

COMING BACK TO GOD  
Message 3  
Scripture: Job 1:1-12  
Words: 6302

INTRO: In last messages talked about God's silence. If I see right, God's silence is a sign that He is waiting for the right time and the right messenger to come together to bring His message to man. We are not yet there, either in our town or our country. Maybe there will come a day when the Church can sing the song, "Lord, I'm Coming Home." The first line says:

1. I've wandered far away from God,  
Now I'm coming home;  
The paths of sin too long I've trod,  
Lord, I'm coming home.

Now notice that the one whom this song is written about is someone who has been with God. He has wandered far away from God. He was with Him, but he wandered away. Today, it is not just an individual, but the Church in general, that has wandered far away from God. When we leave God, we are wasting precious time, and there is only one way home; repentance. So the song writer says:

2. I've wasted many precious years,  
Now I'm coming home;  
I now repent with bitter tears,  
Lord, I'm coming home.

Some of us may have wasted precious years. Some of us may not have wasted precious years, but we may have wasted some precious time. The way home is always by repentance. There is no other way. So another song writer says *I must needs go home by the way of the cross*. Repentance and confession come by way of the cross, the death of selfishness. But before we come to this, we usually experience God's silence. I remember lying to my boss many years ago. I won't retell the story, but heaven was brass and my bones were dry, so to speak. When we get sick enough of our own way, then we are beginning to get ready to come back. So the song writer says:

3. I'm tired of sin and straying, Lord,  
Now I'm coming home;  
I'll trust Thy love, believe Thy word,  
Lord, I'm coming home.

Oh, for the day when the Church says, "I'm tired of sin and straying Lord." Now notice that God had been silent in this man's life for some time. He had become tired of sin and straying from the Lord. It is when we come there that we notice the silence of God. So he writes further:

4. My soul is sick, my heart is sore,  
Now I'm coming home;  
My strength renew, my hope restore,  
Lord, I'm coming home.

When has the soul reached the condition where God can discipline us with hope of results? When we are brought to the place where we recognize our sin and our heart is sore, we are ready to come home. The prodigal son had to reach this point when he fed the pigs. We do not come back to God unless we reach this point. Nothing puts the fear of God in my heart more than this. It is here we fight until the convicting voice of the Holy Spirit wins in us. So the writer says in the next line:

5. My only hope, my only plea,  
Now I'm coming home;  
That Jesus died, and died for me,  
Lord, I'm coming home.

When we come to where we have only one hope, only one plea; and realize it is only through Jesus who died for us; that we bend our stiff necks and submit to the convicting voice of the Holy Spirit. Oh, we can be so hard. Oh how hard it is for God to bring us to this point. Our next line says:

6. I need His cleansing blood I know,  
Now I'm coming home;  
Oh, wash me whiter than the snow,  
Lord, I'm coming home.

It is an amazing thing how the blood of Christ can cleanse sin. When we come to the cross, that is when we submit to the convicting voice of the Holy Spirit, it is then that we repent and become willing to confess our sins and deal with our wrongs. And when we do that, it is then that He washes us whiter than snow. And now the believer in our hymn is ready to come home. So the chorus says over and over:

o *Refrain:*  
Coming home, coming home,  
Nevermore to roam;

**Open wide Thine arms of love,  
Lord, I'm coming home.**

Let me read for us 2 Chronicles 7:13-14:

13 *"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people,*

14 *"if My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.*

In the last message we talked about verse 13. He said, *"When I shut up heaven and there is no rain, or command the locusts to devour the land, or send pestilence among My people."* When God disciplined His people Israel, He might turn off the rain. When that happens for a year or two, people begin to wonder what is going on. Or he might send grasshoppers or worms to devour the crops, or various sicknesses among the people. I have recommended today He used the convicting voice of the Holy Spirit. He might send great dryness of soul. Like the Chinese man I told you about in the last message, he had explained how he could not possibly, as a Christian smoke. His superior was satisfied, but he said, "I wasn't." He sat through an entire series of messages and would not give in to conviction, and then finally he broke, and when he broke, so did many others.

This morning we want to look at who is involved in what God is talking about in our passage.

II. HOW MAN BREAKS BEFORE GOD

A. Who Is Involved

So we begin now in verse 14, to see who it is that needs revival. This verse says: *"if My people who are called by My name..."* Who is involved in this discipline? God's people! We have discussed as a ministerial, how many people say, "We're all sinners you know." By that they mean, "You should be able to understand that I sin, and you can't say anything to me about my sin because you are a sinner too."

That is a special bit of devilish talk. Is it true that we are all sinners? Yes. Does that mean we all continually live in sin? No! The Sutura Twins used to say that we should not keep short accounts with sin, we should keep current accounts. Listen, if we point out sin to others, and we are living in sin, that is very bad. We should not be living in sin. That we sometimes sin is true. But we should repent, and confess where necessary as soon as that comes to our attention.

There are many, many parents in our community, whose children are rebelling because their parents do one thing on Sunday, or they say one thing, and do another in life during the week. And the fruit of that in their children is very often rebellion. I recently heard of a rich man in our community, whose son wants nothing to do with his parents, though they tried to buy him any kind of happiness that they thought might work. You and I, as Christians, should be able to reprove another believer, when we see them in some error or sin.

I read an article on coming back to God that spoke of some things that had changed. This article said one thing has changed in the Church, and that is that we cannot have a revival today. Why? Because, he said, we need an awakening. Why did he say that? Because most professing Christians, he said, are not Christians at all. Is he right? Could it be that bad?

In our passage, the Lord is speaking to His people. It is the Christian that needs to come back to God. In true revival it is always God's people who are involved. In true revival, it is always sin in one form or another that must be dealt with. In true revival, believers break over their sin. In true revival, pride gives way to humility; and when pride gives way to humility, God has paid us a visit.

Now the hardest people to come to the breaking point, I think, are spiritual leaders. It is those who seem to have life together who find it hardest to break, and we want to look at just such an example. Probably the next hardest is for the wealthy to break. But no matter how

you slice it, we are all hard to break. Revival may be personal, it may involve a church or a whole country at times. But the principles are the same, and we want to look at such an example. If revival is the need, who is in need of it? It is not the lost, the saved; God's own people.

Turn to the book of Job. I have mentioned Job before. You see, our verse says, "If My people which are called by My name..." Have you ever wondered why Job suffered in the book of Job? Job was both rich and a spiritual leader. If there is a need to break, there you have probably the hardest man of all to break. We begin in verse 1:

*1 There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.*

*2 And seven sons and three daughters were born to him.*

*3 Also, his possessions were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large household, so that this man was the greatest of all the people of the East.*

*4 ¶ And his sons would go and feast in their houses, each on his appointed day, and would send and invite their three sisters to eat and drink with them.*

*5 So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my sons have sinned and cursed God in their hearts." Thus Job did regularly.*

*6 ¶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.*

7 And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."

8 Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil?"

9 So Satan answered the LORD and said, "Does Job fear God for nothing?"

10 "Have You not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land.

11 "But now, stretch out Your hand and touch all that he has, and he will surely curse You to Your face!"

12 And the LORD said to Satan, "Behold, all that he has is in your power; only do not lay a hand on his person." So Satan went out from the presence of the LORD.

Now note that verse 1 says that Job was blameless and upright, and a man who feared God and shunned evil. Have you wondered why God would, seemingly ask for trouble, and point Job out to Satan? He was blameless! You could not point a finger at him and say, "Look at that!" He was upright. He lived right. He feared God. He shunned evil. Why would God, seemingly ask to get him in trouble with Satan?

And the devil said, "Oh, he's a good man all right. I'll tell You why he is good. He is good because you made a hedge around him, and I can't get at him. But I'll tell you something God, take that hedge away, let me at him, and he will curse you to the face." And God said, "All right, I'll take the hedge away. You can have at him. Only one thing you may not do. You may not take his life."

We go on in verse 13:

13 Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house;

14 and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them,

15 "when the Sabeans raided them and took them away – indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

16 While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants, and consumed them; and I alone have escaped to tell you!"

17 While he was still speaking, another also came and said, "The Chaldeans formed three bands, raided the camels and took them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you!"

18 While he was still speaking, another also came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house,

19 "and suddenly a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people, and they are dead; and I alone have escaped to tell you!"

Well, Job has lost almost everything! But it is not yet over. Look at how Job responds to this in verse 20:

20 Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.

21 And he said: "Naked I came from my mother's womb, And naked shall I return there. The LORD gave, and the LORD has taken away; Blessed be the name of the LORD."

22 *In all this Job did not sin nor charge God with wrong.*

Well, the devil has been wrong so far, but God is not yet done with Job. So we go on to chapter 2:

1 *Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD.*

2 *And the LORD said to Satan, "From where do you come?" So Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it."*

3 *Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause."*

4 *So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.*

5 *"But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!"*

6 *And the LORD said to Satan, "Behold, he is in your hand, but spare his life."*

Let me insert something here. Satan can only go as far as God allows him to go. Our lives determine some of that. If Satan could destroy us, he would; but Scripture comforts us to know that God is greater than Satan. We go on in verse 7:

7 *So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head.*

8 *And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes.*



Now his possessions are gone. His family is gone and his health is broken. Verse 9:

*9 Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!"*

*10 But he said to her, "You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?" In all this Job did not sin with his lips.*

Now his possessions are gone. His family is gone and his health is broken, and his wife has turned against him. Once he was the chief man in town. Now he is nothing, not even to his wife. Verse 11:

*11 Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place – Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him.*

*12 And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven.*

*13 So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.*

Now turn to chapter 22. The hedge is away and Satan is having his day, and Job is left sitting on an ash heap, scraping his sores. His possessions are gone. His family is dead. His wife is against him, and his health is broken; but, thank goodness for friends, right? They come, and one after another, they begin to accuse him of sin. They say, in brief, Job, you are a sinner. If you were not a sinner this would not be happening.

We begin in verse 1:

*1 Then Eliphaz the Temanite answered and said:*

2 *"Can a man be profitable to God, Though he who is wise may be profitable to himself?*

3 *Is it any pleasure to the Almighty that you are righteous? Or is it gain to Him that you make your ways blameless?*

4 *"Is it because of your fear of Him that He corrects you, And enters into judgment with you?*

5 *Is not your wickedness great, And your iniquity without end?*

6 *For you have taken pledges from your brother for no reason, (Lie 1) And stripped the naked of their clothing (Lie 2).*

7 *You have not given the weary water to drink (Lie 3), And you have withheld bread from the hungry (Lie 4).*

8 *But the mighty man possessed the land, And the honorable man dwelt in it.*

It is not clear if verse 8 refers to Job, but I think it may well do that. Eliphaz is saying, "You have done all this wickedness, but you, the mighty man possessed the land; you, the honorable man dwelt in it." I think this is sarcasm. Verse 9:

9 *You have sent widows away empty (Lie 5), And the strength of the fatherless was crushed (Lie 6).*

10 *Therefore snares are all around you, And sudden fear troubles you,*

11 *Or darkness so that you cannot see; And an abundance of water covers you.*

In chapter 23 Job answers. We begin in verse 1:

1 *Then Job answered and said:*

2 *"Even today my complaint is bitter; My hand is listless because of my groaning.*

*3 Oh, that I knew where I might find Him, That I might come to His seat!*

Notice here that God is silent. Job cannot find him. Heaven has become brass to him. Why? God is preparing him. He is getting him ready to listen to Him. Job is not yet ready to listen. Look at verses 4-5:

*4 I would present my case before Him, And fill my mouth with arguments.*

*5 I would know the words which He would answer me, And understand what He would say to me.*

Here is what he is saying, "If I could only find God, I would be my own lawyer. I would teach Him a thing or two. I would fill my mouth with arguments. I would tell Him how unjust all this is. And I am smart enough, that if He would answer me, I would understand Him. I have a legitimate case against God here." Verse 6:

*6 Would He contend with me in His great power? No! But He would take note of me.*

*7 There the upright could reason with Him, And I would be delivered forever from my Judge.*

Here is how I understand this. Job is saying, "Would He deal with me by what He is. He knows I am only a man. But He would take note of me. There the upright, that's me, could reason with Him. I know God would listen to reason. If I could only talk to Him, I would be delivered. I know it. But I can't find Him. He is silent. Look at how hidden God is from Job, verse 8:

*8 "Look, I go forward, but He is not there, And backward, but I cannot perceive Him;*

*9 When He works on the left hand, I cannot behold Him; When He turns to the right hand, I cannot see Him.*

*10 But He knows the way that I take; When He has tested me, I shall come forth as gold.*

And here is what is happening from a divine perspective. God remains silent. There is not a word from God. Why did God allow all this? Why does He remain silent? As I see it, it is the very same reason He remains silent in the Church today. Here is what I believe. Job was all of what verse 1 said. He was a righteous man. He was a good man. But there is something not said in verse 1. I believe inside Job there was the start of a spiritual tumor. It was the tumor of spiritual pride. There is no pride as bad as spiritual pride. Pastor pride reeks to high heaven. There is a problem with this pride, like with all other kinds. It is the silent killer. The one who has it does not know it. Job needed to be brought to realize it was there. But Job did not realize what was happening inside, and God knew that if He let it go, Job might be entirely ruined, and that is why God discussed Job with Satan. God knew Satan. He knew what He would do, and He knew what could save Job.

In all of this, is a demonstration of God's great love. Contrary to the modern view of love, this is divine agapee love. Agapee love disciplines. Agapee love will spare the righteous at any cost, and the cost to Job was huge. And now, here is Job on an ash pile, with one session after another with so called friends, who try to expose to him that he is a sinner and they have no idea of the real situation.

Let me say this. To expose to us who we are, is a divine thing. It takes divine light. It seems to me this may be what Jesus spoke about when He said Christians would do greater things than He did. He healed people, He cast out demons and did amazing wonders. But there is no wonder greater than the wonder of being able to discover to man what he is like inside, and to bring him to repentance and confession. When repentance and confession become sweet, God has paid man a visit. It does not look like the Church is near to such a condition yet today.

Let me say this about true revival. I am talking about when people are not playing the hypocrite, but when true humility happens. When this happens, God has broken the silence. He has come down to visit, an individual, sometimes a church and sometimes a community, and sometimes an entire country. True revival is a divine thing.

And here is something that always happens; always. Believers deal with sin! That always happens. Blessed is the man who does not need to deal with sin because he keeps current accounts. But blessed also is the man, who when he has sin, comes under conviction to such an extent that he or she is willing to deal with whatever it is that needs to be dealt with.

When John the Baptist preached, it is this kind of thing that happened. The people were baptized in the Jordan river doing what? Confessing their sins! The preaching of John had produced repentance, which brought about obedience and confession. I am firmly convinced of one thing: when a person truly comes under conviction and he wants out from behind the bars of the prison of guilt, and longs for genuine freedom; confession and repentance no longer seem like a work, but a gift!

There is a passage that has long puzzled me. 2 Timothy 2:25-26 instructs a pastor like this:

*25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*

*26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*

Here are some professing Christians who have been caught in the snare of the devil. That is what sin does, it ensnares. And when sin ensnares us, the devil comes along to check his snares, and there we are caught, and then he takes us captive at his will. And

the pastor is encouraged to instruct such in meekness, if God peradventure will give them repentance to the acknowledging of the truth.

Here is the question, are there people who want to repent, but they can't because God has not given them the gift of repentance? How will God be able to extend repentance to them? Well, in this case, if the pastor can instruct them in such a way as to bring them to see their sin, and thus be brought under conviction and they are put in the jailhouse of guilt until the torment of guilt is so great that they desire nothing but deliverance and they are willing to do what is required, then they will find confession and repentance a gift, though before being brought to this point they would sooner die than repent. Oh, to not come to this place is a slow and torturous death. Oh the excusing of ourselves. Oh the wrestlings in the mind to justify ourselves, but oh the freedom when the light exposes us and we are brought to desire truth in the inward parts, and we repent and confess our sins!

Let me read 2 Chronicles 7:13 like this: "When I shut you up in the prison of guilt, and the conscience siren is going, or command the tormentors to torment, or bring great bareness and dryness of soul among my people..."

Oh how difficult we find that moment. I know. We have gone through very, very serious church problems. I have told some of my family members: Listen, if you have not committed any sin in the things that have taken place, and you are free; the loss we have experienced is small in comparison to being put in this prison and needing to go clean up things." But on the other hand, if we should be guilty, then we need to clean that up.

Oh, to be clean. When there is sin in our lives, it is a blessed state when God is able to bring us under conviction until repentance and confession becomes sweet. So Jesus said, "Blessed are the poor in spirit, For theirs is the kingdom of heaven." Why are they blessed? Well He then says, "Blessed are those who

mourn, For they shall be comforted." Only when we are reduced to being poor in spirit, do we begin to mourn our sin, and only when we mourn our sin, can we go on to the next verse which says, "Blessed are the meek, For they shall inherit the earth." And when we get there, then comes the next beatitude, "Blessed are those who hunger and thirst for righteousness, For they shall be filled."

You see, coming back to God deals with those of God's people who have left or are leaving Him. It is Christians who have drifted who need revival. We go on with Job. Friend after friend arrays himself against Job, and finally, at long last, Job reaches the place where he has ears to hear. Up until then, I believe, God could not have spoken to him with effect; but now Job has reached that place and God will break the silence. The silence has had its desired effect. In many a believer, the silence does not have its desired effect and then we are powerless, fleshly, self-excusing Christians.

We cannot take time for all of it but let us see just a little of this. We go to chapter 38:

*1 Then the LORD answered Job out of the whirlwind, and said:*

*2 "Who is this who darkens counsel By words without knowledge?*

*3 Now prepare yourself like a man; I will question you, and you shall answer Me.*

*4 "Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.*

Let me put this in my own words. God is saying, "So Job, you wanted a hearing with Me? You think you are quite smart. Do you know who you are? You are a man who darkens counsel by words without knowledge. But Job, pull yourself together like a real man. I am going to question you, and you shall answer Me. It is not I that needs to answer to you. It is you that needs to answer

to Me. Tell me first, where were you when I laid the foundations of the earth." Now this question is worth a whole message. But in short, the answer must be, "You know what God. I can't answer that. I thought I knew a few things. I thought I would have answers. But I don't know how to answer that."

Well, now question after question, after question from God, and no answer from Job. So we go to chapter 40. Here is what God says after all the questions, none of which Job can answer:

*1 Moreover the LORD answered Job, and said:*

*2 "Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it."*

"Job, you have contended with Me. You may correct Me now." Well, let me stop at this point and ask us a question. Do we feel God has wronged us somewhere? Do we get exasperated with God because of our circumstances in life? May God find us fully trusting and resting in Him, regardless of life's circumstances. Then God says, "OK Job. You wanted a chance to talk; now talk." And look at Job's answer in verse 3:

*3 Then Job answered the LORD and said:*

*4 "Behold, I am vile; What shall I answer You? I lay my hand over my mouth.*

*5 Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further."*

Job finally has ears to hear. It took all this time of silence before he is ready to listen. And Job's conclusion? "Oh Lord! I have been so wrong! I blamed You, and I am to blame! I am a vile man. I never knew I was like this. I spoke once, but I am going to shut up; yes twice, but now I am going to keep my big mouth covered. This is what I am? I can't believe it. Oh God, You are so right!"



Now let me just insert here, that here is a crucial point. At this point we can, as someone has said, either get bitter or better. At this point Job could say, "If this is what I get after all I have done, I am through with Christianity. I have put my all into living for you Lord, and if this is what I get, I am done. Look at what You have done to me. I have nothing left, and I served You faithfully." But instead, Job owns up to what God has shown him.

Well, God begins to question Job again. He will reveal yet greater things to him, and I will cover some of this in a later message. But I want you to see the final outcome. We go to chapter 42. When God was done with these new questions we read this in 42:1:

*1 Then Job answered the LORD and said:*

*2 "I know that You can do everything, And that no purpose of Yours can be withheld from You.*

*3 You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know.*

*4 Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.'*

Job is ready to speak. Do you know why? He is ready to repent and confess. All of a sudden repentance and confession are not works, but a wonderful opportunity to get right with God. Listen to him in verse 5 now:

*5 "I have heard of You by the hearing of the ear, But now my eye sees You.*

What happens when we get a glimpse of God? We get a glimpse of ourselves! So Job says:

*6 Therefore I abhor myself, And repent in dust and ashes."*

Job finally has ears to hear. He has heard and he has acted. Job is revived. You can read what revival did in

his life. So our text said: "If my people, which are called by My name..." What might there be for us to see, if we had ears to hear? What may God yet have to reveal in us?

CONCL: Now, in conclusion, let me say we must be careful to not draw conclusions why someone else may be going through difficult times. God accomplishes many big things in us through the difficulties of life. Yet we may wisely pray when we are going through difficult times, "Lord, if there is anything in me I do not know about, please reveal it to me. I want to be right with You more than anything else in life." We might pray that for others as well. We are often quick to pray for God to intervene for someone in trials, but sometimes it might be wise to add, "Lord, if You should be seeking to accomplish something, we pray that You, in Your wisdom will keep up the pressure until there comes a time of breaking.

What happened to Job could happen for any other sin than spiritual pride. What we see in the example of Job is that even the most godly of people may not know they are leaving God and need to return. If I am right that the issue was spiritual pride, Job did not realize the danger he was in. God may have to deal with us for any number of different kinds of sin; jealousy, envy, anger, stealing, lying, cheating, a sharp tongue, breaking agreements, backbiting, whispering etc..

So let me ask, "Has the Lord put His spotlight on something in your life that you know is sin?" That is the thing to deal with as soon as it is revealed. Sometimes there are things we are not sure about. Talk to some spiritually minded Christian and seek godly advice on the matter.

And then may I ask all of us, are we getting to see more and more of what our heart is really like? Have we ever come to abhor ourselves? If we have not, we have not grown much spiritually. Scripture is very plain, "There is none good, no not one." God's difficulty is getting us to see it. When we talk about coming back to God, we are not talking about the lost, but the saved. When the saved truly come back to God, a dying world begins to take notice of the Christian. The Church today is so powerless because it has drifted so far away from God. It is time to return. It is this world's only hope.

Listen to where to the gutter Canadians are sinking into. This is according to the *Christian Post*, June 4, 2017: "Canada's Ontario province has passed legislation that allows the government to seize children from families that refuse to accept their child's chosen 'gender identity' or 'gender expression.' The so-called Supporting Children, Youth and Families Act of 2017, or Bill 89, was approved by a vote of 63 to 23, according to *The Christian Times*."

So very deep into sin has our country sunk, and part of the so called Church is not much better. We have only one hope, and that is for the Church to return to the God of the Bible in true repentance and confession of sin.

