

“Loving God with All Our Heart”

By Brother Parrish Lee

Sunday, February 4th, 2018

Y'all may be seated. That is—you know what? We come up here—and any preacher, any deliverer, any messenger comes up here, and they bring a sermon, but that's the message. I will bless the Lord at all times, because His praise will continually be in my mouth, in my mouth, in my mouth.

Giving honor to God who is the head of our lives, giving honor to the Good One, the Great One, giving honor to the One who passes all description, giving honor to the One who never stops giving, giving honor to Him who refreshed our souls, today. Giving honor to Him who has already given more to us than we ever, ever could repay. Giving honor to You, loving, magnificent, God, awesome, and wonderful, God. God of our souls and our lives. Giving honor to Him. And, giving honor to all those who have gone on before us in ministry, from our founding pastor, he and his family, our pastor, he and his family, and all those who have come and stood in the gap to make up the hedge, and, giving honor to every single one of them that have just accepted the mantle, just accepted the responsibility, accepted any responsibility for the call to the will of God to bring forth that precious Gospel.

I have to say, Brother Hector, you was touching me down there, and, I was like, “Shoo!” Amen, amen. And, giving honor, Saints, giving honor to all of y'all, who braved the snow today, and, yeah, the snow and cold weather, and came out and said, “You know what? This is the day that the Lord has made, we will rejoice—snow or no snow—and be glad in it, and be glad in it.”

We have taken—glad in it—we have taken the month—we had a wonderful time last month, you know what? I tried to speak for everybody, you can't really speak for everybody—but, I had a wonderful time last month hearing the messages about, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest.” Isn't it beautiful when the Word of the Lord comes, and just fills your life? Isn't it beautiful when you can refer back to it, and find out it hasn't lost its power? That precious Word of God. That's amazing! Amazing. You can't stop loving it. But, this month, the month of February, we have taken a new theme. This month, for the month of February, we have taken a theme from the Book of Mark, and chapter twelve, and verse number thirty-three:

Mark 12:33 *and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.*

That is the theme that we want to have for the month. And, yeah, the truth is, God gives us many themes throughout the month. He'll give you a theme throughout the day. He'll give you a theme when you wake up, He'll give you a theme when you get to work, He'll give you a theme at lunch time, He'll give you a theme—He'll give you plenty of themes, but the overall theme that we want to have for this month, we said, as a congregation, is from the Book of Mark, chapter twelve, and verse number thirty-three. And, today, we want to have a theme for the message. Our Scripture for the day, if I could ask Brother Ed Kretzer, if he would come, he is going to read from this same chapter, from the Book of Mark, chapter twelve, verses twenty-eight through thirty-four. Brother Ed:

Mark 12:28-34 *And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, **Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy***

*strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, **Thou art not far from the kingdom of God.** And no man after that durst ask him any question.*

Thank you, Brother Ed. If we could bow our heads for just a moment. Almighty, Almighty God, wow! We get in Your presence, God, and You just amaze us every single time. You are sweeter than the honeycombs, stronger than a lion, the Lily of the Valley, our Bright and Morning Star, we praise none other than You. Precious Lamb of God, we thank You, we honor You, we extol You, God, we exalt You, God. We come before You, the One who spoke and created the Heavens and the Earth. We come before You, and we thank You for what You have done for us, even this day, Lord, even this day. We thank You for the opportunity to raise our voices, and praise Your name. We thank You, God, for what You've done for us, from Calvary's hill, all the way up to this very second. And, we ask, God, we petition You, we come before You, God, and ask for a blessing on our message time, today. As we go over Your Word, that You would do, and honor, exactly as it said in the Scriptures, that Your Word would not return unto You void, but, surely, accomplish that to which You sent it. You are the faithful, true, and wise God, the beneficent one, the benevolent one. We thank You, praise and honor, and we claim all this, in Jesus name, and everyone said, amen. Amen.

So from The Book of Mark, chapter twelve, verses twenty-eight through thirty-four, as Brother Ed just read, and, if we were to give a little, brief synopsis about the whole thing, we would see that, if we start at the beginning of the chapter, that this was a time of confrontation. This was a time when they sought to catch the Lord in His words. And, first up, was the Pharisees, and they figured they could catch Him, they had a crafty way of doing things, and, they said, "Oh, master, teacher, oh, Jesus, yeah, you know, if you, you know, we, you know, got this money, and, you know, is it lawful to pay tribute on the Caesar? Should we pay taxes? What do You think?" And they sought to catch the Lord in His words, and the Lord, of course, gave them an answer.

And, then, next up was the Sadducees, and they had another hard question that they wanted to present to the Lord: "Lord, Lord, Lord, Lord, Lord, You know, there was this woman, and she married this guy, and, You know, that guy died, then his brother took her, and, You know, that guy died, then the next brother took her to wife, and that guy died, and it was all seven brothers that took her, and finally, the woman died also. Oh, Lord, so, tell us, Lord, whose shall she be in the resurrection?" Hard questions. We have the benefit, in 2018, of already knowing the response from the Lord Jesus, but had we been there at the time, we might have been caught, kind of, "Oooh, that's a good one. Who has an answer for that?" But, we have the benefit, now, of seeing the wisdom that Christ had put out, and are able to say, "Wow! Watch our God go." And after He had answered both of them, and, the last one, I like the last one, He said, "You err, knowing it neither the power of God," and He stretched it out to them, and I love the whole way that the Lord answered them, "or the Scriptures." You don't know the Scriptures, nor the power of God in it. And, then, that would kind of make you shut up, when you're able to get that kind of answer. The Lord goes on, and the next up was a scribe. Now, the scribes are a little different from the Pharisees and the Sadducees. You see, the Pharisees, if you will, you would kind of say, nowadays, you would call them at the domination. They kind of have a certain belief. And the Sadducees, you would kind of call them, like, another denomination. They kind of had a certain belief. You know, but, the scribes, they were the studious ones, the lawyer ones, the teacher ones, and they stayed in the Torah, they stayed in, specifically, in only the Word. They didn't develop outside of that too much. And, he was

next up, and he simply asked that first question to the Lord, where it says, in verse number twenty-eight:

Mark 12:28 *And one of the scribes came, and having heard them [the Pharisees and Sadducees] reasoning together, and perceiving that he had answered them well, asked him, [after he saw their answers, he asked Him then] Which is the first commandment of all?*

And this is a really important question, you see, because, we are familiar with the Ten Commandments, but the Jews, actually, had 613 Commandments. So, out of 613 Commandments, Lord, what is the first one? What is the one that comes before all of the other Commandments, what is it? And, of course, we see the Lord's response, in verse number twenty-nine,

Mark 12:29 *And Jesus answered him, **The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord:***

That doesn't sound like much of a commandment, "Hear, the Lord our God is one Lord," you better believe, that's a commandment. God is one. Not a community, not a collaboration, not a Unity thing, God is one Lord. That's a commandment that you know He is one Lord. Hear, o Israel, hear everybody, you people of God, I am One. There is none like Me, none beside Me, I am it. The first commandment is, "Our Lord is one Lord." And, and, in conjunction with that, and in verse number thirty,

Mark 12:30 *and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.*

This, this is that first commandment: to know, and acknowledge, that God is one God, and we are to love Him with all our heart, soul, mind, and strength. That is our theme for the month. That is what we're going to be talking about this month. Today, I will be talking about loving the Lord our God with all our heart. Loving the Lord Our God with all our heart.

Now, in the Old Testament, the heart was considered to be the center of the life of the body. And, it was also considered as the center of the spiritual life for the body. So, the heart was regarded as that which all life came from in your body. And, so, when the Lord says to love Him with all your heart, soul, mind, and strength, if we stop there and just focus on 'heart,' for just a minute, we see that, if the heart is that which gives life to all the body, we are to love the Lord with every part that gets life from our heart. So, we are to love the Lord—my fingers get life from my heart: with my fingers, I am to love the Lord. I am love the Lord— my eyes get life from the heart. I am to love the Lord with my eyes. I am to love the Lord with all that my heart touches, and supplies, and brings life too. All my heart. That's the physical side of that. The spiritual side, the emotional side, is it your heart also cares, it's a caring center. It's the center of that which brings love and affection. So, everything, everything that my heart touches with its love, and its caring, and its affection, I am supposed to love God with that. I'm supposed to love God with that.

Now, this is the part that's not easy: because, one of the things that we, as humans, tend to do, is, we as humans want to have our own way of doing things. "I don't want to, you know, have Him tell me what to do. You know, if I want to love something, I want to love it. I don't want You telling me how to love it. I love it the way I want to love it. I want to care about it the way I want to care about it." But, when I love God with this heart, this heart tells me how to love Him. So, when my flesh gets in the way, and it says, "I want to do it the way I want to do it." I have to invite God in. Now, this changes everything. Because, as soon as God comes in, God tells you how to love it. God moves on you, how much, how thorough, how immense to love. And, then, when I bring God in, also, I have just brought in

something that is greater than myself. I have brought something in that can do what I can't do. I have brought One in who knows the beginning from the end. When I love, when I bring God into my love I have just brought in that answer that I didn't have before I brought Him in. That is me loving God, with all my heart.

So, there are rewards and challenges. The challenge is against my own flesh. The reward of course, the reward, of course, is when I do bring God in, then he is able to do that which I cannot do, that which I do not don't know how to do, that which I can't do. So, that's the rewards and the challenges. Thank God that He is able to do more than I am, because, I have seen how I can fail.

Now, we've mentioned the challenge in the reward, we also have to mention the consequences. There are consequences when we don't bring God in. There are consequences when we don't love God with all of our heart. "What about, what about, what about," people might say, "you know, Brother Parish, I can't really love God with all my heart; I got too many things in my heart, Brother Parish. I can love Him—you know how I can love Him? I can love God with the part of my heart that feels good when things are going right. I can love God when things are going just fine, and then I can really appreciate God. And, Brother Parish, when everything is going fine, I can really love the Lord."

Part 2: Affliction

Part number two is affliction. Did you know that sometimes we have to receive affliction? Because, affliction provides us direction. Did you know that there is a message, a meaning in affliction? Did you know that sometimes we can receive answers, and direction through persecution, affliction. We can even receive it in depression. We can receive answers, and we can receive wisdom through affliction. You know that some of us actually have to thank people who are responsible for the affliction that is been brought on us? Nobody in the flesh likes, likes affliction. But affliction has a purpose. From the book of Psalms, chapter one nineteen, and verse number seventy-one, David said:

Psalm 119:71 *It is good for me that I have been afflicted; [Why? Why?] that I might learn thy statutes.*

Now the definition of 'affliction' is: to be made low, to oppress, to be bowed down, even to be humbled. So, we see that affliction is nothing more than a vehicle for humility. When you get affliction you have to know that the end of this is going to be you learn how to be humble. So, sometimes, sometimes when we can't find humility, God has to provide it for us through a vehicle of affliction. "I don't want to be humble, no, I want to be me. I got sick. I'm laid up. I wish I was feeling better. I wish I was stronger. Oh, man, I ain't got enough money. People is all attacking at me. They're all mad with me." Affliction is a vehicle for humility, because, when we get humbled, then we begin to ask God, "Why? What is going on, Lord?" Yes, it is a vehicle for instruction. A vehicle for instruction. So, we can't get mad at it. We can't get mad when it happens. If we get mad, then we have taken God completely out of the picture. If we have God in the picture, we have to ask the question, "God, why?" and then we can say, "Turn around," like David, said, "Well, it was good for me, that I was afflicted, you know? Because, then I learned some more ways of God." And, there are other people, still talking about consequences, there are other people who say I can't love God with all my heart, at least, not right now." And, what has happened—the Scripture we're going to go to in the Book of Psalms, one thirty-seven—they say, "I can't go to Him right now," and they found out that they had found a bunch of willow trees. If Brother Greg would come, from the Book of Psalms, chapter one thirty-seven, we're going to start at verse one, and we're going to read down through I think it's verse seven—six:

Psalm 137:1-6 *By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.*

Thank you, Brother Greg. By the Rivers of Babylon, we sat down, we wept, yea, when we remembered Zion. We hanged our harps upon the willow trees. Now, a harp is a musical instrument that is used for melodic sounds. It's a soothing way, just to usher forth a praise. But, this group of people, from the children of Israel, they said that, "We have to hang our harps on the willow trees." And, they said, "How can we sing a song in a Strange Land because, because there were people who carried them away captive, they were captive to something. "How can we praise God when something has me tied all up? How can I worship God when I'm behind? I can I worship God when things are oppressing me? How can I praise God when I'm going through something? They that led us away captive required of us a song."

I've got a quick sidebar, I've got to say about this one: this verse, verse three: For they that carried us away captive required of us a song. They that wasted us required of us mirth. "Sing to us one of those songs of Zion. Sing us one of those songs that you would sing that would bless God. But, you're not going to get out of captivity, we just want you to sing it for entertainment. We want that feeling, we don't want your God. We just want that feeling."

This last Christmas, there was a commercial on. And this commercial, it had—I didn't even realize, I didn't realize what it was at first, it was a Google Chromebook, one of those computers—but the background music was a Gospel song, but they muddled the words. They muddled the words, because they wanted, they just wanted to pull out the enthusiasm, and the excitement of God's people, without God. They muddled the words; you couldn't hear the word Jesus, the song, actually, was, "Jesus Can Work It Out If You Let Him." And they muddled, they muddled the words. And it, if you listen, if you watch the commercial, it's all about—the computer itself is doing a little jig. It's folding to show all its features. We don't want your Jesus, we just want that enthusiasm and excitement. Get people all riled up so they'll spend their money, and buy the product. And, they ain't the only ones. They ain't the only ones, there's been—there was a Super Bowl a couple years ago, I don't know if anybody remembers this one, but it had CeeLo Green and Madonna on it. I don't even remember who was playing, all I remember is it was the halftime show, Cee Lo Green and Madonna, I don't even know CeeLo Green is, but, their thought was, they brought in a Gospel choir, in robes and everything, and I thought, "Are they going to turn this into a praise and worship?" No! They wanted that excitement of God's people, but, leave that God alone. We want you to be our backup singers for our crazy songs. And, they ain't the only ones. You look at—Michael Jackson has done it, Foreigner's done it, there has been many other groups that have done it. They just want to just suck the sinu, and the energy, and the spirit—even at Christmas time. I know, don't get me started. But, even at Christmas time, they don't talk about the glory of God, they talk about the Christmas spirit. Don't that just kind of get up under your grill? Make you want to fire off an E-mail? They don't care. They want to talk about, they want your spirit. And they ain't the only ones. Did you know, there's big churches, they pop up, tens and thousands of people in some of these big congregations, and they call it a humanistic church. A humanistic church. And, what happens in a humanistic church, is, they have a congregation of people, and they have songs, and they'll have somebody get up there and say some words, and they want to have a happy feeling. But they don't want to have anything to do with God at all. And, they say, "Why should those religious people, those Christian people, why should they have all the good stuff?" it's true. I was shocked when I saw it. You should be—if you're not there for worship, why even get together? Have a game, do whatever you want

to do, why I have a cathedral, like tens of thousands of people, and they were all hugging, and slapping hands? And, I don't know, who would you pray to, if you don't worship God? I don't know. But, they just want to suck, they want to hold Christ captive, they want to hold the great things of God captive. But, yeah, go ahead and make us feel good, just take Christ out of this message.

We have to be aware—that was just a sidebar—we have to be aware. But, going back to what they said: we had to hang our harps up on the willow trees. Some of us have had to go through things—and we know this to be true—and we have found ourselves—and some of us more than once—hanging our harps on the willow trees. “I, I would be in a praise mood, but I'm mad! I would be in a praise mood, but I'm disappointed; I didn't get what I wanted. I would worship God, but, God, things didn't turn out like I asked You to give me. I would, but I had to hang my harp up on the willow tree. How can I use, how can I use my gifts of God, in this church? In my house? On my job? In my car? How can I sing praises to Him, How can I carry that song in my heart, around my life? It's about to make it go away.” We've hung our Harps, some of us, have hung our harps up on our willow trees, and we've allowed the fowls of the air to come and grab the seeds that God would have in our lives, and allow some to fall by the wayside, and some on the stony ground where thorns would come and try to choke it out. Yeah, there is a message, today. I hope the sermon goes well, but the message is what we have to hear, today. And the message is, get your harps down off those willow trees. The message is, get violent for the Lord. The Bible says in the Book of Matthew, chapter eleven, and verse number twelve:

Matthew 11:12 And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force.

It doesn't mean that you grab a baseball bat or a knife, and you go around and get ready to make some bloody thing, but this means that you push yourself into it, that you make yourself available, that you make sure that it just doesn't pass you on by. You do something, when something is going to be taken away from you.

You know who God is looking for? The Bible says that God is a spirit, and they that worship Him must worship Him in spirit and in truth (John 4:24). God ain't looking for people to lay down; God is looking for people who say, “Lord, I'm wanting to, I'm willing to. You help me, and we will, I'll go. You send me, and I'll go forth in Your name. God, You are God, I am Your servant, You are the Potter, I am the clay, I will go where You tell me to go.” That's who God's looking for. The true worshippers. Because, if you worship Him in truth, the Bible says He inhabits our praises, the praises of Israel.

Part 4: The Jonah's

So, we talked about the people that, that—we talked about challenges. We talked about the people who—we talked about the people who would give, if things was all right, and the people who would love the Lord with all their heart, if everything was crystal clear, and the people who would, if they weren't, you know, in captivity. You know they're holding us captive. And then there's This last group of people we're going to talk about: the Jonah's, and they are the people who are running from God., running from God. And, you know what? I'll tell you, I see them everywhere. I see them at work. I see them at the store. I see them in my family. And, I see them in church. And, truth be told, we've all got a little Jonah in us. Truth be told, we've all got some Jonah in us. If we were to just literally tell the truth, and, this is why, this is why we have to be violent. Running from our blessings, running from the call, running from the things that God wants you to do, that God has for us. This is why we have to be violent. We have to be able to turn around and say, “Devil, you've done kept me from what I've been needing to have, what God has had for me. It is time for me to get flat-out violent. It is time for me to

say no more! Devil, you might have had me on the ropes for a while, but your time is up! From now on, anytime you try and take anything from me, you've got a fight on your path, and my God is bigger than anything that you bring up. Anything." So, did you know that we have to press our way to the blessing? The victory is already assured, but we have to do our part and pressing our way in, yes.

You know, there ain't going to be nobody—you've got to press your way to get into Heaven. There ain't nobody going to be in Heaven that's surprised to be there. There ain't nobody going to be saying, "Hey, you know what? I don't know how I got here. I was just walking down the street. Ha! I can't believe I'm in Heaven. Imagine that." That ain't going to exist. The people who are going to be going to Heaven, want to go to Heaven. The people who are going to go to Heaven are making up their minds that they're going to go to Heaven. There's going to be no surprises. You might be amazed, you might be taken aback, you might be overwhelmed but, somewhere along the line, you said, "Jesus is Lord of this life, right here." That is going to be—so we have to get violent, we have to get violent against the devil. We have to get violent in our prayers. Violent means you're pressing your way. We have to get violent in our prayers. We have to get violent in our fellowship, and claim a blessing of God when we Fellowship. We have to! We have to we have to get violent in our worship. And not just, "Anything we just have, blah, blah..." No! There is a blessing in our praises, and in our worship. We have to snatch it, we have to take it. Because it is part of the kingdom of God that God has provided for us. We have to get violent and take every harp that we have hung up. Yeah, I'm one of the number. I'm one of the number. There are trees that I have hung several different harps on. And God deals with me, and said, "Okay, go get it, go get it and bring it back to Me. Sing Me a song of thank You's. Sing me a song of praise. Yeah, I built that relationship back with your dad that was torn up for over thirty years, I did that. You bring that harp back and sing me a song. Yeah, I did this for you. You had asthma for almost forty years, I healed you in the altar. Not a nickel breaker, but I healed you! You go get that harp back, and you bring me my praise." Every time God is doing something for us, He says, "You get that harp off of that willow tree, and you bring it back and you sing Me My praise. And let Me inhabit and bless you." So, we do. We have some worshippers here today. The Word is, the message is, take back your harp and worship God. We have some evangelists in the house today. The Word is, take back your harp and proclaim His Word every place you go. We have some peace givers in the house, and we have some prayer warriors in the house today, take back your harp, and bring peace into situations. And pray, because now is the time for prayer. Take back your talents and your gifts, and tell the devil, "No! I can use this for God. I'm not going to listen to your excuses no more!" Tell the devil he can't have your family. Tell him he can't have your job. Tell him he can't have the covering that God promised over your life. Tell him no! God ain't looking for a crowd today, He's just looking for us. He's just looking for us. It is time, Saints, it is time to begin to pray the prayer of faith. The time has come to not be afraid. The time has come for some of us to dust off our Bibles. Yeah, get the lotion up on our knees, and say, okay, callous time, all over again. The time has come to reach out to people that we know, brother Hector. I've already, I've already—God dealt with me about claiming some Souls. I claim triple digits that I'm going to share with and see saved in 2018. I claimed it. I don't know how, I know I have claimed it. God open my eyes, God, open my heart. God, take me every place You want me to go. Throw me out there; when I get rebellious, throw me out there. Let me be afflicted, so I can learn it and then, let me do Your will. Yes, yes, yes.

So, it's okay to be afraid of God in Some things. And, you know what, we wouldn't be in bad company, if we got afraid in God. Moses got afraid, when he said, "I exceedingly quake and fear." The Bible says it is a fearful thing to fall into the hands of the Living God (Hebrews 10:31). You know what the answer to that is? Fall into His hands, anyway.

Part 5: We Have Nothing Left to Wait For

You know, it's okay to approach God, not knowing what the answer is going to be. It's okay to approach Him, and come to Him, and begin to look to Him, not knowing which way he's going to lead, and say, "Nevertheless, not my will, but Thy will." It's okay to be hesitant and keep coming. It's okay to be a little concerned. It's okay, but it's not okay to say no. It is not okay to say no. We have nothing left to wait for, so the question becomes, what are we, what would we, what could we be waiting for? That is stopping the blessings of God, stopping us from receiving the blessings of God? The lame man, he waited for the waters to be troubled. The waters have already been troubled. The blind man, he waited for the Lord to make clay out of spittle. He has already made clay out of spittle. The woman at the well waited for an answer, and she said, I am waiting for Messiah to come. Messiah has already come. And He's brought the answers. Lazarus waited for Him to call his name. And He is calling everybody's name. The Word is, what, what, what would keep us would keep us from coming and receiving the blessings of God? There's nothing that's keeping us from receiving the blessings, but us ourselves.

Book of Romans, chapter eight, and I will close after the Scripture.

Romans 8:35-39 *Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

We've had altar calls all last month. We had altar calls even last week. We've had altar calls for people who were sick. We've had altar calls for financial issues. We've had altar calls for couples. We've had altar calls for anything that you might want to bring before the Lord, but, today, we're going to have an altar call that's a little different. And, when Andy comes, he'll wrap up, and they'll be a dismissal, and we're going to have an altar call that's going to be a little bit different, today. Today, we're going to have an altar call for those of you who know that your calling is not complete; that you're still waiting, or even wrestling with that calling that God would have for you. We having an altar call, today, specifically for your calling in the Lord. I don't know what it is. But you and the Lord do. Maybe, it's not completely clear yet. That's the time to have prayer. Maybe, it hasn't come to full fruition yet. Maybe you don't feel worthy. Maybe you don't feel strong enough. That's a time that we have prayer. Amen.