

Well, good morning. Great to be here with you and kind of be able to work things around where I could come and join you today. Praying for Pastor Jack that he comes back, comes back well.

These are exciting times to me, in life. Actually, in 1996 (twenty-one years ago), I had a stroke, and the only lasting thing was I lost the vision in my right eye, basically, through that. And then in 2001, I had a hip replaced; 2002 I had a lung removed; and last year, I lost my mind. (Laughing) Or was that two years ago? (Laughing) Maybe that was next year. I'm not sure. But at any rate the things in life I see enough gray hairs here. So much of life we're building, building, building, adding, adding, adding, and then we hit 40 and 50 and 60, and things decline. They start going away. And those are the challenging times in life where I think the real value - why do I exist in the first place - comes to the forefront. You've got to come to deal with what is truly important; and to me, when you realize that life in Christ. You look at Paul. He says, "I have suffered the loss of all things and do count them but dung that I may win Christ" (Philippians 3:8). And the ultimate thing - we're here to glory in Him and to love Him. And He puts us through all these experiences in life for a reason, and it's His work in us.

But this morning, if you would, turn with me to Deuteronomy 3. And I want to read to you of (what they asked for a title, and so I just tell them I called it) "Moses' Desire." But Deuteronomy 3. This is Moses, about at the end of his life, speaking to the children of Israel and reflecting to them on his conversations and revelations with the LORD. Chapter 3:23, Moses speaking to the children of Israel, " 'Then I pleaded with the LORD at that time, saying: "O Lord GOD, You have begun to show Your servant Your greatness and Your mighty hand, for what god is there in heaven or on earth who can do anything like Your works and Your mighty deeds? I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon." But the LORD was angry with me on your account, and would not listen to me. So the LORD said to me: "Enough of that! Speak no more to Me of this matter. Go up to the top of Pisgah, and lift your eyes toward the west, the north, the south, and the east; behold it with your eyes, for you shall not cross over this Jordan. But command Joshua, and encourage him and

strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see." So we stayed in the valley opposite Beth Peor.' "

Father, we thank You now for Your Word. We ask Your blessing upon it. Lord, that You would speak to us, that You would strengthen us. Some word from heaven for each one of us that would apply to our life, where we're at with You now, what we need to hear from You that would draw us, Lord, closer and closer to You. We ask it in Jesus' name. Amen.

You know, when you look at Moses and, again, his desire of life, and you look at a man here - now he's been around about 120 years - and when you want to get some wisdom from somebody, Moses is definitely somebody to go to. When you look at all that he had been through in his life, the experience that he had had in every dimension in this world (whether from Egypt, rising to great authority and power, or his time in the wilderness, or his time leading the children of Israel out, his challenges with Pharaoh, the way that God just kind of - through the years - works through refining, purifying, defining a man), here, when you look at Moses, you realize there's somebody there that I think is so important to look at. Proverbs 29:18 says, "Where there is no vision, the people perish." And you know, for life to have a meaning, for life to have a purpose, an understanding, there's got to be a vision. There's got to be a reason that defines somebody. "Why am I here?" Something that endures beyond the highs and the lows and the ins and the outs, and the exciting times, the times of defeat or destruction or disaster, trial; something there that prevails through all of these times, all of these circumstances; something there that drives us on, that carries us through, that is greater than any event, any week, any month, any year of our life. Rather that's something there within us, some vision, some identity - who am I, why am I here, what am I really up to? Sadly, a lot of people just kind of trudge through life with really almost no intensity at all, no definition at all; a life that's little more than just turning pages on a calendar from week to week to month to month to year to year. It's just kind of survival somehow or another. Life is almost just the daily struggles, the daily burdens. "What have I got to get through this week? What have I got to survive this month?" And that's always sad when somebody's life is limited to that degree of vision.

But when you would look through history, the great characters - and particularly through Scripture - you find the Bible characters that we look at and say, "What a

great person! What an incredible life." They had defining identities about them. They had a purpose. There was something there about them that you realize that drove them. And Moses, of course, is no exception to that. He was somebody that he was spoiled by God. He is spoiled by His power and His presence. Once he had come into a knowledge of that, once he had experienced who God was, it absolutely ruined him for this life, for this world, for these things of this world. It drove him on to realize there is a reason to live greater than anything I've ever dreamed of in existence; and how it drove him. What a wonderful place it had within his life.

And here as you look at, and spending forty years in the wilderness with the children of Israel, when his real call that God wanted him to do was not just simply to take the children of Israel out of Egypt, but He wanted him to take them into the Promised Land, into a land flowing with milk and honey; into a land there whereas God had told them, "You'll have houses you didn't build, wells you didn't dig, oliveyards and vineyards you didn't plant. Literally, the houses, when you drive out these nations before you, greater in My view than you are, He'll give you their land for an inheritance as it is this day." Moses told the children, "It's yours right now," but they wouldn't believe. Here they were, struggling out in tents, out in the wilderness - murmuring all the time, unhappy; and yet here, Moses is saying, "Don't you want to go into the land? We've got a job. I want to lead you in. I want to get you there." And he had told them over and over, "God'll give you His power. He'll drive out these nations. Your children will be able to play in the street. You'll have oliveyards, vineyards, wells you didn't dig. There'll be utensils in these houses. You will just move right in, and it'll be yours. Don't you want it?" And of course they wanted it, but they were afraid of the enemy. They felt like they were giants in the land, and, "we're grasshoppers before them. We won't have a chance. They'll defeat us for sure." And thus it kept them out of this great blessing that they had. But Moses, himself.....I wonder what it would be like. I wonder what he thought day after day. I wonder many times he woke up in the morning, thinking, "Maybe today. Maybe today they'll get so sick and tired of mediocrity. Maybe today something will stir up within them and say, 'I can't stand it. I'm in a rut. I'm in this routine. I'm doing nothing but murmuring, turning pages, trying to survive, and all the time, I'm missing God's best for my life.'" I wonder how many times "Today, maybe. Let's go! Let's go, Moses. Lead us in. We want to go. We long for it." And how much he wanted to go himself.

He tells us (here in verse 24), he says, " 'O Lord GOD, You have begun to show Your servant Your greatness and Your mighty hand." Here he is at the end of his life.

Can you imagine this for a moment? Think about Moses. Here he is down at the end of his life, and he says, "I've just begun. I feel like, God, like I've just begun to see Your greatness. I've just begun to see Your mighty hand. I'm just right on the edge of who You are." And he was just taken up. "'For what god is there,' " he says, "' in heaven or on earth who can do anything like Your works and Your mighty deeds?' " "There's no one like You! God, You're absolutely awesome! You're incredible." Like the psalmist who says (Psalm 77:13), "Your way, O God, is in the sanctuary; who is so great a God as our God?" Or, "For the LORD is the great God, and the great King above all gods" (Psalm 95:3). Or, "Bless the LORD, O my soul! O LORD my God, You are very great: You are clothed with honor and majesty" (Psalm 104:1). "Great is the LORD, and greatly to be praised; and His greatness is unsearchable" (Psalm 145:3). Do you ever think like that? Ask yourself - do you ever find yourself thinking like Moses? Do you ever tell God, "Lord, I feel like I've just begun with You? I feel like I've just begun to know something of Your glory, of Your greatness, of Your majesty." Have you ever asked the Lord to show it to you?

When you look at Moses here, and the LORD is looking at him, and all that God had done in and through and around his life, Moses realized that God could give him virtually anything he wanted. There was no limit to God. What he had seen there of getting water out of rocks, manna out of heaven, quail out of the sky, plagues upon the earth, dust turns to lice, water turns to blood, rivers open - you realize Moses literally had ruled the course of nature for forty years. No one's ever done anything like that. Literally everything - heaven and earth - responded to this man. And you realize he could ask virtually anything of God.

If God was to ask you, "What would you like?" as He did with Moses, "What can I do for you?" what would you have? "I want a new job. I want a new car. I want a new hip" (like with me). "I'd like an eye back." Maybe I could look at all sorts of things. But Moses looked there, and he thought, "I don't want a job. I don't want a house. I don't want a car. I don't want a new donkey." Moses looked there, and he said, "Show me Your glory" (in Exodus 33:18). "God, I could ask anything. You're wanting to know what I would like from You? I've seen everything there is seemingly to see. I've experienced something way beyond what most human beings ever dream of. And at least very few things down here to even think about. I want to see You! I want to see Your glory. I want to see not just simply the things that You have done, I want to see the hand from which it came. I want to see the heart from which it ushered. I want to see the face that did all of this. You've ruined

me for all this other stuff, a little what do I want, one through ten. I don't want anything. I've been there, done that. I want to see You. I want to see Your glory." And you know, when we talk, by the way, in the Bible about God's glory, we're talking something there that describes, essentially, the sum effect of all of His attributes - His omnipotence, His omnipresence, His omniscience, His love, His grace, His power, His mercy, His justice, His gentleness, His eternity - all of them. It kind of just, when you're talking about His glory. And when we're talking about God's glory, we're talking about something that is intrinsic. And what that means is, is it's absolutely essential - all of these things about God make up who He is, and they're absolutely essential to Him and to His glory and His identity. Just like light is to the sun or warmth is to fire or wet is to water, intrinsic means it's just "it" all the way through, cover-to-core, stem-to-stern, sort of a thing.

It's what He is, whereas opposed to man's glory. Man's glory is bequeathed or it's a granted glory. It's merely superficial. It's not what he is cover-to-core and through-and-through. It's just something granted to him by the world, or others around, for a time. But it's not him. You can take a person, you can put a crown on his head, you can put a throne for him to sit on, you can give him a scepter, you can give him a robe, you can give him a kingdom, you can give him subjects, and all of a sudden he's got kind of the glory of being a king. But you can take all that away from him, put him down the road there in a back alley for a few weeks, and he looks like just anybody else. It's gone. You can take an athlete or a musician or somebody, a great actor, actress or whatever that we give all these awards to (and other things) because they do their job well. But at the same time, it's superficial. I grew up playing football somewhat, and here you looked and admired O.J. Simpson, and you watched the glory of this man, of what he did athletically; and what a tremendous athlete - he's a Heisman trophy winner, hall of fame. I mean, all the things that man can bequeath to another human being. And yet, at the same time, we've all seen him in his orange robes with chains walking out there at a mere shadow of what people used to know him. It's because it's a granted glory, it's a bequeathed glory, it's a superficial glory.

And Moses was never fooled by that. Moses could look there, and he says, "Show me Your glory." He was looking to something way beyond what man even dreamed of and knew. We spend so much of our lives, I think, wrapped up in the glories of this life, the identities of this life, and the things of this life. "Give me that new job with the big pay." There's kind of a glory that goes with it. I won't necessarily eat better, need to eat better. I'm okay. But the job or the house or the car or

the jewelry or the something that bequeaths something to us when people see us, "Oh, my! Look at that! Wow! You're awesome!" "Yes, I am, aren't I?" But it's superficial, isn't it? It's a joke. It comes and it goes. And Moses knew this. And there was something about him there that he could look there and realize the real glory. When people would look at Moses and say, "Man, I'd have loved to be a Moses," Moses said, "Don't kid yourself."

I think Moses was like the famous story of Arturo Toscanini, a great orchestra conductor, who came over and conducted the New York Philharmonic Orchestra in Beethoven's 9th Symphony. And he spent weeks training all of the different sections - the brass and the strings and each one working and working and working with him. And finally the day came when the entire orchestra came together. And there, to actually hear what they had been working on for weeks and weeks and training there, and now to hear it all put together into one - let's hear what it really sounds like. And, as Toscanini led Beethoven's 9th Symphony, and they played it through, it's said that when he was through, the orchestra itself was absolutely silent. They just sat there dumbfounded. They had dreamed their whole life of hearing and playing Beethoven's 9th. But there, as they stopped and they heard it like this, and they stared at Toscanini, and Toscanini picked up on it. And he looked at them, thinking of what they might be thinking, and he responded to them. He says, "Who am I? Who am I? Who is Toscanini? Toscanini is nobody! Beethoven is everybody!" He realized, "I've just got a little stick in my hand, I'm just moving the thing around. But the music, the power of it, the author of it, is god" in a sense there, the god of music.

Well Moses knew the same thing. Moses is like this, "I've just got a stick in my hand. I've just got a rod I stretch out. I don't turn dust to lice. I don't open rivers. I don't make water blood. I don't play any of that music. I just do what I'm told. And I get to be a mediator between this glory and this bead and this power." And when there is somebody that begins, with their life, to look and to see that's what they're here for, that's what it is, "God, I want to see You, and I want to know Your glory," all other motives are deceptive. All other things in life that we're deceived by. Growing up myself as just a young boy, and with two brothers (three boys of us), three boys across the street, their dad was a coach; and we were all want-to-be athletes, always working - whatever the season was: football, baseball, basketball; whatever the thing was, we were playing it in the street and doing it. The coach across the street - he was the coach for the Dodgers Farm Club. And as just a little kid, I was their bat boy. And at the time, Sandy Koufax -

I'd warm him up, Don Drysdale, Don Sutton - these players that came in and through the Dodgers. And I just dreamed, "I'm going to be" and those dreams faded quickly. But on how the glory that you think of, the things that you dream of, and they take up time and energy and effort. You focus on them. You want to attempt to do something - all for an earthly glory. So much of our life is motivated, even in our careers, even in all of these other things that we're doing. One day the question ought to be, "Why do I really exist? What am I really here for? Am I in this rat race - all of these competitive things in life, they're going and chasing what?" And here there's something that Moses - he had this great desire. His desire, "I want to see Your glory."

Another thing he desired that God denied him - when he asked for His glory, "May I see Your glory?" God told him "No. But I will hide you in the cleft of the rock. And I will pass by, and you will see the afterglow or the hind parts after I pass, where no man can see Me and live." The power and the magnificence and the consuming fire of God's perfection would be destructive to a man until he's finally conformed to His image. But He says, "Moses, I'll hide you in the cleft of the rock." I think God longs to hear these kinds of questions and desires from us. We would say, "God, I want to see Your glory. Don't let me be deceived and consumed by these other things. I want to know that. I want my face to shine like the face of Moses." When he walked down that mountain, he shined with the glory of God, there upon his face. He knew why he existed, and he discovered it.

He also longed to go into the land. It's interesting. He looked there, and it tells us here, he says (verse 25) " 'I pray, let me cross over and see the good land beyond the Jordan, those pleasant mountains, and Lebanon.' " He says, "All right, God. I guess they don't want to go. They just want to hang.....they like the wilderness. They're afraid of it. I'm not afraid of it. I want to go. Take me over there. Let me go on into the land there and cross over and see the life I've been preaching about for all these years, and dreaming about, and longing for." Verse 26, " 'But,' " he says, " 'the LORD was angry with me on your account, and would not listen to me. So the LORD said to me: "Enough of that! Speak no more to Me of this matter." ' " Which tells us Moses had been prodding and prodding God on this. He just didn't come and one day ask Him, and God said, "I'm angry. Don't bring it up to Me again. Enough of that!" No. That's what somebody says after you've been wanting and wanting. Any of you remember your children? Finally they, "Can I?" "No." "Can I? Can I?" "No!" "I" "I said no." And then finally when, "Enough! Enough!" and you're mad. "Enough of that! Now get off the topic. It's not going to happen."

And He told Moses, "You're not going to" Moses essentially wanted to retire. He'd put in his years. I mean, here he is. "I'm a 120 years old. Come on. Why can't I retire? They don't want to go. I love You. I serve You. I'm doing everything I can. Let me go." And I think a lot of us - there's something we dream of retiring. We dream of retiring. You get older, you really think, "I would just like to retire. I'd just like a little place on the other side of the river. There's a house over there. There're wells, there're vineyards. I'd just like to retire. I'd like a nice little Lazy Boy out in the back that I could just lift my feet up and look out there at the Jordan and look at the grapes and enjoy it." God says, "No, Moses." You know, we have this illusion of retirement. We have this thing. Can you imagine Moses if God said, "Okay, Moses. You've worked hard. You've been a great person. Yeah, I want to reward you. Yeah, you're going to go on in." And could you imagine ever hearing, "Moses spent the last fifteen years of his life alone or over there on the other side? Battles were over, struggles were over, punching the clock was over, dealing with people and all the struggles and the tensions of management was all gone. And now he just spent the last fifteen years laying in his Lazy Boy, clicking his remote, watching sports" or something, watching the gladiators or whatever they had on TV then. We dream of that. God said, "Moses! Heaven's retirement! You retire then. Enough of that. It's going to be awesome. But that's not what you're here for."

He then tells him why he was because He tells him (verse 27), "Go up to the top of Pisgah, look north, south, east and west. Take a look at the land, and then the topic's over." And He says, "Then command Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you will see." "Moses, the rest of your life, the reason you are here is to encourage others about the land. You're to equip others. You're to be this incredible source. You're to be this incredible one, there. Instead of retirement, go on up there. Take a look at this thing. But Moses, the excitement of your children and your grandchildren - of what you can pour into their lives around you." Most people, when you would ask, "Why didn't Moses go into the land?" I would imagine well over 90% of people that know anything of the Bible would say, "Well, Moses didn't go into the land because he got angry, and he smote the rock. It's well recorded." And I'm sure you remember the story that when the children of Israel first came out, and it's a dry land (the area of the desert they were in at the time), and they started murmuring against God and against Moses. And then Moses goes before God. He says, "God, they're murmuring against You. They're murmuring against me, saying, 'Wherefore have you brought us out and our sheep and our cattle out into the wilderness to die of thirst? Would that we had

died in Egypt.' God, they're just murmuring." And God tells Moses, He says, "Moses, I want you to go out and take your rod and smite the rock. Water will come out of the rock." He did so. And a flood comes out. Enough there for a million people, all of their animals, everything, to take care of them in a most wonderful way. Well, they go on around in circles for years. Thirty-eight years later, they're back at the same place, doing the same thing, murmuring once again. And Moses goes back before God. He says, "God, they're at it again! 'Wherefore have you brought us out and our cattle out here to die of thirst? Would that we had died in Egypt.' Same thing." God says, "Moses, this time I want you now to go out and speak to the rock. Water will come out." Well you know the story. Moses went out, and he took his rod. He's angry. He smote the rock twice, and he says, "You generation of rebels. Why chide you against God and chide you against me?" Water still - amazingly, mercifully - came out to meet all of their needs. But afterwards, God took Moses and Aaron aside. He said, "Because you have not honored Me among My people, you will not go into the land. You didn't sanctify Me. Moses, you represent Me. How you live is what they see. And Moses, because of that, I wasn't angry. I wasn't disappointed. I'm loving. I'm patient. And because you have so misrepresented Me, Moses, you'll never taste a grape. You're not going into the land." And here we look at that and think, "Well, that was pretty harsh judgment, God. I mean, a guy has a bad day. This guy had more incredibly good days, by far, than anybody that ever came along. And he had a bad day. He gets angry. He blows his top. And for that, You say, 'You can't go into the land?'" But we find out more about the picture in the New Testament when we find out all these types and symbols in the Old Testament, whether it was the lamb, whether it was the priests, the ark of the covenant, all these that point to Christ. Paul tells us in Corinthians that Rock from which they drank was Christ (1 Corinthians 10:4). It was a type and a symbol of Jesus, a Rock there smitten once on the cross, and out of that the water of life flows. But He's a Rock never to be smitten again. From then on, you speak to the Rock, and water comes out. And here, what Moses did in the Old Testament picture language of the Bible is he crucified Christ afresh. And here, for that, God says, "Moses, you won't go in."

But here we have another reason, a greater reason. "Moses, you're here for those behind you. You're here that the glory of God might shine from your face to other generations. You take Joshua, you take these others. You take Caleb. You equip them. You train them. You pour your heart and life - encourage them, that they go into the land, that they have this life with you." Do you know that? Maybe some of you - "What am I here for? Man, I don't feel like it. I'm not productive any longer. I'm a drain on society." That's what the world wants to tell you when you get to a

certain age. The world just wants to, "Why don't you just crawl up and die? We're done with you. You don't produce." And they ought to be the most productive years of our lives. They ought to be the most awesome, powerful years of our lives. There ought to be something in a person of 60 or 70 that a person of 20 or 30 has no idea even exists yet. But they should look in their face and realize, "What I see in you, I want. Where you have been and what you have done and what you have learned, I want it." It ought to be that the older a person gets, the more refined and purified their identity; and what life is all about - it radiates from them, it comes through them; another generation, they look, and they're encouraged by them.

Three years ago my dad, at 95, died. Two years ago my mother, at 93, died. They got married, and (through the years) sixty-seven descendants come from them. And yet they're two people that so loved the Lord. I'd stayed with them now and then as they were older, and they would get up every morning, and they would pray for every one of those descendants by name and some particular issue in their life, and they would write them cards, write them letters, encourage them. They all knew. They dreamed of the love that they saw in grandma and grandpa. They dreamed of what they.....they said, "We want to be like them," their love, their life, what they radiate. The children and the grandchildren, the great grandchildren, realized there's somebody that knows how to live.

And when somebody looks and realizes, that's how it ought to be. But sadly, so many were easily deterred. We're easily deterred. We're like Tevye. Remember the movie, the play, the book, "Fiddler on the Roof"? It was a wonderful little story of this Jewish man trying to raise his daughters and family and provide for them and put a roof over their heads, and just all the issues and struggles in life. And as he's kind of going through this, he would one day just be in all the trials, all the things he's trying to and then he would just kind of escape into this little world. (Pastor Don sings), "If I were a rich man, da da da de de de da da de," and go off dreaming. And he would just be there, just escape into this little side room in his life, and he would just dream of what it would be and how it would be. And he says, "If I were a rich man," and one of the choruses in there is, "Dear God, You made so many, many poor people. I realize, of course, it's no shame to be poor. But it's no great honor, either. So would it be so terrible if I had a small fortune? Oh, I'd build a big house with rooms by the dozen. Right in the middle of town it'd be. A fine tin roof with wooden floors below. There would be one long staircase just going up, an even longer one coming down, and one more leading nowhere. It'd be just for show. I'd see my wife, Golde, looking like a rich man's wife with a

proper double chin." Ha ha. (Laughing) Some of you women, "Wow, I look like a rich man's wife!" (Laughing) But, I won't go there. But here, we so often, we just dream of this world, this "so what?" How many staircases, how big a roof, what part of town? Rather than somebody says, "That's not why I'm here. That's not why I exist."

Many years ago (my kids now range from 40 to 46), when they were young, the very first Superman movie came out. And if you remember that, it was the one where the technology and what they were able to do and the graphics and all of this was incredible. I'd grown up watching Superman on TV, the TV show, one where he'd lay on a sheet of glass or something, and they'd have a fan blowing while he's flying, and there'd be sound effects (Pastor Don makes a blowing sound). "Well, Superman's on his way somewhere," or whatever, and that'd be the best they could do. But when the real movie came out, for the first time he flew! You looked at it and realized he actually flew! I mean, it was so real when you watched it. Now we see all these things that they do, but this was kind of the first. And in this movie, it's interesting because it opens up - my boys wanted to see it, so we got the video and brought it home, had popcorn and a big night watching this thing - with young Clark Kent. He's in high school, and he's the equipment manager for the football team. And it opens up at the end of practice one day. He's out there, and practice is just ending, and all the athletes are coming in - the quarterback and all the tough guys, the cool guys. They're coming in after practicing and throwing their jerseys off and their helmets on the ground. And then the yell leaders, the pompom girls come over, and they had been practicing, too. And now it's over, and they're just getting in a car, and Clark is left to pick up all the stuff - the equipment manager - put it all away for the day. And they get in a convertible, the kids, and they drive off. "Bye, Clark, see you later," as they leave him with this. Clark then looks around, and he's upset. He goes, and he kicks the football, and when he kicked the football, it went to Jupiter. I mean, it was gone. It was so real! You looked. How did the technology - how'd they do that?! And then all of a sudden, he blurs on the screen, and in a second, the entire - everything is cleaned up and put away, done (for his job as equipment manager). And then, all of a sudden, he's running home. And in the process of running home, he passes up a locomotive - you know, running, more powerful than a locomotive, faster than a speeding bullet. Then, the next thing, he stops in front of his house down at the end of the driveway there, and he's leaning up against the mail box. And up comes the convertible with the kids in it, and all of a sudden, they see Clark. They just left him to clean things up, and now they drive down the road, and here he is leaning up against the mail box. They said, "Clark! How did you get here?" And he says, "Oh, I ran." And they said,

"That Clark is so funny. How did he do that?" And then they drive on. Well, then his earthly father sees this whole thing. He comes up to young Clark, and he says, "Clark, what's wrong?" He says, "Dad, why won't you let me play football? I would score every time." His Dad looks at him, and he says, "Son, I don't know why you're here, but you're not here to play football." And you know, I never forgot that. My boys, when they would want to do this and want to do that, oftentimes I'd say, "I don't know why you're here. God knows. But it's not for this stuff."

And you know, when we come to the place, hopefully, in our lives where something happens, and we find ourselves saying, "God, I'm here for Your glory. God ruin me for this life. Ruin me for it! And then whatever I've got left in this, that Your glory shines from me and the generations below me, they dream of seeing what I see, of hearing what I hear, of entering into the other world that I seem to go off into, in a trance, so easily and love being in, that they covet our life and who we are." That's how it ought to be for us. Yet I don't believe it happens till we long for it, to look at Jesus and say, "Lord, spoil me. Lord, ruin me for this life. Get me out of this vision, this rat race, and get me into Your glory." Without a vision, people perish. I look now - I've got twelve grandchildren and just a couple weeks ago my first great grandchild, and you look at this and realize, as you hold them in your arms, and you realize what's out there and realize, "God, I don't wonder why I'm still here. It's for them." Why are you still here? Amen?

Lord, we thank You for Your love. Thank You for Your Word. Thank You for Your goodness. Lord, while we live in a world that distracts us so much and has all of its glories, all of its definitions, all of its things where it sits on its throne and finds its scepter and wears its crowns, that all are nothing. They're all wood, hay and stubble. They're all distractions. Jesus, I pray that through it, something happens within us that, Lord, we look and say, "I don't want to retire. I want to be somebody that my life is set aside for You. 'There's a Man in the glory. The glory for me, my life in the glory, the glory must be.' " Lord, spoil us and ruin us. Jesus, we ask You to take over. Be Lord. Be King. We ask it in Your wonderful name. Amen.

Submitted by Maureen Dickson
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