

10.18.26

Genesi

Chapter 27 - Good Blessings Bad Delivery

Symbiotic Presentation (vs.1-4)

Genesis 27:1-4: Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, “My son.” And he said to him, “Here I am.” Isaac said, “Behold now, I am old and I do not know the day of my death. Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me; and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die.”

If you're just reading this passage by yourself, having devotions, you'd probably ask yourself, "Well, what in the world is that about?" I mean, you realize that it's an opportunity in which Isaac is passing down a

blessing, but it seems more like it's about a meal. It seems more like it's about a celebration for Isaac. So, things are getting a little bit blurry. That's what the passage is about. The passage is about the problems that ensue out of mixing things together; perceiving that in some way that we can do something for God but then it can benefit us as well. So, as we look at this passage, we're going to begin to see just how impossible that is in order to really give honor and praise to the Lord. As a church, we're continually cognizant of the fact that God needs to be given the glory. We come together; we worship Him. To mix anything else with that is to, in many ways, diminish who He is. It marginalizes the greatness of God as we begin to focus on a plethora of other things rather than Him. We bring them in oftentimes to make us feel more comfortable or make us feel more at home with the things that we enjoy. Nevertheless, we begin to destroy the glory of God by virtue of doing this.

We come to this passage in Genesis 27, and it puts us in a setting. The setting is that now Isaac is passing on

the blessing as his father had given him as God had given Abraham. Keep going back to Genesis 12, in which God gives the great and marvelous blessing to Abraham, "I'm going to bless you. I'm going to make you a blessing. And through you, all the world is going to be blessed." It's very clear that blessing had nothing to do with the ability of Abraham to make it happen. As God declares it, it is emphasized, "I will bless you." The blessing doesn't come from the ability of Abraham or from his prowess in any way. The blessing now comes from God alone. Any add-on to that is inappropriate. And so, we come to the passage.

Read with me in Genesis 27,

(Genesis 27:1) "Now it came about, when Isaac was old..."

Now, it's difficult for us to know the age of Isaac unless you do some investigation. And I'm not going to go into the details of the investigation. I'll give you the passages if you want them. You go into Genesis 37:1 and 2 where it talks about Joseph at 17. You go into

Genesis 41. You go into Genesis 45:6. I mean there are multiple passages that you can go to, and as you will ultimately conclude, we now know how old Isaac is in this text. How old is he? He's 137. So, when Scripture says he's getting old, he's getting kind of old.

Genesis is full of firsts. And so, it's the beginning of stuff, right? And so, in this particular passage, from the best of my understanding, we have the first physical impairment that is listed. And that is, his eyes are growing dim.

The passage reads,

"Now it came about, when Isaac was old and his eyes were too dim to see, that he called his older son Esau and said to him, "My son." And he said to him, "Here I am."

(Genesis 27:2) Isaac said, "Behold now, I am old and I do not know the day of my death."

(Genesis 27:3) Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;

(Genesis 27:4) and prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."

Not a whole lot about the blessing; a whole lot about "me" within the passage. We have a man that's now 137. His perception is that he's going to die soon. Just a little insight- He will live to be 180. So, he has 43 more years. So, I think sometimes we try to figure out when we're going to be taken, and God goes, "No, you have a few more years." And we have things that we worry about because perhaps there are physical impairments. Nevertheless, I think, in a way, what God is doing through the physical impairment is reminding Isaac that perhaps he's not seeing things clearly. God has a way of just nudging us in a way that we need to be nudged to remind us of this.

Isaac is clearly thinking of himself and just to put it in perspective, if in fact we follow this text all the way through and we believe that it's probably within the same year that these happenings actually take place,

surprisingly enough, Jacob is 77 himself, that is to say his son, which would put Esau at 77. So, these are not youngsters that are coming looking for the blessing of God and they've been around a while.

As we end Chapter 26, we understand that Scripture gives us insight in verse 34 that Esau is 40 years old at the time that he marries. So, now a span of about 37 years has happened between chapters 26 and 27. The only reason I bring that up is that I want to emphasize the fact that these are not kids. They should know better, as well as the father, obviously. Nevertheless, we have a father that is concerned about making sure that Esau gets the blessing.

Now, the question is, why is he so concerned that Esau gets the blessing? And if you go back into Chapter 25, there is a drawn to Esau by Isaac simply because of the desires that he has.

If you look in Chapter 25,

(Genesis 25:27) "When the boys grew up, Esau became a skillful hunter, a man of the field, but Jacob was a peaceful man, living in tents.

(Genesis 25:28) Now Isaac...

That is to say, the father that's given the blessing in the passage.

"Now Isaac loved Esau..."

There's nothing wrong with that, unless you love him for the wrong reasons.

And so, the passage reads this way,

"... because..."

Did you see that in the verse?

"... because he had a taste for game, but Rebekah loved Jacob."

Now, it doesn't say why she loved him, which is telling us that there was a closeness for a deeper reason than somebody gratifying you with something that you desire. Nevertheless, the draw to Esau with Isaac is that he loved game. And the passage itself

demonstrates this as we see that being the focus of the gathering.

So, as it goes on in the passage, as Isaac then sends for him, he goes, "I'm old. I don't know the day of my death. I don't know what's going to happen in the future. So, I want to make sure that you get this blessing. But hey, why don't we have a cookout and talk about it in the meantime? Why don't we mix a little bit of pleasure with business?"

I was looking into this and even the world knows that you don't mix business with pleasure. They give the reasons and let me just give you a few. One is they state that it impairs objectivity. The second is that it creates the perception of favoritism. Oh, really? And the third is that right and wrong seem to be obscured by emotions, pleasures, and desires. Well, maybe that's not a good idea. It is a mixing up of things, and it is that which we perceive, "Hey, it's basically a win-win. I get what I like, and we also get to do something that God wants us to do. Why not just blend it in?"

The church is continually having to deal with this kind of issue, but let me just emphasize too that you'll continue to deal with these kind of issues in your life. Because the one thing that marginalizes God more than anything else is to treat Him as common; to mix Him with your thoughts; to mix Him with the world's thoughts; to somehow mix Him with your pleasures. And it is that which causes Him not to be separate. I know that people perceive oftentimes when we take certain stands on things regarding this, that we're just being basically, what would be the word? "Fuddy duddies"? Would that be the word? In which they would perceive us as, "Why are you so strict about that kind of thing?" Because God is to be treated as **holy**.

For instance, let me give you an example- If in fact you were to go to a funeral, it probably wouldn't be a good idea to mix a birthday party with it. And if in fact you were to go to a wedding, it would not be a good idea to mix politics in it. There are things that you do and things that you don't do when you're focusing on a particular thing. And when you're at a place in which

you're going to a funeral, you're thinking of that particular person, and they are eulogized in that particular setting. That becomes the focus as well as, of course, God's saving grace. As you come to a wedding, you're celebrating somebody coming together. You don't want to in some way divide that. In fact, there's interesting analogy given by Jewish tradition. The Jewish tradition actually uses this analogy in wedding, but it can go into business and pleasure; it could go with God and the world. Here's the analogy. The analogy starts off this way- You get two bags of rice and one bag, let's call "God," and another bag, we'll call "the world". You take the two bags, and you then pour them in one jar together. And then after you pour them in the jar together, you spread them out on the table, and you mix it up. Now the question is, which is which? And the answer is, you can't tell anymore. They've so amalgamated together that you can't make the differentiation between the two. And this, they say, is what happens when you begin to mix things together that shouldn't be mixed

together. It's literally impossible to untangle them and to show the distinction of them.

In this particular passage, what we see is a mixing of what Isaac wants and then the blessing itself. When you read the passage, you have to ask yourself, "Is this the passing down of God's blessing or is this a feast with personal preference involved and with pleasure involved?" What is this about? Esau could easily say, "I don't know what it's about. Maybe the blessing is not even important." I just want to emphasize at this juncture that Esau has already despised his birthright. That is to say, he saw it as not being important. And one of the reasons probably why he saw it as not being important is, his father emphasized other things as being more important. And so, his birthright is not that important. And it's not really that important that he honor his mother and father.

How do you know he didn't do that? Well, if you look at the end of Chapter 26, it says,

(Genesis 26:34) "When Esau was forty years old he married Judith the daughter of Beerli the Hittite, and Basemath the daughter of Elon the Hittite;

(Genesis 26:35) and they brought grief to Isaac and Rebekah."

So, the passage is telling us what? That he rebelled. He was supposed to, as Jacob will ultimately do, he'll say, "Dad, what woman should I marry?" And as Isaac knew that he should have done, as Abraham said, "Not from here, not from the Hittites. You need to go up to Syria." But the bottom line was that Esau didn't care. Why? See, the question just arises, "Why does he not see it as important? Why does he not see it as valuable? Why is honoring your parents just a tack-on thought? That it's something that you could do, take or leave, whatever?" His life has been mixed up with all kinds of other things. His value is based on the fact that his dad really likes him, not because he does right or wrong, but because of the fact that he gets game, gives him what he wants, and he loves the food that he

makes. So, because of that, there seems to be great confusion over what is important and what isn't. It literally creates a sense of confusion as you look at the passage.

So, as you see Isaac dealing with this whole scenario, it seems to be all about him.

(Genesis 27:3) "Now then, please take your gear, your quiver and your bow, and go out to the field and hunt game for me;

(Genesis 27:4) and prepare a savory dish for me..."

Actually, that word is used as "delicacy" in Proverbs.

So, he's saying, "I just want some really, really good food. Do these things; prepare this thing that I love."

We don't see the emphasis of the blessing and I think that it's very important to realize that once you begin to mix things up, not only do you distort what really is valuable, but after a while, it seems to me that the things that you love, the desires that you have, always become more prominent than the things of God.

"And prepare a savory dish for me such as I love, and bring it to me that I may eat, so that my soul may bless you before I die."

In other words, "I want to be all fed up and satisfied and happy." "*Nepeš*," the word that is used in the passage, is making reference to the seat of emotions and feelings. "And if you can just feed my feelings and the things that I desire and the inclinations of my heart, if you could just make me feel good, I can bless you." Quite frankly, at this particular junction, he probably has to be reminded why he likes Esau. Because as you see in the end of Chapter 26, his life has been made miserable.

And if you look at the end of Chapter 27 as well, it says this,

(Genesis 27:46) "Rebekah said to Isaac, "I am tired of living because of the daughters of Heth; if Jacob takes a wife from the daughters of Heth (the Hittites), like these, from the daughters of the land, what good will my life be to me?"

"Take me out." What we have is an individual, Esau, that is very unconcerned with how his decisions affect the people around him. He has marginalized obedience. He perceives that what he desires is far more important than what God wants, or the blessings of God. Because of that, he has despised his birthright. If you go back, in Chapter 25,

(Genesis 25:34) "Then Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went on his way. Thus Esau despised (belittled; perceived it as insignificant) his birthright."

Why? Well, it's because he's just literally mixed things up. I mean, what's wrong with proclaiming the gospel and getting rich? What's wrong with that? Well, there's a lot of different levels in which that's wrong. I mean, 1 Timothy 6 talks to the pastors, and it says, "Look, you can't be one that goes after money. You can't love money. The love of money is all sorts, roots of evil." And here again, that's a pastoral epistle. Not to say

that it wouldn't apply to you, but it's applying it specifically to pastors. You can't love money.

There's a clear description in 2 Peter 2:15 that talks about those that were false prophets and who love the wages of unrighteousness.

And then it gives the example of Balaam from the Old Testament in the Book of Numbers. What is that example? He was a prophet for hire. Scripture fundamentally is saying that you can't mix the love of money with God.

In fact, Paul will on occasion say, "Okay, according to God, you're supposed to make your living from the gospel, but there are going to be times where you have to be willing to sacrifice it. And he does that on 2 occasions that we know of. One is when he goes into the Corinthians. He goes to the Corinthians, and he goes, "I can't take any money from you because you love it too much, and you have perceived that I'm here because of that." So, it would cause a stumbling block to them, and because of that, he would not do that.

You come to Thessalonians, and there's another reason why he wouldn't take their money. He says, "I know that at this time it would be a burden on you. I'm not going to take any money from you." So, in Corinthians, he says, "You have to understand that I'm going to do this, and this gospel should be given to you without cost." There's no charge for the gospel. And sometimes, that message is skewed, isn't it? And if in fact it were skewed, you'd have to be willing to lay aside the finances. Scripture says, "You don't want to mix this. You don't want to mix it in the service." It's one of the reasons why we don't talk about money in the service. Because it has no place in the service. We're here to worship God. We're here to proclaim His name. Man is looking for opportunities that will make him feel better, make things go his way. He has his own agenda, his own thoughts. We come together, and our hope is to point solely to Him as the answer. Oftentimes, it's skewed.

If you look with me in 1 Samuel 15, you'll see an example of this in which we have Saul mixing what he

thinks would be beneficial to himself and supposedly doing God's will. In 1 Samuel 15, God turns to Saul, and He says, "Now, this is what I want you to do. I want you to go, and I want you to destroy the Amalekites. I want you to destroy every one of them. Destroy everything they have. Just destroy it. Don't bring anything back with you at all."

The message is pretty clear. You can read it in verse 3 in particular.

(1 Samuel 15: 3) "Now go and strike Amalek and utterly destroy all that he has, and do not spare him; but put to death both man and woman, child and infant, ox and sheep, camel and donkey."

I mean, that's pretty extensive and pretty definitive. After the army and after the defeat, it says in verse 7,

(1 Samuel 15:7) "So Saul defeated the Amalekites, from Havilah as you go to Shur, which is east of Egypt."

(1 Samuel 15:8) He captured Agag the king of the Amalekites alive..."

Wait a minute. He wasn't supposed to do that.

"... and utterly destroyed all the people with the edge of the sword.

(1 Samuel 15:9) But Saul and the people spared Agag and the best of the sheep..."

Well, why not, you know? I mean, there's no sense in letting this stuff go to waste.

"... the oxen, the fatlings, the lambs, and all that was good, and were not willing to destroy them utterly; but everything despised and worthless..."

Okay, I can understand that going in the garbage. So, they utterly destroyed those things.

(1 Samuel 15:10) "Then the word of the LORD came to Samuel, saying,

(1 Samuel 15:11) "I regret that I have made Saul king..."

"Because he doesn't listen." Well, I mean, what's wrong with mixing it up a little bit? I mean, quite frankly, there's some good things here..." and as Saul

goes on to argue with God, "I'm just going to give them to You. I'm just going to lead them before You. Besides, the people made me do it." And he goes into the whole blame thing.

As you look at the passage, it goes on and says in verse 22,

(1 Samuel 15:22) "Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

(1 Samuel 15:23) For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry.

Because you have rejected the word of the LORD, He has also rejected you from being king."

The passage is very clear that what you have is Saul somehow mixing his desires with God's command. It doesn't take long before it gets a little confusing here. "Maybe I can do what I want and then do what God wants at the same time."

There's another example found in Leviticus if you look at me in Leviticus 10. Leviticus 10 will give an example of the two sons of Aaron, Nadab and Abihu, who go in to worship God. Well, why not worship God with whatever? I mean, it really doesn't matter. You don't really have to give the incense that God commands to give, right?

The passage reads this way,

(Leviticus 10:1) "Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them."

Now, watch verse 2, because I don't want you to miss it.

(Leviticus 10:2) "And fire came out from the presence of the LORD and consumed them, and they died before the LORD."

Not a big deal? I don't know. I think it is.

It goes on and says in verse 3,

(Leviticus 10:3) "Then Moses said to Aaron, 'It is what the LORD spoke, saying, 'By those who come near Me I will be treated as holy, And before all the people I will be honored.'" So Aaron, therefore, kept silent."

God will go on to say, "And by the way, tell him he can't grieve." Because that would be an act of display that would say that I'm sorry that God was honored. Don't grieve. You can't grieve.

The passage goes on and says in verse 10,

(Leviticus 10:10) "and so as to make a distinction between the holy and the profane..."

The word "profane" there, which is the opposite of holy, is common. What it's talking about, of course, is the fact that man has a tendency to see God as common, and to think, "Mix it up. Bring it back into the church. In some way, make it palatable for me to enjoy the service." Man begins to put these things together and you don't know if it's a feast of pleasure for the individual or if in fact it's a time of worship for God.

I was watching this one group gathering together, and I said, "Well, what are you gathering together for?" They said, "We're going to play bingo at church." And I go, "Really? Bingo at church? You think you can make a distinction of the holiness of God?" Man has been known to have Bible studies in strip joints, in bars. I think the new thing that's kind of going around is cigar parlors. They actually have one in the city called "Holy Smokes". And it's having a Bible study together in that setting. Now, what kind of message do you think you're sending? Talk about strange fire. Who is being honored? Who's being glorified? Why are we here? So that you can in some way gratify your senses or...? Because really, this is about Isaac gratifying his senses. In fact, this will be his demise. When Jacob and his mother come in, they try to trick him. You know how they trick him? His senses. "Is this Esau? He doesn't feel like him. Oh yeah, okay, that's that furry, hairy guy." And it's through his senses that he's deceived. Instead of doing what God tells him to do or what God wants him to do or having the right heart or focusing

on elevating God, he's controlled by his senses. Is there any wonder that this whole scenario doesn't turn out well? Scripture wants us to know it's not going to turn out well because you're being motivated by these things.

It's one of the reasons why we have oftentimes, I have oftentimes, spoken against fundraisers. You do a fundraiser for a ministry, by what? Playing golf? Stop and think about that. So, are you doing this for you? Or are you doing this for God? Well, it's kind of hard to tell. I mean, there is a kind of gratification in the fact that you're not only doing something that you like doing, but you actually get recognized in doing it. Of course, Matthew 6 says you want to be careful not to be recognized by anything that you do when you're giving to the poor or to the church or anything, "Don't let your left hand know your right hand is doing." And well, that doesn't seem to match when you're coming together in those things. And after a while, it becomes more a contest of who gives what than a declaration of "God is worthy." If in fact you have to have some kind

of gift or some kind of gratification in order for you to give, you're giving for the wrong reasons. I mean, there is a sense of benefit.

I've told my wife, from time to time we get people asking us to come to banquets, and I'm going, "What's the banquet for?" And it's just a fundraiser. I'm going, "Well, why do they have to feed me to get the money? Just give it to God. If God tells you to give it, just give it." David will say this, "I will not give to God that which costs me nothing." What he's saying is, clearly, "I'm going to be sacrificial because I want God to be seen as worthy of all that I have." If we were to ask many people, they would probably say something like, "I'll be glad to worship God if you do something I enjoy while we do it." So, we begin to try to find a way that we can appease individuals in order for them to come together to worship God. "Well, let's make it appealing to my senses." Well, really? Is that why you're coming? So, after a while, you can't tell if it's your senses or if it's God that's changing your life. It all gets mixed up. It's very confusing.

I mean, Psalms puts it this way in Psalm 16:11,
“... In Your presence is fullness of joy; In Your right hand there are pleasures forever.”

Now, if that's true, why do I have to allure with the other stuff? Why is it that I have to somehow mix it up, if I could put it that way?

There's an interesting story that's given in Jeremiah 35, as some of you probably remember from our studies in Jeremiah- the Rechabites. Ah, the Rechabites. It was at a time when the nation of Israel had been rebelling. And God says, "You're going to go into captivity." Judah was going to go into captivity as well. Israel had already gone in, and Babylon was just bringing them all in. And God says, "If you'll submit, if you'll obey..." They didn't want to obey. They wanted to do whatever they wanted to do. So, God says, "Jeremiah, I want you to do something. I want you to go to these people called the Rechabites. They're in the vicinity. They're around Jerusalem. I want you to bring them into the house of God, and this is what I want you to do. I want

you to offer them wine." And I can imagine Jeremiah going, "Really? Why do You want me to do that?" But Jeremiah just obeyed. So, he brought the Rechabite clan, and he says, "I have plenty of wine here. The Lord told me to offer it to you." And they said, "We can't drink wine. Our father told us not to. He told us not to build houses, and since the day he told us we have lived in tents, and he told us not to drink wine, we have never planted a vine. We cannot touch it." And God turns to Jeremiah, and goes, "See these people? They know what it means to obey." He said, "Now them, I'm going to protect them when Babylon comes. You tell Judah, you tell Israel, you're not protected. You don't know what it is to obey Me completely." We sing a song, "Lord of all or not Lord at all." It seems so narrow-minded, doesn't it? But are you sure you want to diminish God? Are you sure you want to come into His presence and say it's all about You and then off in the corner play tiddlywinks while He's talking to you? Are you wanting to diminish His great value, who He is? You want to stop honoring God? Throughout

Scripture we're reminded of the fact that we have to bring a message without the compromise.

Paul will make a statement if you turn with me to 1 Corinthians 2.

He writes this in verse 1,

(1 Corinthians 2:1) "And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God."

Why does he write that? Why would he write such a thing? I mean, it would seem to me to make a lot of sense that if you could argue somebody into heaven, win a debate, that you're just getting more people in heaven, right? Or maybe you could flatter somebody into heaven. How about that? We'll just kind of mix it up. How about we flatter somebody into heaven; tell them they're such wonderful people? Somehow, they'll come in. Or maybe we'll feed them. Give them whatever they want. Make them feel good. Play the music. Get sensationalism going. Then they'll come forward. The only problem with that is, nobody knows

why they came forward. Was it because of your academia? Was it because of the great scientific proof? There's nothing wrong with going into science and revealing the hand of God. There is something wrong with using science to lead somebody to Christ. Because faith is the substance of things **not** seen. Faith is the only way that you're saved; for by grace you're saved through faith. It's not a result of works. And it's not a result of me convincing you. It's the power of the gospel. I'm not ashamed of the gospel of Christ. That's the power of God. So, Paul comes, and he says, "I'm not trying to convince you with the words," and he would have had the words. "I'm not going to try to out debate you. I'm going to come to you with simplicity."

If you look with me in verse 2, it reads this way,

(1 Corinthians 2:2) "For I determined to know nothing among you except Jesus Christ, and Him crucified.

(1 Corinthians 2: 3) I was with you in weakness and in fear and in much trembling,

(1 Corinthians 2:4) and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power,

(1 Corinthians 2:5) so that your faith would not rest on the wisdom of men, but on the power of God."

We can't mix the gospel up. We can't mix worship up. It has to be clear. We're here to worship God, the only One we're here to worship. And we're here to proclaim the message that changes life. It's the only thing that changes life. If in fact we were to blend it with anything else, how could you know? How could you know the saving power of God? Paul turns to the Corinthians, and he goes, "I'm just amazed that you're so easily shaken away from the simplicity and purity of devotion to God. And we've somehow gotten away from that. We've somehow tried to mix the whole desire thing with worship. And it's no wonder people are confused. I actually believe God can change lives. I actually believe He's worthy. And I have found, and this is going to be really surprising to you, I can actually

be joyful just in His presence; that the joy of the Lord can be my strength. And I truly believe that only God can change lives, can protect me, can keep me. I don't mix that with anything else. God alone. Do you believe that?

Closing Prayer:

Father, we come before You today and we just ask you to change our hearts. Lord, we have so much influence coming upon us. Our own senses are our worst enemy. And somehow, we begin to mix and blend things that should never have blended together. We listen to what the world says, "This can make it more palatable. This can make it more enjoyable." And Your Spirit echoes within our heart, and says, "Why would you find greater enjoyment outside of Me?" Father, You give us passages of Scripture such as this that seem very obscure and seem almost strange to us, how we could ever apply it. And yet, You speak to our hearts and

remind us that we should not go for that which is mutually beneficial but should only seek what You want. Father, we realize that there's no peace in what we desire, that the pursuits of our longings have never brought about fulfillment or peace and could never. But You alone can. And Father, I must admit it might be one of the reasons why we wrestle so much with finding peace because somehow, we've mixed it all together. We've gone for the mutual benefit rather than for the single praise.

With your heads bowed and your eyes closed, you might be wrestling with things. You might be dealing with issues in your life. You're wondering perhaps, "Why is God so distant from me? I go to church. I worship the way I want to. I feel the things that I desire, and I go after them, and I blend them with the things of the Lord, but what's the big deal?" The big deal is, it's not going to go well. God says, "I will not give My glory to another. Who would you liken Me to? Who could you blend Me with?" Until you and I give

wholeheartedly our lives solely to Him, you will not find the victory in your life.