

# Philemon

## Repairing Relationships: Forgiveness and Reconciliation

The Summit Church, *Philemon*

**MPT:** *Philemon is about the power of the gospel to transform lives (vertically) and to impact human reconciliation (horizontally).*

**MPS:** *The gospel transforms how we view and pursue forgiveness in interpersonal relationships.*

### [CHOI VIDEO]

Alex and Eve (Downtown Durham)...Adoption is a physical picture of what God has done for us spiritually...just beautiful.

### PHILEMON

Open your Bible to the **Table of Contents**...find Philemon...Jumping back into our Philemon series Pastor Bryan began a couple weeks ago (*I thought we were in Psalm 23? We were there too, yes.*)...Bryan told you to think about it like **binge watching two shows** at the same time.

Not gonna make you stand this time...Gonna read the whole thing...don't freak out, it's only 25 verses. Also, this is church. We read the Bible. Sorry I'm not sorry.

<sup>1</sup>Paul, a prisoner for Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker <sup>2</sup>and Apphia our sister and Archippus our fellow soldier, and the church in your house:

<sup>3</sup>Grace to you and peace from God our Father and the Lord Jesus Christ.

<sup>4</sup>I thank my God always when I remember you in my prayers, <sup>5</sup>because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, <sup>6</sup>and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. <sup>7</sup>For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

<sup>8</sup>Accordingly, though I am bold enough in Christ to command you to do what is required, <sup>9</sup>yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus—<sup>10</sup>I appeal to you for my child, Onesimus, whose father I became in my imprisonment. <sup>11</sup>(Formerly he was useless to you, but now he is indeed useful to you and to me.) <sup>12</sup>I am sending him back to you, sending my very heart. <sup>13</sup>I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, <sup>14</sup>but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. <sup>15</sup>For this perhaps is why he was parted from you for a while, that you might have him back forever, <sup>16</sup>no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord.

<sup>17</sup>So if you consider me your partner, receive him as you would receive me. <sup>18</sup>If he has wronged you at all, or owes you anything, charge that to my account. <sup>19</sup>I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. <sup>20</sup>Yes,

brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

<sup>21</sup>Confident of your obedience, I write to you, knowing that you will do even more than I say. <sup>22</sup>At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

<sup>23</sup>Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, <sup>24</sup>and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

<sup>25</sup>The grace of the Lord Jesus Christ be with your spirit.

(Thank them! I may or may not have avoided reading it cuz some of those names are intimidating.)

## CONTEXT

Like I said, a couple weeks ago Pastor Bryan kicked off our series through this short little book called **Philemon**.

As way of reminder, It's a fascinating little story: Philemon was this **rich, Jesus-loving dude** who lived in Colossae and **had a bunch of servants/slaves**...and **one of the slaves was named Onesimus**.

Apparently **Onesimus got tired of being a slave** so he stole a bunch of stuff from Philemon's house and **ran away to Rome**.

While on the run, Onesimus runs into our boy, the Apostle Paul...not only do they meet, **Paul leads Onesimus to Christ**.

At some point, Paul's like, *"Hey man, tell me about yourself..."* and he comes to find out that **Onesimus is a runaway slave** who had funded his journey by stealing from his owner, Philemon.

- Which is a fun plot twist: not only does Paul *know of* Philemon, **Paul actually led Philemon** to Christ (just like he did Onesimus) and **they're buddies!**
- So **Paul sends Onesimus back** to turn himself in to Philemon and **gives him this little letter** to carry back with him...the letter we now call **The Book of Philemon**.

You see, this oft forgotten little book of the Bible might be one of the **most practical books of the entire Bible**. It's been said that this book **far surpasses all the wisdom of the world**... **s** this time, the law permitted a master to execute a rebellious slave, **BUT Philemon was a Christian**. So here's his dilemma:

- If he **chooses to forgive** Onesimus for stealing from him and fleeing, what would the other masters (and slaves!) think?
- However, if he **punished** him (or even killed him), how would it affect his Christian testimony?
  - Quite the predicament.

And it's this book that's gonna challenge us today as we talk about forgiveness.

## INTRODUCTION

I'm gonna go ahead and warn you: **this is not going to be easy**. I know cuz I've been wrestling with it all week—**forgiveness and reconciliation**.

A couple weekends ago Pastor Bryan showed us that in a broken relationship there must be three things present in order for reconciliation to occur: truth, repentance, and forgiveness.

- Cupcakes...forgot water

For reconciliation we must have truth, repentance, and forgiveness...and we see all three of this in this letter<sup>1</sup>:

### 1) Truth (Paul)

- a) Paul instructs Onesimus to go back and make it right. Reconciliation can't happen unless we face what happened, who we hurt, and tell the truth.

### 2) Repentance (Onesimus)

- a) Repentance is not just confession; repentance is a change of action. He must go back and repay the damage he has done.

### 3) Grace/Forgiveness (Philemon)

- a) In any relationship breakdown, someone has been wronged and what this means is if the relationship has any hope to be reconciled, **someone must show grace by choosing to forgive.**

[SLOW]

Forgiveness. *When I say that word what—or who—comes to mind?*

- Is it someone who **betrayed** you?
- **Lied** to you?
- Lied **about** you?
- **Mistreated** you?
- Took **advantage** of you?

Maybe you think of the **remnants of a broken relationship**:

- an old best friend

- estranged family member
- former business partner
- a boyfriend who hurt you and then lied about you
- spiritual authority in your life that abused their power
- father wound
- an ex-spouse with whom, to this day, you could fill a canyon with your “irreconcilable differences”

What relationship in your life has been devastated because of a **deep hurt** or a **deep offense**? Do you *really* need to forgive *that* person?...with the thing they've done? Do you really need to forgive someone when they don't deserve it *at all*?

And if we are supposed to forgive then **how are we supposed to do it**?

Now, as we start getting real practical here, let me say two things to anyone who has been betrayed in a significant way:

**FIRST**, I am so sorry. I don't know your particular situation, but I do know the relational **pain** and **heartache** that is caused by the sins of another. And I know how hard it is to even *think* about—much less actually do—in forgiving someone who has wounded you so deeply. And I need y'all to know that most of the ways I'm going to apply this today will be for “common” conflicts—the kinds where you and some other person both played a part. *That's* the context. My context today is *not* abuse...it's *not* **persistent, unrepentant manipulation and control**. *Is the gospel relevant to those situations?* Yes—and I'll try to show a few ways throughout this sermon. But I just need you to hear from me, up front: Priority 1 is always going to be physical safety. Only when we triage *that* well, can we get deeper into everything else I'll be talking about today.

<sup>1</sup> Loritts, [A Church Without Ex's](#)

- IOW, if at any point you begin to think, “*Is he saying I should be a doormat and just grin and bear it and take it for the sake of Jesus? Is that reconciliation?*” my answer is, “Absolutely NOT. Forgiveness does not mean you are a doormat for Jesus.” A lot of damage has been done by people pushing others around and using the word “reconciliation” as a weapon.

The **SECOND** thing I want to say to you is that **while we may not always be able to walk the road all the way to reconciliation, we can always follow the path of forgiveness.** As followers of Christ, God clearly, repeatedly, and emphatically calls us to forgive. It’s all through the Bible:

**Ephesians 4:32** (CSB), “And be kind and compassionate to one another, **forgiving one another, just as God also forgave you in Christ.**”

- We are to forgive others because we ourselves have experienced the forgiveness of God.

**Colossians 3:13** (NIV), “Bear with each other and forgive one another if any of you has a grievance against someone. Forgive as the Lord forgave you.”

**Matthew 6:12** (Lord’s Prayer), <sup>12</sup>“Forgive us our trespasses... **as we forgive those who trespass against us.** . .

- What if God forgave you only to the extent that you forgive others?
- I’ve heard it said that “Unforgiveness is like drinking poison yourself and waiting for the other person to die”

If you’ve been wronged by someone, what is your role in making it right? Well God doesn’t just tell us we *should* forgive...he provides instructions on how to forgive.

## Four Questions That Forgiveness Asks

### 1) *How can I glorify God in this situation? (vv1-7)*

No matter what situation you find yourself in, you can ALWAYS glorify God in it. When it comes to conflict **we tend to focus on the response of the other person:**

- *Well if they would just own up to their sin then I’d forgive them.*
- *If they would just stop doing \_\_\_\_\_, then perhaps I could consider forgiveness .*
- *If they would show even the slightest bit of remorse then we could talk about forgiveness.*

In forgiveness, our default is to focus on some else’s response...**we’ve gotta flip that.** We need to first focus on glorifying God, not on how someone else responds. To even begin thinking about forgiveness we must shift our focus from **what they’re doing**, to **what God calls us to do.**

Look what Paul says to Philemon beginning in v4...

<sup>4</sup>I thank my God always when I remember you in my prayers, <sup>5</sup>because I hear of your love and of the faith that you have **toward the Lord Jesus** and for all the saints, <sup>6</sup>and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us **for the sake of Christ.**

Here's this guy—Philemon—who has been wronged. Paul tells him, *“Man, I can tell everything you're doing is with the aim of **glorifying God and encouraging your church family**, and I wanna encourage you in that...cuz I'm about to ask you to do something that is only going to be possible **by the power of the Holy Spirit** and if you can keep your eyes on **glorifying God in all areas of your life.**”*

When we've been hurt or wronged, how do we glorify God in that situation:

**First, we glorify God by trusting, obeying, and imitating God.**

- When we've been betrayed we must trust that God's way of forgiveness is better than our way of fostering resentment.
- And how did God act when *he* had been betrayed?...by US? He sent his Son Jesus to die on a cross for the very sake of the ppl who had **wronged** him, **spoken ill** of him, **betrayed** him, **slandered** him, **lied** about him, **mistreated** him. And in the very process he declared, *“Father, forgive them for they know not what they do!”*
- We glorify God when we, as Romans 15:7 says, **“welcome one another as Christ has welcomed you, for the glory of God.”**

**Second, we glorify God by bringing our emotions under control of the Spirit rather than the flesh.**

- Listen, there may be a husband and wife here this weekend—you might not even be sitting together. Or maybe you are sitting together, but your hearts are far apart; you're separated from one another because of a betrayal or a sin.
- And the message of Philemon is a reminder that if you are in Christ then **that which God calls for in forgiveness he also provides**... the message of the gospel means that God, through the power of the Spirit, can enable you to look into

the eyes of the one you've offended and say, *“I'm so sorry; I ask for your forgiveness,”* and at the very same time God can enable the one who has been offended to say, *“And I forgive you from the deepest recesses of my heart.”*

- And for each of you, from that moment forward, when you seek to **glorify God** in your relationship and **submit your emotions to the power of the Spirit**, in your forgiveness toward one another you can each draw on the resources of God's grace in your lives and be reconciled to one another.
- We glorify God when our emotions are under the control of the Spirit not the flesh.

**Lastly, we glorify God when we truly believe that God can change anyone.** This is what Paul refers to in vv10 when he says, **[10] I appeal to you (Philemon) for my child, Onesimus, whose father I became in my imprisonment.**

- If we want to glorify God in forgiveness we must believe—as hard as it can be to fathom when thinking about certain people—that God really can change *anyone*.
- In Christianity, there's no such thing as a “hopeless case.”

The first question forgiveness should ask is whether we're focused primarily on GOD...then we move to ourselves. This is important, so repeat after me: **First God; then me.** (X2)

So the second question we should consider is:

**2) What are the logs in my eye? (Matthew 7:3-5)**

**Matthew 7:3–5,** <sup>3</sup>**Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup>Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when**

there is the log in your own eye? <sup>5</sup>You hypocrite, **first take the log out of your own eye**, and then you will see clearly to take the speck out of your brother's eye.

When my wife and I were engaged I remember doing **marriage counseling** and this was one of the main principles pressed into us regarding marriage: **logs and specks**.

When it comes to **forgiveness**, we're not developing a plan to **be justified** or to **"win."** We're **fixing our eyes on Jesus** and then **searching our own hearts** to **examine** any wrongdoing on our part—and if any is found, we confess.

- In fact, in a major conflict even the most minor confessions can have a softening effect on the offender's heart.

You may not have played a role at all in the offense that's occurred—but now out of **anger** and a **desire for revenge** to get back at the person who hurt you, that can quickly become a log in your own eye. When you've been hurt deeply you can get to the point where you think you'll only feel better if you can **inflict some kind of vengeance or guilt** upon your offender.

Think about this in the context of Philemon and Onesimus. Was Philemon wronged? Absolutely. But when Onesimus returns *as a brother in Christ*, what impact would it have on him if Philemon not only forgave him, but actually began by saying, *"Hey, I forgive you and we'll get to that, but first I need to ask for your forgiveness—because I've had a log in my eye...I never should've put you in the position of being a slave in the first place."*

- Philemon, as a Christian, should not have owned other people. Full stop.

When your log—for Philemon it was owning other human beings made in the image of God—**when the log in your eye is brought into contact with living Christianity it will destroy your log**.

- See, the Bible doesn't have to confront the *institution* of slavery...rather it undercuts it by encouraging believers to look at people as **brothers and sisters** with love, grace, and compassion rather than **as property**, and when that happens the institution will fall of its own weight.

So what is the log in your eye? Perhaps your log is:

- ...**the way you use your words toward the person who offended and hurt you**. You're wounded so you hurl back hurtful words, sarcasm, grumbling, complaining, lies, exaggerations, gossip all because "they deserve it."
- ...**your actions toward the offender**: laziness in the relationship, negligence, failing to keep commitments, resisting godly advice, withholding mercy and forgiveness toward them.
- ...**your attitudes and motivations**: critical, negative, selfish, oversensitive.

I remember when Pastor Bryan preached here about 5 years ago and he said, **"Don't make the error of thinking God loves you more than he loves the person who wronged you."**

- Godlike **love** and **forgiveness** has its roots in the greatness of God's grace; not in the greatness of our superiority. We all have our own logs; none of us are perfect.
- Before we approach someone, we must get any logs out of our own eyes.

Now that our eyes are on Jesus and we've removed any logs from our eyes, it's time to turn our focus on the offender.

Here's the third question forgiveness asks:

### 3) *Do I need to overlook or confront? (vv17-18)*

We see this in our story because on one hand Onesimus must be **confronted** with what he's done—that's why Paul sends him back to Philemon (v12). On the other hand Paul is asking Philemon to **overlook** the fact that Onesimus stole from him because Paul will actually pay it back himself which we see in v18: <sup>18</sup>*if he has wronged you at all, or owes you anything, charge that to my account.*

So which is it Paul? When someone **hurts** us or **wounds** us or **lies about** us or **injures** us or **makes a mockery** of us, are we to overlook their sin or confront their sin toward us? Which is it *Bible*?

- I mean **Proverbs 19:11** says *"it's to a man's glory to overlook an offense."*
- On the other hand, **Jesus** tells us over and over *if anyone sins against us we're to confront and rebuke them.*

So which is it?! Let me jump to the punchline: ***There is a time for both...***and it takes **discernment** and **community** and **wisdom** to know which is best.

So first let's look at where the Bible tells us to **OVERLOOK**. Here's how I'd sum this up—here's **When to overlook an offense:**

- **When it's a matter of preference**
  - Opposed to objective right and wrong
- **When it has not permanently damaged a relationship**
  - Will it have long term ramifications if they continue this behavior?
- **When it is not hurting the offender themselves.**

- **When it has not hurt other people.**

- Again, this is why, biblically speaking, we should never simply overlook abuse. When people are being hurt, it's NOT loving to look the other way. When people are being hurt, it's NOT loving to let them keep doing it. No: Jesus, the Good Shepherd, carries a **rod** and a **staff**. Those aren't **objects for cuddling**. Those are **tools to protect the sheep**. That's what he calls all of us, as his followers, to do.

However, if it falls into one of these categories, there *is* a time to **overlook an offense**. We see this all through Proverbs—the book of wisdom.

**Proverbs 11:12**, *"Whoever belittles his neighbor lacks sense, but a man of understanding remains silent."*

- "Remains silent" is just another way of saying "overlooks."

Or how about this one: **Proverbs 17:9**, *"Whoever covers an offense seeks love, but he who repeats a matter (gossips about it) separates close friends."*

This one is really important, because "cover" doesn't mean **sweeping under the rug and never talking about it**. "Cover" means to absorb the cost. Think like **going out to eat with friends and someone covers the meal**. They have absorbed the cost of the meal.

- Forgiving someone by overlooking is **forgoing what another person owes you**. It's the process of **covering a debt** and **declaring a pardon**. It's **sacrificing what you deserve** for the sake of the other and the relationship. It's **putting down the scorecard**.

- Which means that forgiveness is its own form of suffering. This is HARD, I know it is...but it's **the only way to stop the cycle of retribution**. You no longer *need* what the other person has coming to them.

The work of forgiveness is **scary** and **humbling** because it forces you to discern whether you refuse to seek reconciliation because **to do so would be unwise** or rather because you **haven't truly let go of the offense and the debt they owe you**.

- There are times it's just **unwise to confront** and it's **better to overlook**.

Brothers and sisters, Jesus calls us to be **peaceMAKERS**...not simply **peaceKEEPERS**. There *are* times when peacemaking requires **overlooking an offense**...but there are also times when it requires **confronting an offense**.

As a follower of Christ, the question you have to ask yourself is: *Have I truly forgiven them? ...OR, have you just allowed the passage of time to falsely "cover a multitude of sins" that are not actually dealt with?* You've just **swept everything under the rug** and you've done it under the guise of "overlooking" the offense?

There are times you NEED to confront, otherwise your "reconciliation" will be a cheap **cheap reconciliation** that won't last—you're brushing something under the rug in order to be a peaceKEEPER rather than a peaceMAKER.

So, look at where the Bible tells us we *should* **CONFRONT**:

**Luke 17:3**, "If your brother sins, rebuke him, and if he repents, forgive him..."

- If your brother or sister has **dishonored God**, when their sin has the **possibility of permanently damaging** your relationship, if it has **hurt other people** (namely *you*), and if they are at risk of hurting themselves then you are called to **confront and rebuke them**. You confront them. (Or, if it's dangerous for you to confront them directly, then someone else does it. But regardless, the lesson stands: **love confronts harmful behavior**.)

Why? Look at **Proverbs 27:6**, because "Faithful (trustworthy) are the wounds of a friend..."

As Christians, we confront for the sake of **freedom in our hearts**, and for the sake of **growing and looking more like Jesus**—both us in looking like Jesus to forgive, and them looking more like Jesus by, Lord willing, overcoming something they're dealing with that caused the sin in the first place.

Now, you need to know that when you confront sin **it doesn't always end well**. In fact, when you address someone's sin and the only response is **defensive, minimizing, or blame-shifting**, that means the other person **is not repentant** and you're **free to step back**; you've done what God has called you to do. Forgiveness does not mean you have to stay friends with someone. Hear me: there *is* a time to walk away.

- Remember **Romans 12:18**? "If it is possible, as far as it depends on you, live at peace with everyone." Which means sometimes we try our best and it doesn't work. **You can't have a healthy relationship with someone who refuses to repent. (REPEAT)** Nor can you have a healthy relationship with someone who refuses to show grace to you, even when you acknowledge you're wrong.



- You cannot have reconciliation w/o forgiveness; but you *can* have forgiveness w/o reconciliation.
- **Our goal is always to reconcile** (particularly among believers), but if someone is being **repeatedly hurt**, we *all* bear a responsibility to protect and keep them safe. "Reconciliation" language in contexts of abuse is dangerous, and as a church, we want to do everything we can to make sure this beautiful reality isn't twisted into a weapon to control and harm people that God dearly loves.

One last word here, you know what reconciliation never requires? It never requires "repeating a matter" or "gossiping" about it (as Proverbs 17:9 said).

- We don't seek to **hurt others like they've hurt us**.
- We don't **slander** someone, even if they've done us wrong.
- We don't **hold it over their heads** and make them pay down their debt to us little by little.
- We don't hold onto the **resentment** internally and dwell on it and repeat their action over and over in our heads.

In fact, write this down, here are **Four promises one must make to truly forgive** (I get this from a great little book called *Peacemaking for Families* my wife and I used when we were in counseling during a hard time in our marriage):

1. **I will not think about it.**
2. **I will not bring it up and use it against you.**
3. **I will not talk to others about it.**
4. **I will not allow it to stand between us or hinder our personal relationship.**<sup>2</sup>

<sup>2</sup> Sande, *Peacemaking for Families*, pg. 41

Through **discernment** and **community** and **wisdom** you either overlook and move on...or you confront, deal with it (which may mean LOTS of time and counseling!), and then move on.

Which leads me to the last question that forgiveness asks:

#### 4) **Am I truly open to reconciliation in this relationship?**

**(v17)**

I want you to really think about what Paul is asking of Philemon—and what God asks of us. Look at v17: **[17] So if you consider me your partner, receive him as you would receive me.**

- *When Onesimus knocks on your door, you should greet him and treat him as if it were me, Paul.*
- *I want you to consider having a relationship with Onesimus that is stronger post-offense than pre-offense.*

Are you there yet with the one who has offended you? Are you truly open to **reconciliation** in the **relationship** if they really are **repentant**?

Now what I'm NOT saying is that you completely forget anything happened; that's both **impossible** and **naive**.

- God himself doesn't *passively* forget our sins; he *actively chooses* not to remember them.

I'm also not saying that forgiveness is **excusing their sin**—the very fact that forgiveness is necessary indicates that somebody did something **wrong** and **inexcusable**.

Forgiveness is an **act of the will, empowered by the Holy Spirit**, in **response to the grace we ourselves have received**. It is a conscious decision to **fully** and **freely** pardon our offender. . . When we forgive

one another, we break down the wall that has arisen between us and open the way for a reconciled relationship.

- Forgiveness is an **act of the will, empowered by the Holy Spirit**, in response to the grace we ourselves have received.

## CONCLUSION (VAMP)

Listen, some of you are **hurt** and **angry**—rightfully so—but **that resentment is poisoning your soul**. You’ve been drinking the poison and waiting for the other person to die for so long that **the bitterness and anger are controlling you**. And I’m telling you today, in Jesus name, you need to get rid of it; it’s killing you.

**Only Jesus can give you the ability to let it go.** But in order to even begin thinking about forgiving someone else **you first must receive the forgiveness God has shown you in Jesus**. You must **surrender to his plan and let him have control** if you ever want to experience the freedom of forgiveness.

- IOW, the **horizontal** relationship will never be *resolved* until the **vertical** one is *established* first.

I say this as **clearly** and **lovingly** as I can: **You don’t have to be controlled by this anymore.** As a Christian you no longer have to ask, “How much forgiveness do they deserve?” The question you should ask yourself is, “How much freedom do I desire?”

Is there anyone that you are **unprepared to welcome**? Do you remain **unreconciled** to your brother or to your sister? Do you **refuse to forgive** them from your heart?

- I guarantee you, to the extent that you are unwilling to do so, it reveals that you have **minimized your offense against God** and have **maximized someone else’s offenses against you**.

- Never forget: **we will never forgive anyone as much as God in Christ has already forgiven us.**
- **Ephesians 4:32** (CSB), “**And be kind and compassionate to one another, forgiving one another, just as God also forgave you in Christ.**”
- For Jesus, the price to forgive us was his life.
  - God in his holiness couldn’t ignore the sin debt that we owed, so he paid the debt for us on the Cross.
  - When Jesus died **my sins** were put on **his account**, and he was treated how I should’ve been treated.
  - When I trusted him as Savior, **his righteousness** was put on **my account**; so now God accepts me in Christ Jesus.
  - To be forgiven by God means we should forgive one another.

## BOW HEADS

Who is God calling you to forgive? What’s keeping you from showing grace toward someone else today? How much freedom do you desire today? That feeling in your stomach?...Don’t resist present convictions of the Holy Spirit.

## PRAY