

(Second Coming of Christ) 04 an Agreement With Hell

by Aeron Morgan

Aeron Morgan emphasizes the urgency of preparing for the Second Coming of Christ through prayer, holiness, and understanding God's judgment.

Duration: 45:44

Scripture: Deuteronomy 9:7

Topics: "Second Coming"

Description

In this sermon, the speaker emphasizes the importance of the word of God and its thrilling nature. The sermon focuses on the story of Daniel and his discovery that the captivity of his people would last for approximately 68 years, leading to a day of deliverance. The speaker highlights the need for trust in God and his reliability. The sermon also addresses the spiritual state of the people, emphasizing the lack of love for God, truth, righteousness, God's word, holiness, the sanctuary, and God's honor. The speaker acknowledges the failure to instill a thirst for God in the rising generation and calls for honesty with God. The sermon concludes with a positive message about God's communication of purpose and the need for humble seeking of Him.

Transcript

We are coming to God's Word this morning again, continuing our series of messages on end-time events. There can be no question about the fact that the coming of our Lord Jesus Christ is very, very near. And in our last message we do attention to the tribulation of the Day of the Lord, a fearful time, a very distressing time, when a wrathful God is seen doing two things.

One, he is chastening Israel because of her sins, which gives understanding why Jeremiah 13 verse 7 speaks of it being as the time of Jacob's trouble. And then secondly, judging the Gentile nations, and that is because of their evil treatment of his people. And so God says through Jeremiah, chapter 25 and verse 29, I will call for a sword upon all the inhabitants of the earth.

And so it's going to be a fearfully distressing time. It appears certain that the church cannot be on the earth when God is going to judge all the inhabitants. We've been saved from wrath.

Thank God for that. And so with the blinding glory of his advent, Christ will blast his enemies. He will scatter fire with his eyes, and he will consume the man of sin, the Antichrist, with the breath of his mouth.

That is in 2 Thessalonians 2 and verse 8. I want to say this morning, friends, that the most momentous days for this old world are just ahead of us. And Jesus Christ is going to again enter human history and bring it to its conclusion as his story. For Paul says in 1 Corinthians 15, 28, he must reign until he has put all his enemies under his feet.

If we are reading the signs of the time right, and in Matthew 24, Jesus spells them out so clearly that we can hardly mistake them. So if we are reading the signs of the times right, then that terrible day of the Lord, which incorporates the time of Jacob's trouble, it must be imminent. It's not very far away.

In turn, it means that the rapture of the church can be at any moment. It behoves us as God's people to be ready. And I trust that, as Peter says, that we shall take stock of our lives and see that our manner of living is as brings honor and glory to God.

What manner of persons ought ye to be, says Peter, in all godliness, in all holiness of living. Now, in Daniel chapter 9, please, I want to read just a few verses from verse 17. From verse 17.

Now therefore, O our God, praise Daniel, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear and bear, and hear, upon thine, open thine eyes, and behold our desolations, and the city which is called by thy name. For we do not present our supplications before thee for our righteousness, but for thy great mercies.

O Lord, hear. O Lord, forgive. O Lord, hearken and do.

Defer not, for thine own sake. O my God, for thy city and thy people are called by thy name. Whilst I was speaking and praying and confessing my sin, and the sin of my people Israel, presenting my supplication before the Lord my God, for the holy mountain of my God, it was I was speaking in prayer, even the man Gabriel, whom I had seen in the vision of the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

I'll just pause there. I recognized as I was waiting upon God for this morning's message that God was communicating things into my heart, which became a great burden, and it's not easy for me to proclaim it. So that I'm not able to complete what I had originally thought of in terms of what God was going to do in the end times, and what man was going to do.

There's something that God has placed upon my heart, and that will be unfolded as we proceed. But this chapter, Daniel chapter 9, has been described as the greatest chapter in the book, and one of the greatest in the Bible. It draws in from the broader spectrum of prophecy relating to world powers, and how accurately outlined that is, so that the focus is now upon the Jews and Jerusalem.

The prior predictions had spanned many centuries, but now there are specific periods and purposes of God being revealed. This chapter can be seen to have two very distinctive parts. From verse 3 to verse 19, we are given there what Israel had done to God.

What Israel had done to God. For this is the substance of Daniel's intercessions. The sins of the nation that had occasioned the captivity in Babylon.

Sadly, God's people had failed to acknowledge or confess such sin, and so a burdened prophet gives himself to intercede before God on their behalf. It's an incredible prayer, as he associates himself as a sinner with his people. But then from verse 20 to the end of the chapter, what I would have hoped to have opened up on this morning, but we'll be doing that next Sunday.

We have in this section what God would do for them. See, in the first part it's what Israel had done to God, but here it is what God would do for Israel, and obviously in grace, because they had no claim to any favor. Here is the people who had transgressed enough to incur God's complete displeasure.

However, there are tremendous things that are outlined here, and I trust that God will help us to come to an understanding of what he is saying. But I feel I have to obey the Lord this morning and take a little time on this first part rather than the second part of the chapter. The first thing I draw your attention to is in the first two verses there is Daniel's consideration of prophecy.

It says, in the first year of Darius, the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books the number of the years whereof the word of the Lord came to Jeremiah, the prophet, that he would accomplish seventy years in the desolations of Jerusalem. The captivity in Babylon was a dark period in Israel's history. However, thank God, as always, there's a remnant.

God had a few faithful men, among whom was this man Daniel, a man of the scriptures, a man who possessed the inspired prophecies of Jeremiah, and obviously others too. And he is reading the prophecy of Jeremiah, where Jeremiah predicts the captivity. This means of God to chastise a people who had grievously sinned against him by their idolatries, and a people who had refused to heed his pleas that they would turn away from their sins.

You can read of that in Jeremiah 25, and the first seven verses. And so this leaves God with no alternative. In verse 8, he says of Jeremiah 25, Therefore thus saith the Lord of hosts, because you have not heard and obeyed my words, I will send and take all the families of the north.

And he goes on, and Nebuchadnezzar, that's Nebuchadnezzar, the king of Babylon, my servant. That is, God would use him as an agent for his own purpose. Nebuchadnezzar, the king of Babylon, my servant, and will bring them against this land.

And Jeremiah is given by God the detail of how God would achieve this. Joys would cease, mirth would end, as the land would be laid waste, and darkness and desolation would ensue. It's described in verse 11 there of Jeremiah 25, as an astonishment.

And friends, it all came to pass precisely as God said it would come to pass. Don't think, my friend, this morning, and I speak to my own heart, don't think you can treat God's word with impunity. As though God doesn't mean what he says, that he would never carry out such a threat.

What we need to recognize this morning is that we are serving a holy and just God, one with whom we cannot trifle in respect of his word. That's why there ever needs to be an ear to hear what God is saying to us, and a heart that responds with love for God, and say, God, if that's what you want me to do, I'm going to do it. We need to know what God says about sin, and the outcome of it is exact.

We need to know what God says about coming wrath, and that is exact. God does not speak idly, nor waste his words. When I read this prophecy, friends, it has really cut me to heart.

God alone knows the tears I've wept, because God is for real. God is for real, and he keeps his word. Now, I'm glad about that.

When we are doing the will of God, friends, that is a very comforting word. If you are doing the will of God this morning, if you know you are pleasing God in all your ways, you have no need of fear, because God will fulfill his wonderful words of promise to those who obey him. But we read on in Jeremiah 25 verse 12, it says, it shall come to pass when 70 years are accomplished, I will punish the king of Babylon.

So we have the word of Jeremiah, not only that they would go into captivity, but that God would bring it to an end after 70 years, and God is true. And I'm sure Daniel would be reading on, reading on to chapter 29 and verse 10 to 14. For thus saith the Lord, that after 70 years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

For I know the thought that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then, then you shall call upon me, and you shall go and pray unto me, and I will hearken unto you, and you shall seek me and find me, when you shall search for me with all of your heart, and I will be found of you, saith the Lord. I will turn away your captivity.

I'll gather you from the nations and from all the places where I have driven you, saith the Lord. I'll bring you again into the place where I caused you to be carried away captive. What mercy and what faithfulness.

And of course, Isaiah had spelled this out too. In fact, Isaiah is given by God the very name of the ruler who would be in Babylon at the time, the man by the name of Cyrus. If you turn to Isaiah chapter 44, you'll see there God affirming that he is Israel's king and redeemer.

God is Israel's king and redeemer. And he says to his people, I will pour my spirit upon thy seed and my blessing upon their offspring. And who as I shall call and shall declare and set it in order for me.

God is saying, listen, there are many who may make their professions of what they will do but never be able to fulfill it. But when I speak, I will do it. I will perform it.

None can stay me. And then in chapter 45 verses 1 to 6, a remarkable prophecy of how Cyrus, he would overtake Babylon. And at this time, now coming to Daniel, at this time, when Daniel is pondering these scriptures, Cyrus is in power.

What a thrilling discovery out from the book of God. I don't know why people read novels and watch sobies that only corrupt your heart and confuse the mind. The word of God, friends, is thrilling.

And here is Daniel reading in Jeremiah. And there's this thrilling discovery for a quick calculation. Shows him that approximately 68 years had he loused.

Can you imagine him? That God has said in 70 years, I will bring you out of captivity. I don't know, but I imagine that Daniel must have had a little dance and a shout because he knew that God would honor his word and their day of deliverance as a nation was about to dawn. Dear friend, this morning you can trust God.

You can trust God. God is a reliable God. When I come to the word of God time and time and time again, I find his word just leaping off the page into my heart.

And I say, thank you, Lord, you will do it. Hallelujah. When he gives us his word, he abides faithful to bring it to pass.

So what did Daniel do? And this is where we have Daniel's confession of sin. Verse 3 to verse 19. You see, Daniel does what God commanded him through Jeremiah.

I don't know, maybe what we would have done is called a big celebration. We were taking the city hall in Brisbane. We had a dancing time.

We had a call for a party. We might have had a big barbecue. So this is what we ought to do.

Amen. Praise God. What a wonderful prophecy.

We are coming out. We are coming out. But not Daniel.

Because he saw what God commanded. After the 70 years I will visit you. Then shall you call upon me.

Then you are to pray, not play. Then you are to seek me. Then you are to search for me with all of your heart.

And if you will do that, I will be found of you. And friends, this is always the answer when we're in trouble. It's getting back to the Word of God and doing what God tells us to do.

Praying and seeking his face, not only in our own personal life, but in our church. And the need we have for revival, so desperately, is getting back to the Word of God. And getting back to the place of prayer.

As the apostles themselves said, when they saw the many things to be attended to in the church, Acts 6 and verse 4, they said, listen, you must find those who will attend to the many important matters. But we, we will give ourselves to prayer and to the ministry of the Word. Intercession and exposition are indispensable if we are going to achieve the will of God.

It's this alone, friends, it's prayer and the Word of God that is going to accomplish the work and the will of God. Try anything else, and I suggest to you this morning, my friend, try anything else, we'll find ourselves on a mere carousel of calamity, on a treadmill of tragedy, going round and round and round and round in religious duty, but achieving nothing for the kingdom of God and the ultimate. What is the word that comes hurtling at us from 2 Chronicles 7, verse 14? If my people who are called by my name will humble themselves and pray and seek my face and turn from their wicked ways, then, says God, I will hear from heaven, I will heal their land.

Do you want God Almighty to intervene in our lives? Do we want Him to intervene in our church? Do we want to see God doing something in our nation? Then I want to say this morning, friends, there is no other way. It's the Word of God and it is prayer. The kingdom of God, that is God's reign, is not established through parties and pageants and pantomimes.

Leave that for the world. Leave it for the theatres of darkness. But on the theatre of the church, on the stage of this place that God has erected for His glory, then let it be that which will honour Him and Him alone.

Romans 14, 17, the kingdom of God is not meat and drink. That means that Christianity is not external and social. The kingdom of God is not meat and drink.

What is it? Righteousness and peace and joy in the Holy Ghost. And listen, friends, that's God's unalterable order. Righteousness first, because if there's no righteousness, there is no peace with God.

If there's no peace with God, there is no joy in the Holy Ghost. Why is it this morning we wonder that there is little joy in the Holy Ghost? Why is it in so many of our churches we've got to hype the people into praise? Hype the people into some activity. Hype them up.

If we have the joy of the Holy Ghost, friends, I tell you, you won't be able to keep the people from praising God Almighty. Why is it we have little joy in the Holy Ghost? Is it because, friends, we lack on the deep levels of true Christian character? Only when we have God's righteousness that we have got God's peace. And it's only then that we will know the unspeakably joyous presence and mighty power of the Holy Ghost in our lives and in our midst.

When are we going to see these things changing in the church? When will we experience that liberating visitation of God among us? When will we see sinners being converted and times of refreshing coming upon us from above? I'll tell you when, dear friend, when once again we have seriously concerned ourselves like Daniel for an indolent, bankrupt and backslidden church. When we have become earnest in our quest for God to turn our captivity. That's why we have the Old Testament.

It's not just interesting history. The Old Testament is the solemn record of God's dealings with a nation that provoked Him. Because this message is recorded, let me give scriptures, I haven't the time to read them.

Deuteronomy 9 verses 7 and 8, Isaiah 65 verse 3, Jeremiah 32 and verse 30, Zechariah 8 and verse 14. A nation that provoked God to anger. But more friends, it's also a record of how His people proved Him.

Proved Him to be patient and just and true and faithful as God was to them. Psalm 95 and verse 9. That's why Paul takes up his pen right into the Corinthians. 1 Corinthians 10 and verse 11 says, Now all these things happen unto them for in samples, and they were written for our admonition, upon whom the ends of the world are come.

Going back to the Old Testament, going back to the people in their captivity. When do the waste place of Jerusalem break forth and sing for joy? When is Jehovah appeased so that He can draw near in comfort to them? When does He bear His holy arm in the eyes of all nations? And all the ends of the earth see the salvation of our God Elohim, the covenant-keeping God. When is it that they see God arising to vindicate for them and to redeem them? It's Isaiah who spells it out, Isaiah 52 in the first three verses.

It's when they wake up to their captivity and why it is so. It's when they adorn the holiness that God demands. When they are rid of the uncircumcised and the unclean from their midst.

And when they've brought themselves in willing, conscious submission to His rulership. God says, then I'll come, then I'll come. And Daniel knows this.

Daniel knows this. God's word through Jeremiah are told him. And that is why we see him here in earnest supplication.

He pleads with fasting and deep humility. And friends, it cannot be other. We have got to seek the Lord.

We've got to seek the Lord. We've got to seek the Lord earnestly with prayer and fasting. Just observe with me here with Daniel in this time of intercession.

There's deep insight here that is into the very nature and character of God. In verses 4, 7 and 9, see how he has an evident knowledge of God. A great God, an awesome God, a dreadful God, a holy God.

A righteous God, a faithful and forgiving God. It's all here. Here's Daniel addressing God, the God he knows.

I wonder this morning, friends, what is our view of God? Or perhaps have we created a God of our own imagining to suit our tastes so we feel we can please ourselves as to how we live. God help us. Daniel knows we are all accountable to him.

The second thing here is there's such humble identity. He shares the awful shame and guilt of his sinful people. And notice that as he prays, there's no protest of innocence on Daniel's part, nor is there any claim to leniency.

He acknowledges there is an unworthiness, that he and his people, they deserve their lot, their trouble. Notice what it says in verse 14. Therefore, have the Lord watched upon the evil and brought it upon us.

For the Lord our God is righteous in all his works, which he doeth. For we obeyed not his voice. What I'm saying, friends, is simply here, Daniel is just honest with God.

And let me say this, friends, that God accepts nothing but honesty. We can make all the excuses in the world that we can think of to justify what we are doing, where we are, all the rest of it. But God sees and knows everything.

And the sooner we are totally honest with God, the better. But there's not only insight and identity here, there's such intensity. Because here's the cry of a burdened prophet.

He's longing for God to mercifully intervene in the affairs of his people. When you read this prayer, you somehow feel the pang and pathos, as repeatedly we read his groaning. You can, I've underlined it, I've top marked it in my Bible, every verse.

In verse 4, O Lord, verse 7, O Lord. Verse 8, O Lord. Verse 15, O Lord our God.

Verse 16, O Lord. Verse 17, O our God. Verse 18, O my God.

And in verse 19, time and again, he's just groaning. Oh, oh, oh, oh God, oh God. It's an agonizing prayer.

It's the prayer of a burdened man until he comes to the conclusion. And what a word this is in verse 19. O Lord, hear.

O Lord, forgive. O Lord, hearken and do it. Defer not for thine own sake, O my God.

For thy city and thy people are called by thy name. Daniel recognizes that God's honor is at stake. And friends, if only we can just get hold of that.

Because it's no less among us in the church. God's honor is at stake. See, the church is not a social club.

This is not a business enterprise. Jesus in John 17 and verse 14 says, this church, these whom I've called, he said, they are not of this world. Now, friends, we are the church of the living God.

We are the body of Christ. We are the bride of Christ. We are the temple of the Holy Ghost.

We are the habitation of God through his spirit. We are the pillar and ground of the truth. We are the general assembly and church of the firstborn.

Hallelujah. That's right. Shout it out again, Bernie.

Hallelujah. We belong to a company that God has marvelously redeemed by his blood. The church is the elect of God.

It's a people of destiny. We are heirs of God and joint heirs with Christ. We are holy members of a royal family.

We are the church, the church, the church. Praise the Lord. I can't understand why there are places calling themselves centers.

What's wrong with the word church? The ecclesia, the called out. We're not just a center, friends. We are the people of God.

We are a living organism inhabited by the Holy Ghost in whom he wants to demonstrate his life and his power. Praise the Lord. Nothing on earth compares with the blood-bought church of Jesus Christ.

His glorious and holy name is stamped upon her. His glory is revealed in her. His own life and power, it throbs in her.

His pure and sullied divine nature has been imparted to her. I'm glad I belong to that church this morning. I'm glad I belong to this church.

Hallelujah. God has bonded together a people. And I believe that God's purposes are going to be known and fulfilled.

This is the ultimate goal now. Here's the highest of all motives in our work for God. It's the honor of his name.

That's what Daniel is concerned about. That's what we must be concerned about. Said that great missionary, Henry Martin.

He said, I could not endure existence if Jesus were not glorified. It would be hell to me if he were to be thus always dishonored. Friends, when we see his name dishonored by professing Christians, that should hurt us.

When his name is blasphemed in our community, that should hurt us. We should be concerned for the honor of his name inside the church and out there where we are to witness faithfully for him. And this is what I gather from Daniel's confession.

But the sad thing, friends, is this. And this is that which made Daniel's experience all the more bitter. It was that with this people who were in captivity, there was not a thought for their transgressions.

There was not a thought for that which had caused their captivity. So that the 70 years in Babylon had not produced any grief for sin. Oh, wretched state of soul.

There has no sense of gravity and gore in respect of sin. A wretched state of soul where there is no sensitivity as to how sin affects God's holy and yearning heart. In fact, and please don't misunderstand me

what I have to say now, friends.

In fact, so many, speaking first here of Babylon, so many, particularly of the younger generation, listen to me, so many had been so conditioned to life in Babylon that when the opportunity of freedom came, they preferred to remain in Babylon. It's just another case of Lot's wife, who even when she was being rescued from the judgment of Sodom and Gomorrah, she was coming out physically, but her heart was still back there. God says, don't you dare look behind.

But she couldn't resist. She had been conditioned to life in Sodom. And the judgment of God came upon her.

And here it is, those who refused or preferred to remain in Babylon. And that was in spite of the prophetic watchman, whose urgent caution for their countrymen was that they must leave Babylon completely behind. And mark this, friends, they were to take none of it with them.

Leave everything that has to do with Babylon in Babylon. They were to utterly abandon the unholy flesh-worshipping culture of Babylon. Physically and mentally, they were to return to their land of promise in godly sincerity.

And simplicity. They may build again their new commonwealth upon no other basis than the holy scriptures and its perfect rule for their lives. Read of that in Isaiah 52.

However, they failed to heed God. And how sad the result was so many, particularly, I say again, of the younger generation, make a point in a moment. No appetite for divine things, preferring the worldly.

No desire for the holy, choosing rather the profane. No ambition for God's purpose, but a contentment with the temporary pleasures of mundane earthly living. No quest for a living God, sufficed with dead idols.

That's what it was, friends, for these whom Daniel was now bleeding for in his intercession. He is mindful of the sad spiritual state. He knows that with his people, and you just look at this prayer and it comes out here, with his people, there should have been, in verse 4, a love for God.

Verse 6, a love for the truth. In verse 7, a love for righteousness. In verse 10, a love for God's word.

In verse 13, a love for holiness. In verse 17, a love for the sanctuary. In verse 19, a love for God's honor.

That's what the people should have been characterized by. A love for God, the truth, righteousness, God's word, holiness, the sanctuary, God's honor. And I identify myself this morning with those who have failed, whom God is going to hold responsible because we have failed to impart and encourage a soul thirst for God in our rising generation.

Sons and daughters with no aspiration to see the glory of God in their lives and in the church. Young people with no perspective on things of eternity, only time. That is why, friends, we don't blame them this morning.

We blame ourselves because we have never given them something higher to live for, to aspire to. In the race, the baton has to be handed on. Here we are, well into the third generation of Pentecostals.

I wonder if perhaps this morning, friends, we confess we have not handed the baton on. It is we who have to turn our hearts to God in confession. We have to be praying like the psalmist.

Turn your attention to Psalm 85, and I'll read just a few verses from there. Psalm 85, Turn us, O God, of our salvation, and cause thine anger toward us to cease. Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive us again, that thy people may rejoice in thee? You notice the rejoicing comes after the reviving.

It doesn't cause it, it's the fruit of it. Show us thy mercy, O Lord, and grant us thy salvation. I will hear what God the Lord will speak, for he will speak peace unto his people and to his saints.

But let them not turn again to folly. Surely his salvation is nigh them that fear him, that glory may dwell in our land. Do you want glory to dwell in your heart? Do you want to see glory dwelling in your church? Whether you are from this assembly this morning, or as we've said, the visitors from other churches.

Do you want to see the glory of God in your church? Do we want to see the glory of God in our nation? And let's like Daniel, come before him with confession. Let me conclude this morning. I just want to touch upon the fact that there is not only Daniel's consideration of prophecy and Daniel's confession of sin.

There is God's communication of purpose. It's in these verses 20 to 27. No time to deal with it.

But I'll just open it up, because I want to leave you this morning with a very positive word as to what God will do for us when we humbly seek him. What a gracious God we have. Verses 20 and 21, whilst I was speaking and praying.

Oh, I could spend a few minutes on that if I had the time. There are some folk only speak, they don't pray. Hello.

Make sure, friends, when you are in the place of prayer, you are praying, not just speaking. It's not just words. And all the more if we can find ourselves praying in the Holy Ghost.

Whilst I was speaking and praying. Whilst I was speaking in prayer. Right then, whilst he was praying, God answered.

May I say this morning, if you and I will be as real with God as that, then he will meet with us. He will meet with us in order to bring to pass his own will in our lives. What happened? There it is, verse 21, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation.

That is the evening gift offering, the evening sacrifice. And this morning I want to assure you, you respond to God in faith. You bring to him your gift offering.

What is that? I think Romans 12, 1 sums it all up, doesn't it? I beseech you therefore, brethren, by the mercies of God, you present your bodies a living sacrifice. Holy, acceptable to God, which is your reasonable service. When you just bring yourself as a gift offering to him.

I assure you that, not Gabriel, not Gabriel, because our ascended Lord prayed the Father to send the Holy Spirit. And I assure you this morning that the blessed Holy Spirit will come and touch you. Just as Gabriel touched Daniel, the Holy Spirit will touch you.

And that touch is a comforting touch. That touch is a restoring touch. That touch is a renewing touch.

That touch is a rekindling touch. It's a healing touch. It's an anointing touch.

Hallelujah. And when I was waiting upon God, and oh God, touch me again. Touch me again.

I asked this morning, when do you last know the touch of the Lord? When do you last feel those energies of God pulsating in you? If perhaps they are missing this morning. Maybe some of us, we don't stay long enough or earnestly enough in that place where God can just touch us and minister to us. Do you have a desire this morning for a fresh touch from God upon your life? Maybe, like Daniel, we have some sin to confess.

It may be there's some fractured relationship to be repaired. Perhaps there's some worldly tie or habit to be severed from. So we are not encumbered in drawing near to serve the Lord with all of our heart.

That was the word this morning that came to us. God says, listen, I want you to love me and have nothing that encumbers you. I felt that that, in all its simplicity, was a word from God this morning.

He wants us to love Him, sorely love Him, totally love Him, and allow nothing to encumber us. God wants to do something for you in your life today or touch you this morning. Let's stand in the presence of God, friends, as, like Daniel, we ask Him to come to us.

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