

David DiGloria

“Dealings to Dialogue”

Bowens Mill Convention 10-7-2022

I enjoyed the singing; I find myself singing a lot. I think there is better singing coming; it's on its way. I've appreciated the convention and the messages last night with Harvey and what Brother Andrew wanted to share. I think the most significant thing, perhaps, that we can keep talking about is that the life that we now live, is in fact, Christ. I really believe Christ has been maligned and misconceived as to what that was to look like.

The Bible says we have the mind of Christ. When you hear that, you think perhaps you know a lot of stuff. I appreciated Brother Eugenio's emphasis yesterday, because we've heard stuff and then we think we know a lot of stuff; and yes, in fact, we are a lot of stuff. I think all of us have found out that knowing a lot of stuff doesn't mean anything necessarily. It might mean we are in big trouble because we think we know, and we realize that what God is really interested in is what Brother Eugenio emphasized, and that is the experience of the life. Because the life that we are living now is Christ, and that is very practical and specific and has a location; it has a geography attached to it, and I know it works in all places, but you and I have a particular place where it works.

When the Bible says that we have the mind of Christ, that doesn't mean that we know stuff. The mind of Christ really is described in Philippians, Chapter 2. It says, 'Let this mind be in you, which also was in Christ Jesus.' What does it say there? He found Himself in fashion as a man, and because He did, He humbled Himself. He took upon Himself the form of a servant and He became obedient, even unto death. That, in fact, describes the mind of Christ. The mind of Christ isn't that we know a lot of stuff. It means that you and I are in a condition; if you are in Christ today, then the condition you are in, is one of humility and humbling yourself before God. That is an indication of Christ.

I think we've talked a lot about going forward and maturing and growing up, like it says in Ephesians, Chapter 4, until we come to the fullness of Christ. I think the great indication of maturity—and Jesus had this revelation, because when Mary poured out that alabaster of precious, precious ointment, a lot of people had some analysis about it, right? Some people said it was very expensive; it could

have been used for better purposes. Anybody else been very rational over the years? I'm pretty rational. Do you know how much that costs? Could you have used a quarter of it? (You're looking at me like you've never had those thoughts. I think you've had those thoughts.) My job at home is, "How much does it cost?" I ask those questions, but sometimes we miss the whole point. But Jesus didn't miss the whole point because He was living in a new creation. The new creation life that He was living in, was that the purpose of anointing and power was for His burial. I needed about 25 more amens on that because of anything that's been abused, anointing has been, because we stand in a praise service and there's an anointing, so then we think that means what? It actually means nothing until you get into the life and you have the power and the capacity, because of Christ, to offer yourself again and lay your life down. That's the purpose of the anointing and the power directed toward us. That's what it is to live in Christ.

I think a great indication of maturity is in John 21, when Jesus was talking to Peter, and how many of you know that Jesus endured a lot of immaturity? He was surrounded by it. He's explaining to Peter—you have to love that whole passage. He meets them where they were living; they went out fishing. "Ok, there's one thing I can do; there's one thing left that I can do. I've been a failure on the Jesus front as a disciple, but I can go fishing."

There are some of you who would say that, but I wouldn't say that I can go fishing. The only time I have ever caught fish is when I'm fishing with Brother John Basalyga because he has an anointing for fishing—no actually, he doesn't; he has an anointing for catching. I go out fishing and nothing happens. I took out a couple little boys a few weeks ago that I was with for the morning, and we went fishing. There was one kid that was a committed fisherman; the other one wasn't. I brought them cookies for a mid-morning snack. This kid was so committed that he said, "David, I'm not eating a snack until I catch a fish." We never caught any fish. He was so desperate, he said, "David, if you catch a fish, can I have it?" I said, "Sure Elliot, you can have it." Anyway, he was committed.

But these guys said, "This is one thing that we can do." And what happened? They went fishing and they caught nothing. Nothing. What did Jesus say? "Excuse Me, children, do you have any meat? Do you have any substance? Do you have anything to offer Me?" What did they say? "No." And then He even let them catch fish.

But later on in the chapter, there's a really good description of what maturity is. And He said, "Peter, when you are young, you girded yourself and you went where you would; but when you are old, you will stretch out your hands and another will gird you and carry you where you would not." Do you know an indication of growth isn't some spiritual chest-beating, or accumulation of revelation. Growth is indicated by dependence, that you stretch out your hands and say, "I have no capacity to go where I'm called to go. I have a revelation and a vision of where God wants to take me, but I have no capacity to get there, except I stretch out my hands, another girds me," and it doesn't just take me, it says, "carries me where I would not." That's an indication of maturity. That's an indication of growth, and that's a continual thing that's being worked in our hearts, I believe.

There's a description of the kind of offering that God is looking for out of all of us; it's in Psalm 51:17. There's a group that God hangs out with; in Psalm 51 it alludes to this. It describes the kind of offering that He's looking for.

Starting in Psalm 51:16, 'For you don't desire sacrifice, else I would give it. You don't delight in burnt offering.'

A lot of us have made a lot of sacrifices over the years and sometimes we like to talk about those things. Sometimes you like to communicate them to your children. They didn't live in the community in the early days; they weren't born. We used to have some spiritual rules about the vehicles. We didn't drive the vehicles after 40 degrees below 0, which that temperature seemed to be more frequent in those days, but everybody was mandated to get to breakfast. Even though if they lived a mile away from the tabernacle, they needed to get to breakfast, but don't turn on the vehicle. Turn yourself on and walk to breakfast. That's kind of a funny thing, isn't it? Yes. But we made those kinds of sacrifices and we didn't notice that they were maybe a little bit silly, at times, and out of balance and I think God has helped us with some of those things. Wait around; things get better.

People say, "I'm outta here!" The first time some of them got thirsty in the Old Testament they said, "We need to get back to Egypt." There's always someone that really encourages the crowd like that, right? "Do you know what's going on

here?" Oh! You're a prophet. Let me just insert this for free: it's not a gift of the Spirit to see problems in the fellowship. I know some of us think that's one of our best gifts, and let me tell you something else: if your fellowship has problems, all the fellowships have problems. I haven't ever been any place where there weren't problems; I just haven't. I know we tend to look at other places and we say those problems are a little bit worse, because then we feel a little better. "Well, we have problems, but not that bad."

Psalm 51:16-17, 'He desires not sacrifice, else I would give it, or delights not in burnt offering. The sacrifices (the offerings) of God are a broken spirit: a broken and a contrite heart, Lord, You will not despise.'

Do you know that's where we are going? Oh, come on. Give me an Amen; that's where we're going. Those are the things that God does not put off—a broken and a contrite heart. Ok, I'm going to read another scripture because you aren't getting it fast enough.

In Isaiah 57:15, there's a group that God says he hangs out with. 'For thus says the high and lofty one that inhabits eternity, whose name is Holy.' (Do you notice the description, 'the high and lofty One, the One who inhabits eternity, whose name is Holy,' there's kind of an introduction here.) 'I dwell in the high and holy place,' (And now He describes who He hangs out with) 'with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.'

I just read these scriptures and I want to read another one in Proverbs 21, because this is a description of Christ. This is who Christ is: of a humble and contrite heart. It's not quantity of spiritual experience. It's not quantity of services. If it was services, I'd be standing before you and you wouldn't be able to look at me, and not just because the light is shining off my bald head. I mean, really, you wouldn't be able to look at me because of the glory of God resting upon me on the basis of the quantity of services. I have been going to church since I was four. I'll sign your Bible later if you want me to. Can you even imagine since four? That's 58 years of church! Maybe there are some in here who have been going longer than 58 years.

I was in Canton and I was reiterating about the number of services we had. (Bill, I don't want you to get upset about this because we used to have a lot of services. I'm not blaming you; it was all of us. We said, "Hey! Hey! Let's have some more services! Hey! That's the things to do!" It wasn't your fault. I mean, it was your fault as much as it was the rest of ours. I want you to be a part of it, but not all of it. Sometimes we get lifted in pride in being the fall guy, too, you know?) But we had a lot of services. We had intercession on Monday and Tuesday nights. Wednesday night we had a regular service. Thursday, we had intercession and Friday, we had intercession. We had a lot of needs. Saturday morning, we had a 7 a.m. service; that was a sunrise service. Then Saturday night, we had a 6 p.m. service. This was all in Clairmont. We had another fellowship about 40 minutes away and then we would start Sunday. Sunday in Clairmont, we had a 7:30 a.m. service, then we would drive down 40 minutes down to the other fellowship and have a 10:30 a.m. service. Then we had a long break until 5 p.m. and we had another service in that other location. Then after the 5 p.m. ended, we drove back up 40 minutes to Clairmont and we had another 7:30 p.m. service. And those of us who lived down at that other location, we would drive back home. So... We are the winners! "Hey, Gabriel! Bring that church forward! Do you know how many services these folks have had?"

You know what's sad. Sometimes you can go on and on with a lot of activity and you miss the point? Isn't that funny? You miss the point. The point of the life that you now live is Christ, and Christ is humble and contrite and He is empowered to lay his life down.

In Proverbs 21, this is what this looks like, I believe. It's very simple; the image here is very good, as far as I can see.

Proverbs 21:1, 'The king's heart is in the hand of the Lord, as the rivers of water: he turns it whithersoever he will.'

That's maturity. That your heart is in someone else's hand and it's being moved wherever God wants it to move. That's where we're going. Can I hear an Amen? That's where we're going. That's where we found out we are going to. I know we've had a lot of ideas, but God has shown us that's where He's taking us.

That's what we see with Jesus. We missed the picture in the gospels of his three and a half years of public ministry. It wasn't showing us a hero and a champion that had all of this power to do; it was showing what it was to be in the new creation; a man that was under the hand of His Father; a man that had His heart in the hand of His Father, that His Father turned it wherever His Father wanted it to go.

That's the picture of the fullness of Christ that's talked about in Ephesians, Chapter 4, that I can be turned. Not that I can talk about turning. Not that I can talk about all the stuff we can talk about, and it's OK. But I read in the Bible, one plants, one waters, but it's God who causes the increase in our hearts. It's God that brings us into the experience of the life, what it is to live in the life.

We plant stuff at home. We put potatoes in the ground and we cover them over with dirt, and then we water. No one stands up at home and beats their chest and says, "Well, I planted and I watered; I'll tell you that. Look at me." At best this morning, I'm doing a little watering, maybe.

Can I just tell you, we planted 500 pounds of potatoes this year in Alaska and we got 13,500 pounds. Those are real numbers; I'm into numbers. Five hundred pounds to 13,500 pounds and I'm not boasting about the farmers that live at our place. I'm just telling you that God knows how to do increase. It's amazing, all these potatoes; we are giving them away. How are you going to eat 13,500 pounds of potatoes, right? That's about 100 pounds, per person in our community a year. One hundred pounds? That's about 2 pounds of potatoes a week. Give me some more of those potatoes. Come on! I like potatoes but... My point is that God is the one who causes the increase. I know we do some planting and we do some watering, but it's God who knows about the increase.

You look at pictures in the Bible; you look at Job's life. We've all read through Job and he started out as probably one of the best people on the earth; the most upright, perfect, he hated evil. He had a pretty good report. In our estimation, that's the guy you leave alone because he's doing a decent, good job. How many of you know that because you have the mind of Christ, it doesn't mean you have the thoughts of God necessarily, right? Because the thoughts of God were: He looked at the best specimen that He could find on the earth, and He realized He had to do something. I don't want us to think that suffering and affliction and

difficulty brings you into humility. It doesn't. I've met a lot of people who have gone through affliction and they've come out not in humility.

You know, the three Hebrew boys, the great testimony is that they came out of that fire and they didn't smell of smoke. I think the smell of smoke is bitterness and resentment and those kinds of things that can spring up in the heart of man. It's not quantity of affliction and suffering; the whole world is full of suffering.

Do you know what it did though? It got Job's attention and I think this is one of the most dangerous things that happens with any of us. The affliction and suffering get our attention and wakes us up to something, what's going on and those kinds of thoughts. I think the great danger, in the age that we live in, is that we just want to adjust to life. I think Andrew said this last night and Brother Bill talking about the world is falling apart. That seems to be very evident; it's just crazy upon crazy upon crazy. Someone said that Brother Sam use to preach about what was coming and you wouldn't be able to discern between a man and woman walking down the street, but really, you look back now and listen to what he had said, he understated.

When we heard that, I was much younger and thought, "Well, I don't know; boy, that's out there!" Well, he was understating compared to what actually we see now on the earth that is commonplace. And it's given the approval of men, that is what is so unbelievable. The danger is then, that though this is all happening around, that men adjust and they sit in front of the TV, and whatever they do, and wait for Sunday and watch all the games, right? Because football is important. I don't mind a football game; I've always said, "Don't underestimate shallow and meaningless, right?" But it is. Have you seen the people in the stands? I don't remember what team it was but I saw a guy with no shirt and he should have had a shirt. I went to the beach with my family this summer and I said a prayer when I got there. I said, "Lord, thank you for clothes. Could you give a revelation to some of these folks here?" But anyway, this guy shouldn't have been shirtless and his whole body was painted in these colors that fitted the team that he was rooting for. It was as if a genuine conflict was going on in his own life and he was in the stands. He wasn't in good shape. He couldn't have been out there on the field even. Even on the field, it's just a sport; it's just a game.

The things that come up in our lives is to get us out of the place we're in, or at least say, "Something's wrong!" What it did with Job is, it didn't bring him into humility, it brought him into a dialogue. You and I need a dialogue. We need communion. "God, what's going on?" Job probably didn't read Job 1, but he was doing the best he could, right? He probably didn't say, "Lord, I'm the most upright man, but what's going on?" That's why affliction comes. Affliction doesn't bring humility. Affliction wakes us up to say, "I've got to find this source of life that I don't seem to have." Because the source of life works in all situations. It works in all environments; it works in gain and it works in loss.

So, this big dialogue starts and we don't even know long it was. You get a little less critical of the three friends that came when you find out they were silent for seven days. Have you ever met anybody that does that? They were silent for seven days before they started espousing their wisdom and all that. You get all the way to Chapter 42 and you find humility in Job's heart; he has humbled himself, but how did that occur?

Can I just tell you how it occurs? It occurs through communion with the Lord, the impacting of the Spirit of God talking to you. The dialogue with you saying, "Lord, what's going on?" You say all the things that are in your heart, and Job did. He let all of those things out, and it's not pretty. And it's not pretty for you and me.

You know, the whole world responds to difficulty. The statistics show that after 9/11, the churches got full for a period of time. That's not what we're talking about. We're not talking about a response to affliction so we start to pray. We're talking about an encounter with the Lord and what He really wants to do in us.

In 2 Corinthians 3:17-18, 'Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face...'

That's what you see with Job. You see open face with Job. I think Brother Eugenio mentioned the Christmas Tree. This isn't decorative Christianity. Open face—"This is where I am, Lord." Do you see where I am? I know why I live where I live. Some of us needed a little extra help to find out that you didn't love. I've done a lot of sacrifices and tries. Has anybody else tried to love? Or you give somebody a gift, "Here."



I'm sure I've told you the story about this one particular person that I had a difficult time with, so I got this person a new Bible because I was going to fix this right away. It's hard to live with yourself. I mean, if you don't know much else, you know you need to love God and love one another. That would probably be enough. It'd cut down on services. But you try, and I gave the Bible. At that time in my life, I would clean the tabernacle every Saturday; that was my assigned job and I had some boys with me and we would clean. I would find that gifted Bible, which was very precious to me, thrown all over the place in the tabernacle and I believe to this day, there was an angel messing my life up. "Excuse me, I appreciate your sacrifice, Dave, but it doesn't mean that you love."

Do you know what you see with Job? Open face. "Lord, do You know what's going on and it happened with other people?" Well, wait a minute; it's not God if it happens with people. Have you read the scripture in Luke where Jesus said to His disciples, 'Let these sayings sink down into your ears: the Son of man shall be put into the hands of men.' Has anybody read that? A couple of you said, "Hmm...what translation is that?" Guess who is still working behind the scenes there? And there's a bunch of chapters of dialogue with Job; he was working things through with his friends—so called—that didn't have the answers. Jesus had a real support group, didn't he? Sound asleep. But it takes an open face and that's what you see with Job. And he gets to Chapter 42 and he humbles himself.

But I think, it's because of what 2 Corinthians 3:18 says, 'We all, with open face beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory.'

God came on the scene and Job got a picture of the glory of God. I looked up the word, "glory,"—it's one of those kinds of words where you try to wrap your arms around. So I looked it up, as we do, and Hebrews 1:3 says, 'Who being the brightness of His glory...' "Brightness" means a brilliant radiance. "Glory" means to make something very apparent; make it very clear what it is. And it means dignity, and honor, and splendor, and brightness, and magnificence, and excellence, and preeminence, and majesty and grandeur; all those words are there in Strong's Concordance. I "Stronged" it, as Andrew said. All those words are there. In his dialogue that God brought him into, where he saw his own heart, do you know what Job ran into? He ran into the glory of God. The Bible says we are changed from glory to glory even as by the Spirit of God.

Do you know what the necessity is? That you and I run into the Spirit of God which is full of glory, and magnificence, and dignity, and honor, and brightness and we look at ourselves and we say, “Oh, God!” Look what’s coming out of me and look what comes out of you! Thank God for those things that come up in our lives that get us into at least the dialogue with the Lord, so that perhaps we can be touched with the glory of who HE is.

Yes, I know why I live where I do. Because this open face thing is pretty uncomfortable, because you see you, in light of Him—in light of who He is. It says that’s how we are transformed. Because why? Because we say, “Oh, God! I’ve been talking about stuff. Stuff has been coming out and I don’t know what I was talking about. I had the mind of Christ, but I sure didn’t have Your thoughts in the way that I need them.”

It says that’s where our change comes. That’s where the transformation comes. That’s how you get to humbling yourself. It says the glory is going to be revealed IN us, when He comes to be glorified IN His saints. He shows Himself. He reveals Himself to His servants, it says in Amos.

Who knew what was going on, what God was doing at the wedding of Cana? The servants knew; the ones who were living their life now in Christ, as a servant. “Father, I thank You that You reveal these things unto babes. Not many mighty, not many noble.” That’s the group, and haven’t you found that you qualify for that group? I have.

And so, I want to look in John 8 at the picture, in my view, of the glory of God working, and how magnificent it is.

John 8:1-3, ‘Jesus went unto the mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down, and taught them. And the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst...’

This is like making a spectacle of someone. They set her right in the middle of everything.

John 8:4-9, 'And they said unto Him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what do you say?" This they said, tempting him, that they might have to accuse Him. But Jesus stooped down, and with His finger wrote on the ground, as though He heard them not. So, when they continued asking Him, He lifted up Himself, and said unto them, "He that is without sin among you, let him first cast a stone at her." And again, He stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.'

This is quite a picture here, in my view. They were setting a trap here for the Lord Jesus; they wanted to catch him. So, there was a dealing going on with Him in His life. You see they asked Him the question, "What are we going to do?" And it was all to entrap Him. And Jesus got low, and He writes on the ground. And if you want to have a little humor in the middle of your Bible study sometime, look up the commentaries on what they tell you He was writing. Bizarre. I don't know where they came up with this stuff.

This is what I think. I don't have a commentary though, so you don't have to agree. I think He's getting really low and saying, "Father! What do You want? What can I say to these guys?" He must have had some instincts like you and I would have, "These guys need some fire from heaven right now." He saw the wretchedness of the Pharisees and scribes. He saw the way they shamed this woman. He must have had some kind of something. He says, "What do you want?" He got low.

Do you know what that's a picture of? Christ. "I don't have the answers! But I know where to go!" It's a picture of His public ministry and what do you see? He knew where to go! And that's what we have; we don't have answers, but we know where to go, and you get low, "Father, I'm sorry. I thought by now I would have some answers." And probably if every single one of you filed up here, you would say, "I have less answers today than I use to have."

I remember back when I was 19. I had the audacity to sit down and counsel with a married couple that was having trouble after being married for 25 years. Are my cheeks red? Because I'm a little embarrassed. You know how you have memories

that still embarrass you 40 years later, or whatever? Because I had many, many, many more answers back then. "I'll tell you what you do." I'm glad nobody had a tape recorder. Hey, your kids do that though; do you know what I'm saying? They have a built-in tape recorder; they play it back to you. "Well, you said..." and they usually play it back to you when you have guests at the table, right? "Hey Dad! Remember the time you said...?" "I said that? Are you sure it was me?" Yeah, I don't do that anymore. I say, "Yeah, I said it all. I said worse things than that."

Jesus got low and He said, "What do You want me to do?" Because Jesus was demonstrating what it was to walk in Christ. In Verse 7, it says, 'They continued asking Him.' I don't know if it says it in the original language, but in the Bible, it says, 'He stooped down on the ground as though he hadn't heard them.' Has anybody tried to do that? Sometimes people come and ask me questions and I sort of act as though I was preoccupied in my mind; I heard exactly what they said and it's the exact thing that I want to avoid answering, but I act as though I hadn't heard it. You know, you get some persistent people; they press the issue.

So, in Verse 7, the scribes and Pharisees continued asking Him, and He lifted up Himself and He gives them these words, "He that is without sin among you, let him first cast a stone at her." And He got low again, because He didn't know what was going to happen. Wait a minute, it was Jesus...No! I don't believe He knew! He got low again. How many times do you have to get low and how low do you have to get? Somebody tell me because I want to know if I've done enough. You and I don't know how low you have to go. And how many times you have to go low.

And when they heard it, being convicted by their own conscience, went out one by one, from the eldest, to the last. And then the woman was left. And Jesus said, 'Where are your accusers?' She said, 'Nobody is left, Lord.' Jesus said to her, 'Neither do I condemn thee, go and sin no more.'

God wasn't passing over the adultery like it was nothing. But do you see the comprehensive package of the redemptive love and glory of God in this passage? Not only did He deliver Jesus out of the trap, the woman was delivered. In my opinion, the bad guys need to get it. And guess what? There's a redemptive heart in Father God that was working redemption in the hearts of the bad guys—in the scribes and Pharisees.

It wasn't just that Jesus had some line and now we're going to get something on our refrigerator, "He that is without sin among you, let him cast the stone at her." As if we can repeat that and have the same effect. No! The Spirit of God was freighting what was there. One of the greatest compliments that is ever said of Jesus, when He said—and one of the greatest insults, also, to the scribes and Pharisees—when He said, "You speak with authority whereas the scribes say a lot of stuff but there's nothing behind it." Well, there was something behind here, it was the Spirit of God going in.

Can you get a picture of the comprehensiveness of the glory of God to not only keep us, but to also deal with these guys that had such a hard heart that all they could do was minister death to this woman? And by His Spirit was able to crawl inside that heart and prick their conscience and they went out in repentance, one by one. Every single one of them. And not only so, He didn't condemn the woman caught in sin. He said, "I'm not condemning you, go and sin no more."

God is not happy about adultery. God knows how to do the whole package. Do you understand it was Jesus, it was the Pharisees, it was the scribes, it was the woman caught in adultery. Can you and I wake up to the glory of God that we are called to? The comprehensiveness of Father God in His redemptive love that transcends.

You look around at the world and not anybody in this room has an answer for this world. There's only one source of an answer for this world. It's transformation to a new creation and only God causes that increase. Only God. And it's to the humble and contrite.

You and I, I think maybe Andrew said it, he mentioned full redemption, total redemption. We have the earnest of our inheritance until the full redemption. When all these bad things happen on the earth, Luke 21, 'lift up your heads for your full redemption draws nigh.

Let me make one other point about this. The redemption wasn't just TO Jesus, though it was. The redemption came THROUGH Him. Do you understand that's what God is doing with us? He's bringing us INTO full redemption, but that full redemption must come THROUGH us. Somebody already mentioned it; you look

at the world and the condition and are disgusted by whatever measuring stick that you and I have of what we consider, "Oh, that's a wretched sin," and "This one's not as bad," or whatever we do in our minds and our imaginations. Don't look at any of that this way. Can you understand that God is interested in full redemption of His creation? And He brings forth a people that He is fully bringing into redemption, but not just for themselves; He actually wants that redemptive love, the comprehensive, redemptive glory and love of God to come through them, for all of creation. For all of creation.

I just want to read one verse and be finished. I appreciated the singing before the service, but as I said at the beginning, there is some great singing on its way.

Isaiah 44:23, 'Sing O ye heavens; for the Lord has done it: shout, ye lower parts of the earth: break forth into singing, you mountains, O forest, and every tree therein: for the Lord has redeemed Jacob, and glorified himself in Israel.'

God help us as we are stirred to dialogue and communion with His Spirit that changes us, brings us into a place where we humble ourselves, that He can cause that increase. God help us to not avoid those things, but with open face, "Here I am again, Lord; I need help again. I need help again today. I don't have more answers; I have less answers. But God, You're the one who causes the increase. So God, help us to be those people who are looking for the full redemption and glory of God. Amen."