in this kind of behavior. In fact, it's after this in Genesis chapter 21 that the Lord answers Abraham's prayer and gives him a child through Sarah named Isaac, which means laughter, because she laughed when she heard the news.

I think this humbling in Abraham's life was what the Lord used to kind of take him over the brink so that he could finally give breakthrough in Abraham's life. So here's the principle. Not only. Can you blow it on the brink of breakthrough? Often it's at the brink of breakthrough that God brings your greatest and final test. And Satan brings his greatest and final temptation in your life. I find that those two things always intersect at the brink of breakthrough in your life. God will be at those moments where it is most intense and the stakes are the highest.

It is at that time that He will bring a test in your life that will refine you. Strengthen you, transform you, and position you to walk in the victory and the blessing that He ultimately wants you to have in your life. But it's at that same brink. That Satan knowing God's plans or knowing that trajectory of God's plans, he doesn't know what the Lord knows, but he knows, he can see what's on the table, that he will come and attack you at your weakest point. With

the strongest temptations, with the thing that you're most prone to compromise upon, and it is at the brink that you will have to do serious spiritual warfare.

And if you will allow the humbling of that moment, because it is in those moments that we become our weakest, when the stakes are on the table and the temptation is the strongest it is at those moments that we're most prone to compromise. But if instead of letting that compromise lead you to a place of shame and regret and rejecting the grace of God, instead you'll humble yourself and receive the grace of God, He can heal you. And he can take even your blowing it at the brink of breakthrough and restore you and give you what your sin has caused you to lose.

And not only will he not give you what you do deserve, in this case he gave Abraham much more than he could have ever imagined. And so how do you how do you break through three things and then we're done? Look back on the power and the promise of God. If Abraham would have looked back, and especially in this text, he would have been reminded that God is all powerful. God is all knowing and God is always good. In fact, those are the three things that fear forgets, right? Fear forgets that God knows everything, so that's why it's always trying to get all the knowledge.

Fear forgets that God is stronger and all-powerful with anything, so it's always trying to control the situation because fear forgets that God is all-powerful and fear is all good. Our fear forgets that God is all good. Excuse me. And so it's trying to control things itself. Had Abraham just looked back and remembered, well God delivered me from Egypt And God delivered Lot and Sodom and Gomorrah. And God even when I was stubborn and obtuse and couldn't get it through my thick skull, he came again and again and again and showed me grace.

Surely if I could trust him with all of those other situations in my life, surely I could have trusted him with this legitimate fear. So if you'll look back and remember and reflect on the truth of God and the power of God and the attributes of God, it can kill fear in your life. The second thing you need to look up and pray. This is a New Testament passage, one of my favorites. Don't be anxious about anything, but in everything through prayer and petition. Let your request be made known to God.

Why? Because then the peace of God, which surpasses human understanding, will guard your heart and your mind in Christ Jesus because your heart's prone to wonder. Your heart's prone to be crippled by fear. You need a shield around that heart. What's that shield? It's remembering God cares for you. It's remembering that God is good. It's looking back and remembering, but it's also looking up and praying, casting your cares on the Lord. With thanksgiving saying God you're so good you're so great will you lead me in this will you protect me in this will you will you do for me what I cannot do since you know what I don't

know will you create the situation so that I can continue to walk in obedience to your commands on my life.

And then finally, look forward with faith. And this is the this is the most challenging part. Instead of faith is vision of the future without God. Our fear is vision of the future without God. Faith is vision of the future with God. So just imagine a world in which God is for you, not against you imagine a world in which he actually does answer your prayers. Imagine a world in which he does for you what you cannot do. He does the impossible in your life, restores thing you thought couldn't be restored, heals people you thought couldn't be healed, takes diseases or the doctor said it's over and turns those diseases around, just look with eyes of faith.

I'm not saying God's has to do those things or that he 100% will do those things, but it's much more likely that he will than he won't if you don't just believe. Part of seeing God's breakthrough in your life is looking forward with eyes of faith and acting as if those things are true. Believing as though you've already received it, as the scripture says in the book of James. So look back and remember, look up and pray, look forward with eyes of faith. So as we bring our time to a close, I want to lead us to do just that in our time of response.

If you find yourself here this morning and you're more like Abimelech You've blown it. Even though you had good intentions and maybe didn't see all the pieces, God is saying to you, if you persist in your sin, you will surely die. I'm giving you an opportunity to respond to my gracious invitation this morning. And maybe you've been putting him off and putting him off and putting him off. And today is a day in which you respond to the Lord. And if you're here this morning and you're not a Christian, that's how you become saved.

You repent of sin and you put your faith in Jesus. For salvation. Most of us might be more like Abraham in that we find ourselves having blown it on the brink of a breakthrough. And we're tempted to kind of shut down and give up and quit where the Lord is saying, no, you're so close. Don't give up. Don't quit. Just believe. Look back and remember. Look up and pray. Don't give up on me. Start doing your quiet times again. Start reading the scripture again. Start coming to church again. Start worshiping again.

Get back in the game. And keep moving forward with faith of what I can do. If you'd like someone to pray with you, I'll be happy to pray with you. You may want to pray for someone this morning and the altar is open. If you want to pray for someone, but let's respond to the Lord however he leads. Heavenly Father, we thank you for this time and your word, and we thank you for Abraham, the hero of the faith who is full of warts and brokenness. And all kind of problems.

We thank you that you use broken people. You use normal people. Which is just a reminder, it's not about us. It's always been about you. In your power, in your goodness, and your glory

and your grace. And so where we need rebuking and warning, would you rebuke and warn? Where we need comfort and grace, would you give comfort and grace? Where we need an invitation to have our souls restored because we've been walking in the valley, would you make that invitation clear? And would you give us courage to overcome our fear and receive the healing grace that you want to give?

We give this time to you. We pray these things in Jesus' name. Amen.