

# No Tears

by R. Edward Miller

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*The sermon emphasizes the necessity of emotional breakings and tears in fostering a genuine relationship with God.*

**Duration:** 50:27

**Scripture:** Psalm 84:6, Psalm 126:5-6, Luke 6:6, Acts 20:19, Acts 20:31

**Topics:** "Tears"

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## Description

In this sermon, the preacher focuses on the importance of experiencing emotional breakings in our relationship with God. He refers to Luke 6:6-13, where Jesus speaks about the different types of soil and how they receive the seed. The preacher emphasizes the need for breakings in our soul, will, mind, and heart. Specifically, he discusses the importance of emotional breakings and how tears can be a powerful expression of our love and devotion to God. He encourages the congregation not to be afraid of their emotions and to seek a deep connection with God through emotional vulnerability.

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## Transcript

Would you turn with me tonight for our scripture lesson, and we're going to be using the scripture somewhat tonight. Look at Luke chapter 6 verse, speaking of the sower that went forth to sow. Speaking of the seed, some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture.

They on the rock are they which when they hear, receive the word with joy, these have no roots. But for a while they believe, and the time of temptation following. And the theme we're going to be following for a while, is breakings.

Breakings. There are four realms where we need the breakings of God. In our soul, our emotions, soul is the seat of the emotions.

In our will, in our mind, and in our heart, there must be the breakings in all those realms. We're going to speak about emotions tonight. Thou shalt love the Lord thy God with all thy soul.

The soul is the seat of the emotions. When I withhold my emotions from God, I'm not loving God with all my soul. When I'm saying that I can't give you this area of my life, I'm saying I'm reserving it to myself.

Some people have so reserved the right of their emotions to themselves that they come to the point where they can't let go. They've locked it up. We call it stoicism.

They've become a stoic. They've locked all their emotions up. It's just for me.

They will tell me, well I feel it inside, but of course I just don't bring it out. Of course not. You've reserved it for yourself.

You've locked it up for you. It's all yours. Thou shalt my strength.

Now there is often a mystique in equalizing tears with breakings. Tears will accompany breakings, but breakings don't necessarily accompany tears. It's difficult to have rain without clouds, isn't it? But it's not difficult to have many clouds without rain.

Tears are not breaking. They can be a sign of breaking, or it can be a sign of anger, or of self-pity, or of some other thing. We read in Nevertheless, we're going to be looking at the importance of this sign.

First, let it be well established in your mind that tears are not breaking, but also let it be known that breakings will have tears. If you don't believe so, you can pick up an onion and you'll have tears. But if you break an arm, you'll have tears too.

You see what I mean? The breaking caused the tears, didn't it? But an onion doesn't cause your arm to break, does it? But you'll have tears for that. But the broken arm will cause tears for it. And therefore, we're going to be looking at that.

Psalm 84, first of all. Verse 6. So passing through the valley of Baca, and that means weeping, make it a well. The rain also filleth the pool.

They go from strength to strength. Every one of them in Zion appears before God. Every one of who? Those that pass through Baca.

Every one of those that pass through the valley of weeping will go from strength to strength. Every one of them in Zion appears before God. And that's the way to get there.

It is a necessity. It is for sure. Psalm 126, verse 5. They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seeds, shall doubtless come again with rejoicing, bringing his sheaves with him. Shall doubtless come again rejoicing, but he goeth out weeping. There is that law of sowing and reaping.

There is a law that tells me that's the way to go out sowing. I know that there is much declaration in the land today that God wants us just to rejoice and be joyful and happy. And he does want us to rejoice and be joyful and happy.

But I'm sure to say that the same teaching tells us that he doesn't want us to weep. And that would mean he didn't want me to come to Zion and appear before God. That would mean he didn't want me to go out bearing precious seeds.

That would mean a lot of things that would make me very sad. There are the tears that have gone. There are tears of sorrow.

Sorrow is a pain, a pain of repentance, a pain of conviction. Psalm 38. You know that this is just supposed to be a message for women.

Except I don't believe that. I don't see that it says just the female population is going to appear before God in Zion and pass through the valley of weeping. I don't read that it excludes.

Just stoicism excludes a gentleman. And Psalm 38, verse 18. For I will declare mine iniquity.

I will be sorry for my sin. In other words, I will have sorrow for my sin. And sorrow is a pain.

And it will be deep sorrow. I will declare my iniquity. It will go deep within me.

I'll have many tears over it. And I read over in the sorrow of God in 2 Corinthians 7, 10. The sorrow of God that leadeth to repentance, which needeth not to be repented of.

It takes me into the sorrow of the fact that my sin hath offended and hurt others. My sin has not been a blessing to other people. It has hurt them.

Furthermore and worse, not only that consequences of my sin are horizontal, but worse yet, my sins are vertical. My sins are against God. His love has been hurt.

The fellowship with him has been broken. God is offended and grieved. As it were, I brought tears to his eyes for grief is a pain, isn't it? And so you mean that I can come to say glibly, superficially, emptily, Oh, I'm sorry, Jesus, forgive me.

No, it doesn't work that way. In fact, I read that he that receiveth the word with joy, but there's no moisture there because the seed was on a rock. It didn't grow.

There's got to be more than a joy when conversion comes. There's also got to be a sorrow. There's got to be a deep sorrow also for my offense has been deep.

I've offended pure love. I've offended divine love. I've offended the one that has loved me so much.

I read that he was grieved with a hardness of their heart for 40 years long. He was grieved. That's a sad word, isn't it? He brought tears, as it were, to the eyes of God for 40 years.

No, there's no glib turning away. Well, I'm sorry. Just forgive me.

There's much more to it than that. Tearlessness is a curse on any life. Let me repeat that.

Tearlessness is a curse on any life. Spurgeon said, when Mr. Wet Eyes leaves the church, the Holy Spirit's left the church. When the church ceases its weeping, it's ceased the visitation of the Holy Spirit.

I don't care how high they dance. I don't care how much joy they have. I don't care how much they clap their hands.

I don't care if somebody gets healed. The Spirit's left, and his great work in the hearts of men has ceased. Turn with me to Psalm 32.

David is talking about when his sin was still afine, was not forgiven yet. Two years he was in this condition. Listen to what he had to say.

When I kept silence, no repentance, no crying for mercy. When I kept silence, my bones waxed old through my roaring all the day long. Day and night thy hand was heavy against me.

My moisture was turned into the drought of summer. My moisture was turned to the drought of summer. Turn with me to Joel.

Book of Joel, the first chapter, verse 9. The meat offering and the drink offering is cut off from the house of the Lord. The priests, the Lord's ministers, mourn. The field is wasted.

The land mourneth. The corn is wasted. The new wine is dried up.

The oil languishes. What's the matter? Famine. What happens when it doesn't rain? What happens when the moisture dries? What happens in the drought of summer? What happens? Famine comes.

What happens to the man that loses his tears? There's no longer the breakings before God. The breakings, the meltings, the tears of love, the tears of longing, the tears of repentance. What happens? Famine comes.

Famine comes and it begins to languish and it begins to dry up. The corn dries up. The wine, the joy, the blessing.

Something happens. There's a drought. I've seen it time after time.

I've seen it in many churches. I've seen churches turn to joy, but go back six months later. Go back a year later and see what's happened.

Their joy will be very, very minimal, to say the least. There is no renewing. The wine dried up.

The corn dried up. Everything's languishing. And yet let there come, let there come a melting, a breaking, and watch something happen.

What's the life spring for? I remember walking into a dead church in Australia. Famine was on. Strong famine.

In fact, they'd gone so far, not only had they lost their joy and lost their praise, but they didn't even want it. It was a no-no. It was prohibited.

And we moved into this place and we had the joy of seeing the Holy Spirit move. Not in dancing, no, in great breaking. They filled the altars, and for hours such a weeping was concerned.

And a strange thing happened the next night. Without anybody saying anything, in the middle of the songs, the praises of God broke forth. In that place where it was prohibited, if you please, but there they were.

You see, the rains came. You see, the drought of summer was over, and a springing forth began right away. It is always so.

Perhaps you have found that it's much easier to have a wonderful time in just blessing and praising God after there's been a little shower, after there's been a rain, after the breakings have come. Perhaps the tears of repenting are needed. The sorrow that we've hurt, others or worse, are gone.

Come with me to the sixth chapter, or the sixth psalm. You should have noticed we're using quite a bit of scriptures tonight, because I'm sorry to say there's a lot of people who think that tears are not only unnecessary, but shameful and unspiritual and unchurch-like. Psalm 6. I am weary with my groaning all the night.

Make I my bed to swim, I water my couch with my tears. Mine I have consumed because of grief, because of grief. You see, the Holy Spirit comes, and you mean there's no grief? You mean I can look upon him whom we have pierced, and there's no grief? None at all? How strange.

These tears were not caused by self-pity. These tears were not caused by bitterness, nor by anger. They were caused by grief and sorrow and repentance.

That's where they came from. That's what had happened. It's one thing to see people weeping, but in a sense it's more important to know why.

What is the cause of their tears? There are valid tears, and there are those that are invalid. Condemnation is not valid. Anger, fear, self-pity, bitterness, all those sorts of things, those don't cause valid tears.

That's not what God's going to look at. I find that we can love him to the point of tears also. I read the woman came and washed his feet with her tears, and he looked upon it, and he accepted it, and he didn't rebuke her because she didn't jump and dance and rejoice in the presence of Jesus.

On the contrary, he rebuked the one that had no water, didn't he? He rebuked the one that had no water for his feet, didn't he? But he said, this woman, ah how pleased he was. And furthermore, he said, our sins are forgiven. She brought water for my feet.

What a difference it is. Now, emotions doesn't mean emotionalism. Usually when you put ism on the end of a word, it's a religion.

It's a devotion. Something we're devoted to. We don't want emotionalism.

Not emotion for emotion's sake. You can get that in a theater. They've been up with emotionalism, but I don't know any greater area of emotionalism than in a theater, in a movie.

Stir up all your emotions, whatever emotions, fear, sadness, whatever, and it's absolutely empty. People go there just to enjoy their emotions. Now, people come to church just to enjoy their emotion.

That's an emotionalism, isn't it? It's not an end, it's a means. First of all, it's an effect. It's caused by something stirring within.

By grief, or by love, or by desire, or by longings. And then it's a means to an end. But it's not the end.

But emotionalism is not only tears. Emotionalism can be jumping for joy. Or any other emotion.

Or any other form of stirring emotion. There's many forms of stirring emotion. It seems to me a strange, strange reaction.

Many people are so embarrassed and afraid and resentful of emotion in church, but they like it every place else. Isn't that strange? You're not supposed to get emotional before God, but you can be emotional in a theater. You can be emotional on television, reading a book, playing a game, any place in life but church.

Doesn't that seem just a little bit weird? Could it be that there's a, there's a influence of the power of the enemy back of that? Could it be because the enemy knows that through my emotions I will be able to come near to God? Because let me put it plainly, your emotions are the only means you have of reaching the spirit world. You cannot reach it by thought, unless that thought stirs emotion. Any more than you can see the sunlight when your eyes are blind.

Any more than a deaf man can hear a symphony. It is impossible. For us to receive, we have to have sensors, don't we? But there's areas our sensors don't work.

It's a strange thing. Right at this moment you have radio waves rushing through your body. Tremendous philosophies.

And you don't know a thing about it. You have no sensors. But the proof of it is you can take hold of a radio aerial and become an aerial.

The proof of it is you just touch that aerial immediately. The sound will increase. In fact if you take off the aerial and it won't have any sound and you touch it and it will sound.

You become the aerial but you don't feel it. You have no means of feeling radio waves. You have no means of seeing them.

You have no means of hearing them. You are totally cut off from them and yet they're fully there, aren't they? And thank God we are. What awful things we'd be seeing if we could have ways of seeing all the ugly things going through the television waves right now.

Right rushing through this building. Aren't you glad you can't see them? What a dizzying thing it would be, wouldn't it? We're cut off from it. And there's many such things we're cut off from.

Science is cut off from so many things. They study them through instruments and through other things. They have sensitivities that we don't have.

And the spirit world is cut off from us except by our emotions. Ah then. Then you can tune in as it were.

Then you can make contact as it were. Take a look. Just a little tiny pocket radio right here in this church.

And my, some of the wildest music could be brought forth, couldn't it? People talking. All kinds of things. But it would have to have that little radio tuned in, wouldn't it? In order to reach our senses.

In order to reach our natural senses. And we need our emotions to be able to touch the spirit world. No one has ever, ever, ever touched God without emotions.

It is impossible. Anybody that has felt the presence of God and been touched by the Spirit of God, even in a minor way, has had his emotions operating. Because there's no other way.

No wonder, no wonder the devil said, don't show emotion in church. What a smart move, from the devil's point of view. What a smart move to cut us off from all contact with God.

To cut us off totally and utterly from the present, from relationship, from contact. Now just be decent and sit there, behave yourself. Don't get emotional.

And if you behave yourself, the enemy's talking now. If you behave yourself, I'll let you sit and listen to sermon. Because that won't bother you if you're not emotional.

That won't do you much good. I don't mind if it falls on the rock, he says. I don't mind if the seed falls on the rock.

It won't grow. I'll let you sit there. But don't get emotional.

Don't break the rock open. Oh no. Something might fall inside and grow, you know.

And so he brought forth a wonderful, wonderful doctrine we call Stoicism. And applied it very specifically and especially to church. And especially to the menfolk.

Don't you do it. Women get weak, at least you stand strong. That way you can keep your home decent and in order and not get too spiritual.

That way you can keep turned off from God. That way you can be a good, hard-working man, grubbing along in the dirt like you ought to be till you get down here where I am. It was clever, wasn't it? Real clever.

But I noticed something. That when the Holy Spirit comes, really begins to touch even the toughest toughies, something happens. The waterworks gets turned on.

Strange things happen when he draws near. But how important it is for us not to harden up again. How important is that to realize if there's one place we should have emotion, it's in church.

We're made in God's image. And I read God as emotion. I read of his love.

I read of his joy. I read of his anger. I read of his singing.

I read of his laughing. I read of his shouting for joy. Just God can do that, but we're not supposed to.

I wonder what would happen if we really were free to express God without any hang-ups and inhibitions of what people thought or said. I wonder, I wonder just what might happen. And furthermore, I can tell you one thing.

Your congregation will be known from coast to coast in less than three weeks. For good or for bad, they may be known from coast to coast. But you see, those are the senses.

Those are the ways we can reach into God. And know that he would move and quicken our senses. You know, in the baptism of the Holy Spirit, the true baptism, not just a little bit of speaking in tongues, I mean a true infilling.

One of the things he does is move out into our soul and completely quicken our whole emotional structure. There'll be a time when he floods in, you won't know where to laugh or cry or jump or fly or swim. You won't know quite what to do.

But all of your whole emotional structure will be quickened. How many of you had such an experience? It does something. He wants to quicken them.

He wants me to be able to love God and serve God with all my soul. And that means my emotions not only are my ways of reaching God, but the ways of God for reaching me. And we can hear him speak, we can

receive from God.

Now mind you, emotionalism is a devotion of emotions. That's not what we're talking about. We're talking about devotion of Christ.

Remember, it's not a cause, it's an effect. It just will be there. As I open my heart up to God, things will start stirring inside.

And the more I open, the more I draw near to him, the more that will open within me. The inner being will be sought that way. Read over in Psalm 63, O God, thou art my God.

Early will I seek thee. My soul thirsteth for thee. Would you see that? My soul thirsteth for thee.

My flesh longeth for thee. But my soul, my emotional nature thirsts for you to come and stir it. To come and flow through it.

To come and quicken it. To come and liven it. To come and awaken it love, and awaken its grief, and awaken its sorrow, and awaken its compassions, and awaken its travelings.

And all those are heavy emotional operations. Come and quicken me. My soul thirsteth for thee, Lord.

Or I read over in Jeremiah 31, You make my soul like a well-watered garden. And I wonder where the water comes from. I wonder where it comes from.

And I will tell you one thing. Show me the man and show me the woman that has his soul a well-watered garden, and I will show you a man or a woman who daily waters it with tears. I will show you a man or woman that knows what it is.

Turn with me to 2 Kings, the 20th chapter. Turn again and tell Hezekiah, the captain of my people, just sayeth the Lord, the God of David, thy father, I have heard thy prayers, I have seen thy peace. Behold, I will heal thee.

Now that's interesting, isn't it? Somehow it didn't seem to turn God off, did it? Somehow it didn't seem to displease God. Somehow it seemed to be one of the reasons he got his prayer answered, isn't it? I have heard thy prayer, I have seen thy tears, I will heal thee. That should tell me something, shouldn't it? That should certainly tell me something.

That should certainly tell me that God looks on it and is pleased, even if man looks on it and feels horrendous about it. Even if man says, that's terrible, God doesn't. I read, well turn with me over to Acts, the 20th chapter.

I said, show me a man whose soul is like a well-watered garden. I think I could say that Paul's soul was like a well-watered garden, wouldn't you? The 20th chapter and the 19th verse. Serving the Lord with all humility of mind and with many tears.

Would you see that? Serving the Lord with humility and with many tears. He's serving God that way. And in verse 31, therefore watch and remember that by the space of three years I cease not to warn everyone, night and day, with joy and laughter and dancing.

Is that what it says? No, but tears. Do you see that? Does it tell you something? Oh, no wonder the enemy hates it so. It pleases God.

It turns a drought of summer into a well-watered garden. It takes the soul into Zion to stand before God. It takes him into harvest fields and brings forth a sure harvest.

Oh God, help us. Remember when Jesus stood before Mary and she didn't know who he was? Why weepst thou? Why weepst thou? They said to her, why weepst thou? They didn't rebuke her. On the contrary, she had a meeting with him before it was over, didn't she? A wonderful meeting with Jesus before it was over.

It is a gift of the Holy Spirit. A wonderful gift. Now some people can weep easy, but I thought of something interesting.

Even the, quote, easy weepers have a hard time to have the right tears. Oh, they can turn them on, but they'll be tears of self-pity. They'll be the wrong tears.

But those that are inspired by God, those that are valid, those that, where the breaking start within and the tears are only the effect of it, only the proof that it's there, where there's that sorrow and pain that the Holy Spirit causes, where there's pain of longing, where there's pain of desire, where there's pain of compassion, where there's pain of sorrow, where there's pain of grief. In other words, the Scriptures picture a spiritual man as a man of many tears. The Scriptures, the Holy Bible, the book of God, does not show me a stoic, does not show me a man that controls his emotions, does not show me the picture of a spiritual man whose eyes are dry, whose heart is hard, whose emotions are controlled.

It shows me a man of many tears, whether it's a Paul in the New Testament or a Jeremiah in the Old, whether it's a Heshupriah that's sick, whether it's a little woman that's lost her Lord. I find the picture that those that God blesses, those that find their way into Zion are a picture of people whose emotions are deeply stirred. Now, especially tears, we can show emotions in many ways, but tears are the ultimate expression of emotion.

That's the farthest I can go. So when I am stirred to my ultimate, when I'm nothing left but just a cry, when I've been reduced, for my dancing is over, my clapping of hands, my shouting good things, it's beyond that. It's beyond that.

Even joy gets beyond the place of anything else but tears. You can be so full of joy that the only thing you can do is let the tears course down your face. You can draw so near to his presence.

You can be so filled with the love of God that all you want to do is just wash your feet and kiss them. People think tears are sadness. Not necessarily.

They can be pure joy. They're just my emotions expressed in their highest degree. But you see, we're taught, even from children, to control your emotions.

Control, control, control. And control upon control upon control we put on. Until, as I said, we're all locked up in a prison.

And the only emotion we'll have is just a little privacy. Just a little bit of holding our own hand in a dark corner, feeling sorry for ourselves. We need the liberations.

We need the giftings of God. We need the drawing near to God. We need that baptism of God, perhaps again if you've had it before, that flows out into our soul nature and makes it alive, quickens it, till my whole emotional nature's turned on like a fine radio that can hear the distant melodies with perfect reception.

Because it's finely tuned. I remember when I was the land, radios were just coming out. They had about four big knobs on the front that you just spent time tuning.

And you tuned one, and then you'd tune another. And if you got them all tuned right, you'd hear a scratchy little noise coming out. And sometimes you couldn't understand it.

And so we kept the knobs in tune, in tune, in tune, in tune. So it was quite a deal. But they kept improving.

Until now, with a good radio, you can get reception that's noiseless, with interference none at all. So finely tuned electronically, more than you could do with ten knobs. So finely tuned, you can reach in.

Oh, that God would so tune our receptors, that it wouldn't be such a scratchy little hearing a little bit. But so finely tuned, that the slightest breeze we could pick up, the most distant voice we'd hear when it comes from there, were tuned in. That God would make our soul like a well-watched garden.

Don't be afraid of them. Be afraid when they're not there. Don't be afraid of your tears.

And if you don't have them, cry out, Oh God, Oh God, don't leave me this way. Don't leave me all locked up in my prison. Don't leave me all ashamed to let somebody see a tear in my face.

Don't let me be ashamed to show a bit of joy. If there's one place I have a right to be emotional, it's in the presence of the God that draws near and stirs my emotions. I'm more right to be emotional in church than I have in the in the Omni down here.

I'm more right to be emotional in church than I have to be emotional in a theater any day. May God take away our fear of it. May God give us an understanding it's a gift of God.

Our very emotions are a gift of God. The beasts of the field don't have much emotion. They're pretty dull.

I've often wondered how in the world they even stand life. They're so dull. But God has given us something to make life beautiful and wonderful.

But beyond that, he's given us something that can tune in to the heavenly spheres. Tune in to the spirit world. Do you know that in heathen cultures, when they want to turn into the spirit world, even the devil spirit world, they do it by emotions.

By stirring their emotions greatly. How much more, oh God, forgive us for our shame, for our fears of emotion. And then, too, keep us from emotionalism.

Where emotion is our goal, our aim. Where emotion is our devotion. God, keep us from that.

Let our emotions be a true expression of the life of Christ within us. Let them be a true expression of the moving of the Spirit. Let them be a true expression of the grief and sorrow of God.

Or of the joy of God. Or the desires of the Spirit welling up within us. Or the hungries or thirstings my soul crieth out for thee.

My flesh longeth for thee. And the tears would fall. I want you, God.

I want you, God. Or the tears would fall, God, where are you? I need you so. Or the tears would fall, God, I'm sick.

And only you can heal me. Yes, son. Yes, daughter.

I heard your prayer and I saw your tears. I will heal you. Isn't that a lovely statement from the prophet of God? Wasn't that a lovely word from God? I know.

And may God open our hearts to not be afraid nor ashamed. And to understand what it's about. And to have more than ever but the right one.

Be that which God is producing within us. Though we might become, as that little song says, make me an instrument. So if that instrument wants to cry, it can cry.

And if God wants that instrument to laugh, it can laugh. And if God wants that instrument to be romantic, it can be romantic. If he wants that instrument to show one mood or another, it's an instrument.

Do exactly what the master commands, won't it? May God make us an instrument. And not be all bound up. That all we can do is just sit on a shelf and look pretty.

All we can do is sit in a church bench and look intelligent. Or try to. Make us an instrument that's being worked, that's being played upon, that's being used by the master.

God make us an instrument that can go forth weeping, bearing precious seeds. Those kind of seeds will grow. They'll be well-watching.

Lord, we scroffle you. We tie you. We bind the Holy One of Israel.

We limit you, O God. We limit you by our fears. We limit you by our doubts.

We limit you by our pride. We limit you by our shames, O God. Set us free, O God.

Set us free, O Lord, that we might seek you and run after you. That we might be free to express all the very things you would stir up within us. And more than anything else, that we might become finely tuned.

That we might be so receptive. That we might be so sensitive. That we might have our receptors operating.

That we might know, O God, for a natural senses, a natural mind cannot receive the things of the Spirit. They do not have the receptors. They do not have the waves.

They cannot receive you, O God. But stir our heart. Stir our heart with concern.

Stir our heart with a sorrow. Stir our heart with a joy. Stir our heart with a love.

Stir our heart with compassion. Stir our heart, O Lord, that they may be truly effective. That we might be what we were born to be.

And that all be bottled up and pound up and ashamed. O forgive us, O God. Let us be free, O Lord, to express the beauty of the Holy Spirit.

Let us go forth, Lord, to the valley of Baca. Let us, Lord, come to that place where tears are flowing easily. My soul is a well-watered garden, I pray, Father.

O let that word from heaven set us free. Let your Spirit baptize us either anew or fresh, O Lord. Let there be an invasion of our whole emotional nature, our soul to be filled.

For I love God with my soul, with all my soul. That there might be born within us, Lord. Come and visit us.

Rend the heavens and come down. Rend the hardness of our hearts. Take your hammer and break the rock, O God.

Take the hammer of thy word and break the rock. Let it not be, O God, so hard. Let it not be so stubborn.

Let it not be so sad. Let it not be so rebellious. Let it not be so proud.

Let it not be so ashamed. Let it not be so fearful, O God. That I might be what I was born to be, O God.

Father, in Jesus' name, why not become what we're born to be, separated unto God, unashamed and unafraid, rejoicing in God my Savior? Master, in Jesus' name, in Jesus' name, free to express you, free to be an instrument, free, Lord, that you might be free. Separated, my soul like a well-watered garden. My soul like a well-watered garden.

Not the drought of summer. Let the drought of summer be overcome. Let the drought of summer be passed.

Let the drought of summer terminate, O God. Release us from our tearlessness. Release us from our drought.

Release us, O Lord, from our famine. Lord Jesus, Lord Jesus, Lord Jesus, O Lord Jesus, Lord Jesus, Lord Jesus, in your wonderful name, in your precious name. Come, Lord, so let my soul, let my life now be separated unto thee, Lord, unto thee, unto thee, unto thee, unto thee.

But to ask God for release, you that have so few tears, you whose garden is not water, you who are passing through famine, you who are in the drought of summer, cry out, we set free. Cry out that the Lord would have mercy on your prison. He would set you free from the bondages.

O God, O God, Master, forgive our fears, our doubts, our pride, that ugly, ugly pride. O Lord, in Jesus' name, that I was born to thee, born to thee, O Lord, Jesus, Master, set free. Set free.

Let your rivers flow within us. Let your rivers, O God, open up the fountains of the deep. Open up the fountains of your expression.

Open up the fountains within us, O God. Open up the fountains that are closed, not a sealed fountain, but an open one. O God, O God, in Jesus' name, in Jesus' name, in Jesus' precious name.

Visit more. Turn loose, O God, the fountains. Open the rivers.

Clean the earth with rivers.

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