

## "A BLUEPRINT FOR BIBLICAL BLESSING"

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Psalm 1

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If you have your Bibles, turn with me to Psalm 1, the first psalm. I'd like to share with you this morning for a little while on a blueprint for biblical blessing. I'm reading from the New International Version today. It might be a little different if you're in the King James or American or Revised or something else.

Blessed is the man who does not walk in the counsel of the wicked or stand in the way of sinners or sit in the seat of mockers. But his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither. Whatever he does prospers. Not so the wicked! They are like chaff that the wind blows away. Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For the Lord watches over the way of the righteous, but the way of the wicked will perish.

Father, the words on this page of this book called the Bible, the revelation of your will for us, have no meaning unless we can translate them into our own individual experiences. We come here today with varied backgrounds and lifestyles, but your

word speaks to each one of us individually. May we accept that now and do a translation here today that would make our lives more meaningful and bring more joy to your heart and a greater sense of peace and strength to our own hearts. In Jesus' name, amen.

I would suppose that one of the most overlooked words in all of the Bible is the word *blessing*. *Blessing* is a noun form. We often see it used time and time again in the participial form which is *blessed* or we often use the Old English rendering *blessed*.

When we really analyze the meaning of the word *blessing*, *blessed* or *blessed*, it becomes apparent from the Bible that it really means that that blessed person is a person who has the fullness of God, a person who has the completeness of God, a person who has the wholeness of God. When we look at the Amplified Version, it translates it in the terms of the blessed person being that person who has a happy life, that person who has a fortunate life, that person who has a prosperous life, that person who has an enviable life. And as we look around our world today, we understand that if we've ever needed anything from God, we need this blueprint for biblical blessing to be ours because the blueprint for biblical blessing really translates itself into a happy life.

We look at our world and we know that it needs real political happiness. We look at our nation and we see all the

divisiveness. We know that it really needs some social happiness. We look in our homes and I think we'd all agree we need some emotional happiness. We look into our own individual lives and probably most of us would agree, including me, that we need a constant sense of spiritual happiness.

I read just this past week that it takes over 50 billion prescriptions of mind-touching drugs to try to keep 5 billion people on the earth happy. When we look at our own world, it is apparent, if the statisticians are right that one out of every four people suffers from depression. Count up on your rows and figure out just which one it might be.

One out of 10 people suffer from a defined phobia and there are over 256 different phobias. I thought we'd take a little time and compare our phobias here this morning. A phobia is an inordinate fear that is all out of proportion to its cause. It's a preoccupying, obsessing sense of anxiety and fear precipitated usually by some particular reason.

We are told that one out of 20 people suffer from agoraphobia, which is the fear of having an anxiety attack in a public place. Many people don't go where the crowds are. They won't get on the freeways. A few years ago I dealt with people who had this problem. I remember the joy in finally helping a woman get out of her house and go driving for the first time. When she first got into the car and started up, she broke into a

cold sweat and it took her almost three weeks just to get it out of the driveway.

Well, most of us here wouldn't know anything about that, but some of us might be borderline. We know that there is some need to get hold of something that's going to help us have the right kind of equilibrium. That's why, when we read the Bible, if the Bible ought to give anything to God's people, if it ought to give anything to people that are following Christ and claim to be filled with the Spirit, we ought to know something about the happy life.

You know, I read not long ago a summary of all of the research that has been done by the anthropologists, the sociologists, the psychiatrists and the psychologists, about what really makes up happiness. What is happiness? If I were to ask each one of you individually, I would probably get a little different answer and a little different response. But all of those who have studied it and researched it with thousands of people giving their responses, they say, well, look, that person who is happy, the happy people, are really the people who are aerobically sound, who are physically healthy. The happy people are those who have realistic goals and attainable expectations. The happy people are those who have a supportive friendship. The happy people are those who have a sense of intimacy and closeness in their marriages and in their family life. The happy people are those who come to the conclusion that they have control in

their lives, that they somehow are in charge of their own personal destinies and they're not just pushed around like a leaf in the wind or a wave on the sea. The happy people are those who are motivated and self-motivated. They are those people who have the ability to have a happy disposition.

Well, how do you have a happy disposition? The researchers tell us that those people who have a happy disposition are those people who have high self-esteem. The happy people like themselves; they have optimism. The happy people are those who are filled with hope about the future. They are people who have extraversion. The happy people are those who like other people. They are those people who have a sense of motivation. The happy people are those who can respond happily regardless of what the circumstances may be. They think happy, they feel happy, they act happy. They promote themselves as happy even though they might be down and depressed. There is this sense at the very core of their disposition that is this sense of happiness.

But the interesting thing about all of these researchers is that they said that happy people are those who have a religious faith. Now this was secular research. These were people, many of whom, who would call themselves agnostic. But what do the people say? The happy people are those who have a religious faith, a faith that brings meaning, a faith that brings purpose, a faith that brings understanding, a faith that brings a sense of acceptance.

Now if God is trying to say anything to the church today, and he's trying to help us as individuals to really understand what he is doing in the world today, he would like for us to transcend all of the stuff of this world and come to a place in Jesus Christ where truly our lives are hidden with God and we shall not be moved by anything that goes on in this world. For we know in whom we have believed, and we are persuaded that he is able to keep that which we have committed unto him against that day. And in him we live and move and have our being. Amen, amen, and amen. Well, praise the Lord in this place.

Now the interesting thing is that the Bible was in this research long before the researchers ever got into research. And the Bible was in the research telling us what a happy life was before we ever could say the word *sociologist* and *anthropologist* and *psychiatrist* and *psychologist*. We have all of that jargon, all of that understanding. We know what a neurotic is. That's the one who builds the air castles. We know what a psychotic is. That's the one who moves into the air castles. We know what a psychiatrist is. That's the one who collects the rent on the air castles. We know all about that.

But when the Bible starts talking about the happy life, what does it say? If you want to have self-esteem, then you have self-esteem in Jesus Christ. What am I saying to you this morning? I'm not sure we have ever really appropriated into our lives all that God has available to us. I have the feeling that

we have just begun to scratch the surface. What the Lord is laying on my heart is that he's got a whole new dimension available for us if we'll just learn how to really walk in it.

You talk about self-esteem? It says you have self-esteem in Christ. In Ephesians chapter 1, you're blessed in the heavenly places. In Ephesians chapter 1, you're called into blamelessness and holiness. You're predestined to be the children of God. You're redeemed by the blood of the Lamb. You've had revealed to you the very secrets of God. You're marked with the seal of the Holy Spirit. You've been given the wisdom and the revelation to know Jesus Christ personally. What else do you need? Because in him we know that old things pass away, all things are new. Therefore, we have high esteem. Amen, amen, and amen. Now's the time to clap.

Now you're having a hard time with this, some of you back up there in the balcony. You're saying, that's not me. Look over to your neighbor and say, you're better than you think you are. [You're better than you think you are.] That's the first nice thing you've said to your wife in ages. One more time, you're better than you think you are. [You're better than you think you are.] You have high self-esteem if you're in Jesus Christ. You don't have to tuck your head. You don't have to falter. You don't have to fail. You don't measure yourself by the drumstick of this world. You measure yourself by the power of the living

Lord that is in you because in him you have the victory. Amen, amen, and amen. That's what's available to you.

Well, you want to talk about optimism? You know, there should never be a pessimistic day in the life of a Christian. How can you have what is available to you from God and be a pessimist? Quiet, isn't it? How can that be? I mean, you have Philippians chapter 4, verse 6, **Don't worry about anything whatsoever, but tell God every detail of your life in earnest and thankful prayer. And the peace of God which transcends all human understanding will keep constant guard over your hearts and minds as they rest in Christ Jesus.** Now here's the problem. **Whatever things are true, whatever things are noble, whatever things are right, whatever things are pure, whatever things are lovely or admirable or excellent or praiseworthy, you think on those things.** Now way to be a pessimist when you really think about those things.

Well, you talk about extraversion, I mean, if anybody ought to love the world, it ought to be Christians. For God so loved what? [the world] That he did what? [sent his son] That whosoever did what? [believed in him] Should not do what? [perish] But have what? [everlasting life] Let's hear it for the choir. They know John 3:16. Isn't that marvelous?

It's God's world, isn't it? You know, I'm not ready to write it off. Hello? So many people have all ready written it off, but it's God's world, it's God's people. And it's the

greatest opportunity for the church in all of the world. This world has lost its moorings.

We have developed a nuclear age. In this nuclear age, we have developed a nuclear man. The nuclear man is historically dislocated. He doesn't know how he fits into the picture. It's a different kind of person today. He is theologically fragmented. He does not know his meaning. He does not know his destiny. He does not know his origin. He finds himself without moorings, without ties. He doesn't know where to turn in this high-tech world. The change has been so drastic. It is as though he has been separated from the history of the world.

He is spiritually disconnected. He's not plugged into God. He thinks he's a maze of his own ability. He thinks he can do it all by himself. He talks about a New Order, he talks about getting rid of Communism, he talks about raising up democracy, he talks about all kinds of concepts. But I want you to know today that the nuclear age and the nuclear man needs the same thing that the man in the Old Testament needed, the same thing that the man in the New Testament needed, the same thing the man on the street needs, and that's to be redeemed by the Blood of the Lamb and to know that Jesus Christ is Lord of his life. Amen, amen, and amen. Hallelujah be to God.

Now who's going to love him? Ephesians chapter 5, verse 1 says, **Be imitators of God, as dearly loved children, and live a life of love even as Christ loved you and gave himself up as a**

fragrant offering and a sacrifice before God. I Timothy chapter 4, verse 12, **Be an example for the believers.** How are you going to do that? **In speech, in life, in love, in purity,** Paul says to Timothy. You talk about control, you talk about motivation. Philippians chapter 4, verse 11, Paul says, **Whatever the circumstances are, I have learned to be content.** Verse 12 says, **Whatever the situation is, I have learned to be content.** Verse 13 says, **I can do all things through Christ who strengthens me.**

If you don't get another thing out of this message today, if you can come to the fact of knowing that you can do all things through Christ who strengthens you, that will be the most important thing today. I want you to say that with me in this congregation. [I can do all things through Christ who strengthens me.] Now how many of you believe that? How many of you believe that? How many of you believe that? How many believe that? Hallelujah.

You say, well pastor, what's wrong with you? I'm tired of seeing Christians who claim to be filled with the Holy Spirit hanging their heads. Hello? I'm tired of seeing the church dragging its feet. I'm tired of us moaning and groaning about the circumstances. I'm ready for us to know that when you see these things happening, lift up your head. Your redemption draweth nigh. It is even at the door. Amen, amen and amen. Hallelujah. Praise God. You know, I'm on a roll here. I may never get to Psalm 1, but you just hang loose.

You know, what we have to understand is that when we talk about control, it's not us in control, but it's the Christ in us in control. If we can learn to lean on him- "Learning to lean, learning to lean, I'm learning to lean on Jesus", what's the next line, Laud? Laud just went out to lunch! I'm sorry. "Finding more power than I'd ever dreamed", isn't it? Give me F, we're going to sing it right now. Neither one of you know it. We're going to learn it. Any of you know it, up there? Stand up choir, you can't sing sitting down. You all can stay seated for now.

(Singing)

Thank you very much, choir.

Now, why does it say learning to lean? Because you see, what we've all learned how to do is to be a do-it-yourself kit. Now we find ourselves with the kinds of circumstances and situations that we don't have any good human solutions to. The ulcers are in our stomachs and the butterflies are in our throat. The migraine headaches are in our heads. We're trying desperately to keep things on an equilibrium because they're not going just as well as they used to go, because we look at the world and it doesn't seem to have any answers. And the worse that the world is without, that's when the deeper you have to go within.

I think the psalmist got hold of this when he got to talking about a blueprint for biblical blessing. He tells us in

the very beginning that if you're going to have the happy life, the happy life depends on the way of discipline. You can't really have the happy life unless you live the disciplined life.

He starts out in the first verse and he says, Blessed, happy, fortunate, prosperous, enviable is that person who disciplines himself. First of all, he says, we've got to discipline our attitudes because every day you're taking in between two and three thousand different stimuli and those stimuli are forming our attitudes. The way that we handle them, the way that we process them, those that we reject and those that we keep determine our attitudes.

What the world would have you to do is to walk in the counsel of the wicked, but the happy person does not walk in the counsel of the wicked. The word *wicked* here is the Hebrew word *rasha* and it means diabolically evil. It means that the very heart of motivation is evil. When you look at the derivation and the etymological development of that word *rasha*, it's diabolical evil.

You see, we talk about the spirit of the anti-Christ and that spirit is rising. You've got to discipline your attitudes so you don't walk in the advice of the evil, you don't walk in the peer pressure of the evil. You don't have an attitude. The word *walk* here really means an attitude. You don't have an attitude that is shaped by the pressure of the evil. You don't have an attitude that is shaped by the plan of the evil.

In Jeremiah chapter 7, verse 24, there is a sad scripture to Israel that of all the oracles of God, God revealed himself to them personally and they continued to get the wrong attitudes. In Jeremiah 7:24, Jeremiah said they no longer obey God. They don't incline their ear to him and they walk in the counsel of their own ways.

My prayer about God, where do we go from here? In my five-year commitment to you, where do I take you next as the shepherd, where do I lead you and what pastures do I take you to?

If I can take you to the place where you can enjoy green pastures even in the presence of your enemies- When David said, **The Lord is my shepherd**, I shall not want, he had this trust in a loving heavenly Father who was going to take him to the places where he would have the best that would be available to him. **He maketh me to lie down in green pastures, he leadeth me beside the still waters.** If you've ever been to Israel and you've seen the rushing streams in the mountains, they're coming too fast for the sheep to drink. The shepherd would dam up a place so there would be a still pool so the sheep could have drink. He'd stop the rushing waters, he'd stop the roar. He'd stop the fear, he'd stop the fright. **He leads me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death-** I've taken 1500 people to the shadow of death and shown them- **I will fear no evil, for though art with me. Thy rod and thy staff, they comfort me. Thou preparedst for me a**

**table in the presence of mine enemies.** That's exactly what the Lord wants to do. You've got to discipline your attitude. You can't walk in the counsel of the wicked. You can't stand in the way of the sinners. You've got to discipline your beliefs.

Everybody here has a philosophy of life. You don't think about it every day; it's not consciously on your mind, but you're operating every day out of a certain philosophy. That's your philosophy; you don't have a philosophy. That's why you're floundering. That's why you don't know where you're going. That's why you don't know what you're doing. You have no meaning to your life. You don't know why you're on the freeway.

How many times a day do you say that? Why am I on this freeway? Why didn't I leave 20 minutes earlier? Who is the idiot up there that had a flat tire? Why did they have to run into each other today? I've been late three times this week. What's your philosophy?

He doesn't walk in the counsel of the wicked, he doesn't stand in the way of sinners. The word there is *chatta*, the Hebrew word. It's New Testament counterpart is *hamartia*. It means missing the mark when we have the ability to hit the mark. It means living like the heathen when we have the ability to live like Christ. It means following the way of the world when we have a better kingdom. It means allowing the same things that bug the world to bug us.

How am I going to stand? What is my philosophy? What is my stance? What am I talking about? Stand in the way of sinners. That's why James 4:17 says, **To him that knoweth to do good and doeth it not, to him it is hamartia**, it is sin, it is missing the mark. It is chatta.

So I discipline my attitudes, I discipline my beliefs, but then my values, where do I sit? Where do I rest? Where do I spend my time? What are the values you see?

It starts out with an attitude and an attitude is a formulation on the inside of us of how we want to live. It's based upon a belief. It comes out of a philosophy of life, but it has no meaning to us until it becomes a value because we govern our lives by certain kinds of values. I don't do this because I have a value. I do this because I have a value. I don't cheat on my wife because I have a value. I don't cheat in my business because I have a value. I don't take advantage of my fellow man because I have a value. I make a commitment to do certain things with my family and with my wife, or with my husband or my friends, because I have a value. I give an honest day's work because I have a value.

I don't stand and I don't sit in the seat of the mockers. The word *scoffer* or *mocker* comes from the Hebrew word *lets*. It means an arrogant, cynical attitude. Barkley, in talking about this, said that the mocker is an arrogant, cynical, unteachable troublemaker who will not receive and totally refuses discipline

and godly counsel. It's a picture of the world. It's a picture of the world.

When you really look at it today, everyone is doing what is right in his own eyes. Democracy comes to Eastern Europe and it looks like it can be a great day and what are they doing? They are killing themselves, millions. Hitler revisited. Auschwitz revisited. A new day, a new order, a new opportunity and the very old scoffing, mocking sinner ways come into being and they go back and pick up age-old conflicts. And we're prone to do the same. God knew that. That's why he said the happy person disciplines himself. The happy person disciplines himself.

While I was at the General Assembly in New Orleans, that's a great place to have a General Assembly, we had some preachers that went down on Bourbon Street. There was an old drunk crawling along and they stopped to witness to him. He said, "Oh, you're having this General Assembly? Well, is Dr. Walker there?" Can you believe that? One of our Mt. Paran members, probably. He said, "If you'll tell me when he's going to preach, I'll be there." They said, "How do you know him?" He said, "I've been listening to his tapes for years." They really helped him, were a great help.

I forgot my point. I got into that. It was a little side effect.

I got a telephone call. Now I'm back on the track. It wasn't from him. They prayed for him. He said, "Thank you.

Tell Dr. Walker I still love him." I don't know what that means, but anyway, I've got a lot of friends in a lot of places.

But I got this phone call. It was a couple who were vacationing in New Orleans. They said, "You don't remember us, but do you remember when you worked with the hippies down on 10th Street?" I said, "How could I forget?" They said, "Do you remember when you counseled at the Renewal House?" I said, "Yes." They said, "We were in those groups. We were druggies. We had long discussions and great arguments. We put down the fact that Christ could help us. You said one thing to us, because we at one time had been in church. At one time we had been in Sunday School, but we became hippies," and hippies were totally undisciplined. Do whatever you feel like. If you don't feel like dressing, don't dress. If you don't feel like taking a bath, don't take a bath. If you don't feel like cutting your hair, don't cut your hair. Just stink all day long. We'd meet those people and it was something else. I'd look at that scraggly bunch and I'm there in my slick suit and they're all just slick. We really fit in well. We'd try to help them get off drugs and get going and I'd ask them, "You know, if this is such a wonderful life- you've got hepatitis, you've got venereal disease, you're really happy- you all look like death warmed over. You stay sick half of the time. Wonderful, we're free! There's got to be something better than this. I'm down here

hoping you'll find me a better way of life. What do you have to show me?" And we'd have big arguments.

This couple really got into it because they knew enough Bible just to be dangerous. I finally said to them, "Look, if I can only leave with you one thing, that until you come to a life of dedicated, disciplined discipleship, since you've known the Lord in times past and you've tasted of his heavenly gift, you know the power that he has for you, until you come to another place of dedicated discipleship, you'll never be happy." They said this on the phone. I didn't have time to see them. They just heard we were in town and knew that I was a part of the Church of God and said, is Dr. Walker here? Somebody told them what hotel I was in and they called me. They said, "We just wanted to tell you. We never forgot that. We never forgot that. It made us angry, but we never forgot it. We didn't believe it. We not only took drugs, we pushed drugs and got caught and went to prison. In prison, a prison ministry got to us. We became Christians. (First side of tape ends)...a street ministry. We took a vacation, the first vacation we had in years, [Now this had been twenty-two years ago] we have a family. But when we were in prison at our lowest ebb and both strung out on drugs so bad we didn't know where to turn, one thing we remembered was, if we don't come back to disciplined discipleship, we'll never be happy. And we found out that it works. It works! It works!"

Well, one of these orchestra members, gone over to Central now to play, told me this morning just before we came in here about an answer to prayer. He's a new Christian, relatively, about 2 years. He found the Lord right here at North. He plays in the orchestra now, using his talent. He's just still fresh, see. Nobody's got to him yet. Hello, are you still here? They haven't ruined him yet. He still thinks it's wonderful. He just had a wonderful answer to prayer. I'm in a hurry to get in here and he said, "I've got to tell you this." So I'm out there listening to his prayer just before I come in here, God restoring his son to him. And he said, the last thing he said, "You know, this thing is really real, isn't it? It really works, doesn't it?" Praise God, he couldn't have said a better thing to me to come out here to preach. It's his fault if I'm just kind of out of myself here today. Somebody praise God in this place. Somebody praise God in this place. Hallelujah be to God. Amen, amen, amen.

You know, I'm going to quit preparing three-point sermons. I never get over one point. And I just feel like I've preached long enough. I'm going to give an altar call in just a minute.

You know, one of the friends of our church is the Secretary of State, Max Cleland. When we dedicated this building, you remember, he was with us and gave his thoughts. He attends Central quite frequently. He's become a very good friend. As you know, Max Cleland was in Viet Nam and was in a foxhole. A

grenade was thrown into the foxhole and instinctively he grabbed the grenade to throw it out to save himself and his buddies and it went off in his hand. He lost two legs and an arm.

Obviously, he nearly died and came back home from the war and became the head of the Veteran's Administration and then came here to Georgia and became Secretary of State.

When he comes to Central, you always know Max is there because he laughs louder than anybody and he says amen louder than anybody. Now, how do you live a life and how do you have a happy life when you've lost both legs and an arm? How can you have that infectious smile that he has and how can you adjust to life the way he does?

Well, Norman Vincent Peale asked him that one time. Max said, I've got to have a couple of days to think about it and in about a week he wrote him and said, here's the answer to it. Max said, "I live by the prayer, this prayer of an unknown Confederate soldier." An unknown Confederate soldier. You know, it's true. There just aren't any atheists in foxholes.

I read the other day that about 13%, now this is strange, 13% of the population of America says that they're atheist or agnostic. Yet, one out of five of every one that says he's an atheist prays. It's just kind of an insurance policy in case, you understand. That's why, when somebody asks me on a plane or somewhere, what do I do? I never tell them immediately that I'm a preacher. I tell them I sell life insurance. Then we finally

get around to what that means. If I tell them I'm a preacher, then they all reach into their briefcases and take out their halos and put them in place and polish them. Suddenly they're the best Christian the world has ever known.

But the unknown Confederate soldier wrote a prayer.

"I asked God that I might achieve.

I was made weak that I might learn humbly to obey.

I asked for help, that I might do great things.

I was given infirmity that I might do better things.

I asked for riches that I might be happy.

I was given poverty that I might be wise.

I asked for power that I might have the praise of men.

I was given weakness that I might feel the need of

God.

I asked for all things that I might enjoy life.

I was given life that I might enjoy all things.

I got nothing that I asked for, but everything I hoped

for.

Almost despite myself, my unspoken prayers were

answered.

I am among all men most richly blessed."

**Blessed is the man that does not walk in the counsel of the ungodly, nor stands in the way of the sinners nor sits in the seat of the scornful. His delight is in the law of the Lord and in his law doth he meditate day and night. He shall be like a**

tree that's planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither and whatsoever he doeth shall prosper. The ungodly are not so, but they're like the chaff which the wind drives away. Therefore, the ungodly will not stand in the judgment, nor sinners in the assembly of the righteous. For the Lord knows the way of the righteous, but the way of the ungodly shall perish. I've quoted to you from the King James.

We've got to make a choice here today. Are we going to be chaff, or are we going to be wheat? See, the way this used to work, they'd go down by the seashore when it was harvest time. They'd bring in the grain. They'd put it in a big, open field as close to the sea as they could get it. Then they'd take a big threshing sled as they laid it all out there in the ears and still in the husks and they'd run that sled back and forth across all of the ears of the corn or the grain, whatever it might be. After they got it all broken so the grain was all broken loose from the ears and the husks, then they'd take a great winnowing shovel- they call it a winnowing fork, but it was more like a shovel- and they would pick and throw it in the air and the wind coming off of the sea would blow the chaff away. Because the grain was heavier, it would fall to the ground. It was called winnowing, threshing and winnowing. The threshing was the breaking of the grain. The winnowing was the separating of the

grain from the chaff. The chaff would literally be blown away, into the sea and across the hills.

The ungodly are like the chaff, which the wind blows away. The righteous are like the wheat.

Now, how is it with you? How is it with you?

When I was a boy, and the old fiery hell-fire and brimstone evangelist used to preach, he would scare the living daylights out of me. Any of you remember that? We probably need to do that again? I may just have to preach a sermon on hell very soon.

They used to ask the question, have you settled the question? Have you settled the question? Wheat or chaff? Have you settled the question?

As heads are bowed and eyes are closed, (speaking in tongues)

Interpretation- Come unto me all ye that labor and are heavy laden. I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart and you shall find rest for your souls. Come, for my yoke is easy and my burden is light. Why do you spend money for that which satisfieth not? Come, for the table is spread. Yea, come buy wine and milk without money and without price. Ho, everyone that thirsteth, come ye to the waters and he that hath no money, come ye, buy and eat, saith the spirit of God.

I feel like giving a call this morning, that I would like to pray with those of you today that say, all right, number one, I haven't settled the question. Or number 2, the question has gotten very vague and I'm not really sure where I am and I can't talk about the blessed life. I can't talk about happiness in the way that you've defined it here today. I need to discipline my attitudes, my beliefs and my values. I need to choose the wheat and not the chaff.

You're sitting here today and there's a big burden on your heart. It might be because of a physical illness, it might be because of economic pressure, it might be because of family disturbance. But you're carrying a big burden here today.

There's an old gospel song we used to sing,

"Take your burden to the Lord and leave it there.

Take your burden to the Lord and leave it there."

Archie, you know that song. Can you find it? See if you can find it. Help him, if you can find it. I want you to come sing it.

"If you trust and never doubt, he will surely bring  
you out.

Take your burden to the Lord and leave it there."

You know, I've been in this business all of my life and I have a feel. I know there are some of you here today, you say, look, I've gone down that road so many times. I've gone down that road so many times. But you know, that's the wonderful

thing about God's grace. It's ever sufficient. And there comes that time when you really make the breakthrough. It took that couple that I told you called me on the phone, it took prison, it took drug addiction, it took almost losing their lives before they finally figured it out. There's a breakthrough I can have, a breakthrough I can have. One little seed that I planted. I forgot all about these people. I wouldn't know if they walked in this place. But the seed that was planted, you'll never be happy until you get back to disciplined discipleship. That seed was planted and it finally bore fruit.

This morning is your breakthrough. God has given me that assurance. This morning is your breakthrough. It's your breakthrough here this morning. Amen, amen, and amen.