

Where Do Your Struggles Come From?

In fellowshiping about our Christian life, it is important to understand where our inward struggles come from. The Word of God reveals the nature of our conflicts. It tells us why things happen the way they do in us, and, more specifically, why we react the way we react. For example, in James 4:1 we are presented with the question, "Where do wars and fights come from among you?" Then James goes on to answer: "Do they not come from your desires for pleasure that war in your members?"

The Nature of Our Problems

Consider the nature of our problems. As human beings we have to coexist with sin in our flesh. Sin in our flesh involves several aspects, or sides. First, there is the inward side - the side of lust. Lust means desire. Due to sin in our flesh, we have desires that are contrary to God. Second, there is the outward side - the side of the world, which matches our lust. Third, there is the divine side - the side of God's life in us, which opposes our lust. And finally, there are the symptoms of our intrinsic problems. As the Spirit opens these matters to us, we will understand where our struggles come from and how to interact with the Lord in the midst of them.

The inward side of lust

To understand the inward side of lust, we first need to read John 3:6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here the Lord refers to the two natures that we have after we are born again, or regenerated. When we are born again, our human spirit is born of God, and Christ lives there. Thus, our spirit nature comes alive. At the same time, from our natural birth we have our fallen, flesh nature. The Lord did not say that the flesh nature is going to change. In fact, when He said, "That which is born of the flesh is flesh," He used the perfect tense. So this can be translated, "That which is begotten permanently of the flesh is flesh." As long as we are in this mortal body, the flesh nature is with us permanently. The same is true of our spirit nature. It is permanently with us. So we have two permanent natures that exist in us simultaneously - the flesh nature, which is corrupt (Rom. 7:18), and the spirit nature, which is incorruptible (1 Pet. 3:4).

Having an intrinsically corrupt nature

In Ephesians 2:3 Paul says, "Among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires [or, drives] of the flesh and of the mind, and were by nature children of wrath, just as the others." This verse reveals the nature of our flesh, while at the same time it describes our fallen condition. It shows us that our fallen nature is enmeshed with lusts and drives in our flesh and mind.

Our flesh does not change, even when we receive Christ. It is intrinsically corrupt. Intrinsic refers to the very nature of something, that is, what belongs to it and what proceeds from it. Thus, to say that the flesh is intrinsically corrupt means that the very nature of the flesh, what belongs to it and what proceeds from it, is corrupt. We are not "accidentally" corrupt, but intrinsically corrupt. In Romans 7:21 Paul describes this corruption: "I find then the law, that, to me who would do good, evil is present [with me]" (ASV). Paul discovered that even while he was planning to do good, evil was present with him. To say "evil is present with me" indicates that the nature of man's flesh is intrinsically fallen - evil belongs to it.

When we have certain kinds of reactions that are contrary to God, we should not be surprised, because there is a part of us that is intrinsically evil. As long as we are in this mortal body, we will be subjected to an intrinsically evil flesh. To be in the presence of our flesh is a suffering. In Romans 8:18 Paul speaks of "the sufferings of this present time." The Greek word translated "sufferings" in this verse is also translated "passions" in Galatians 5:24: "Those who are Christ's have crucified the flesh with its passions and desires." This shows that in Paul's thought the passions of the flesh are a kind of suffering.

It is a suffering to be in the presence of the flesh with its lusts - its inordinate feelings, contrary desires, and

involuntary reactions - rising up in us. Paul calls it "the sufferings of this present time" because we have been subjected to it. So do not be condemned or bothered that these things surface in you and you feel them. Even after praying and being in the Word, you may find a corrupt thought coming up in you. You are suddenly aware that your thought life is evil. The most godly saints throughout all the centuries have testified of this kind of experience. When you read the biographies of men and women of God who loved the Lord and testified of His nearness, you discover that these very ones also spoke of the corruption they saw in themselves. For example, David Brainerd, a missionary to the American Indians during the beginning days of American history, was a man who loved God with his whole heart. Yet, in many entries in his diary you read that he felt so corrupt and even mourned over himself. This shows us that with the most godly believers in church history, the flesh was intrinsically corrupt.

In our Christian life, as we pursue the Lord, it is important to understand that we have an intrinsically corrupt nature in our flesh. Pursuing the Lord while feeling the corruption of our flesh seems paradoxical, yet Paul puts these two things together in Romans 8:10: "And if Christ is in you, the body is dead because of sin." We might think that when Paul says, "If Christ is in you," he would conclude with, "you are forgiven of your sins, you have full joy and happiness, and you do not have a problem in the world." But instead Paul says, "If Christ is in you, the body is dead because of sin." Here Paul is stating a fact about our actual condition while we are in this mortal body. Even though Christ is in us, there is still a part of us in a state of deadness, or utter weakness. This part has been smitten with inability in relation to the things of God. So with our dead body, we do not have the ability to perform what we desire to do or even what we will to do. There is something dragging in us, and we can feel the pull of it. That pull is the feeling of death due to sin in the flesh, or indwelling sin.

The last part of Romans 8:10 says, "but the spirit is life because of righteousness." Most Bible versions translate "spirit" with a small "s" because here Paul is contrasting the human body with the human spirit, not the Holy Spirit. Two things are equally true of us as believers: on one hand, the body is dead because of sin, and thus we feel our weakness; on the other hand, the human spirit joined to the Lord is life because of righteousness. If Christ is in you, these two things are true. This helps us understand the actual situation of our Christian life.

The warring law of sin in our members

Both James and Paul speak of the warring nature of the flesh. James speaks of the sinful pleasures that war in our members in James 4:1, and Paul speaks of the law of sin warring in our members in Romans 7:23. Paul says, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." What is Paul speaking of here? What is this other "law" in his members? He is not referring to the law of Moses, the Ten Commandments. Rather, he is describing law as a principle - as something that works the same way every time. To illustrate, let us consider the law of aerodynamics. The airplane industry is based upon this law. When thrust is combined with lift, an airplane weighing thousands of pounds can defy the law of gravity. When these two conditions of thrust and lift exist together, the law of aerodynamics comes into play every time. This helps us to see what Paul means when he uses the word "law" in verse 23. When he says, "I see another law," he is speaking of something that happens whenever certain conditions exist.

Now let us see how law as a principle works in our own experience. We may aspire to be a person who does not lust, someone who fulfills the tenth commandment, "You shall not lust" (lit.). We may think, "I want to be pure. I want to be holy. I want to be a person who does not lust." But when we are thinking this way in our mind, another law simultaneously operates in us. Something else comes into play. Yes, the law of my mind agrees with the law of God which says, "Be pure. Do not lust." This means I have the capacity to think good thoughts, yet I cannot perform what I am thinking. I cannot do what I want to do because another law, the law of sin, is "warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This means sin is in our flesh warring against the law of our mind.

As a human being I am in the middle of a conflict. I know what is right in my mind, but in my flesh there is something contrary and evil. I am living with an inward division - knowing good yet having the presence of

evil in me. When these two states exist together, my conscience is affected, and I become a prime target for condemnation and accusation. Or, rather than come under condemnation and accusation, I might throw off my conscience and do whatever I feel to do until my conscience is seared and sin does not bother me anymore. This conflict and warring is inside of me. It is not happening in a foreign country on the other side of the world. Something inward is warring against something else inward. Sin and pleasures in my members are warring against good thoughts in my mind.

Because the various English translations of the Bible lose something of the intrinsic oneness of the thought and understanding of Paul and James, we can better understand the harmony between these two brothers by studying their writings in the original, Greek language. For example, both use the word "war" to describe something evil causing a disturbance in our members; and both use the word "wretched" to describe how we feel as a result of this battle (cf. Rom. 7:23 with James 4:1, and Rom. 7:24 with James 4:9). We should not polarize Paul and James in their teaching, as some Bible teachers have done. Rather, we need to see that they are in harmony as brothers having the right hand of fellowship in the one New Testament ministry (Gal. 2:9).

The warring pleasures in our members

We have seen that after James asks where our struggles come from, he answers his question in the second half of James 4:1: "Do they not come from your desires for pleasure that war in your members?" He says that our problems are coming directly from these warring pleasures in our members. Paul says virtually the same thing in Romans 7, where he uses the word "sin" rather than "pleasures." "Sin" is a more general term to describe the cause of the war. James is more specific by defining sin as "pleasures" (Greek: hedone, from which we derive the word hedonism - the pursuit of pleasure). In other words, the way sin feels in us and expresses itself is in the form of pleasures - pleasures for self-exaltation, pleasures for satisfaction of our flesh in one form or another, pleasures that make the self the center of everything. Sin is the indulgence of pleasure for the self. It is self-centered, self-pleasing, and self-seeking. Always be on the alert when anything of a self-seeking pleasure wars in you in your pursuit of Christ. Such pleasures are at enmity with God (cf. James 4:3-4 and Rom. 8:7-8).

Living with unfulfilled lusts

James 4:2 further describes the nature of the war in us: "You lust and do not have. You murder and covet and cannot obtain. You fight and war." This reveals that the war in us is due to living with unfulfilled lusts. Having lusts that are not being fulfilled is the ultimate in frustration. A person filled with lust yet not able to satisfy that lust is not only frustrated, but dangerous. Indeed, James indicates that lust leads to fighting, war, and murder. This is the kind of condition James is speaking of. There is a real problem here, and it revolves around unfulfilled lust.

When lust is driving a person, even spiritual pursuits are motivated from the wrong source. James continues in verses 2-3: 2b "Yet you do not have because you do not ask. 3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures." This describes one problem compounded upon another. He tells you that you do not have because you do not ask. And when you ask, you ask "amiss," or from the wrong source. Asking amiss (kakos; kakw`~ in Greek) is asking "evilly," for your own pleasures. In the New Testament this word is used almost exclusively in reference to sick and diseased people. So James is saying that we can be so sin-sick that even our prayers are for the purpose of gratifying the self. Kakos refers to a person whose world centers around satisfying fleshly pleasures and lusts.

James pinpoints why there is so much outward confusion among the saints. The outward confusion is due to the inward turmoil. And the inward turmoil is the result of unfulfilled lusts and pleasures struggling for gratification. Even the prayers of some are a cloak for self-seeking and satisfying various lusts. God surely answers prayers and fulfills our proper Spirit-inscribed desires, but not desires that are out of our own lust. The questions James asks and answers in James 4:1-3 all serve to reveal how intrinsic sin is in our being, even to the point of affecting our prayers.

Inward resolves

James continues to expose the source of our struggles by saying, "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants [or, resolves] to be a friend of the world makes himself an enemy of God" (James 4:4). The word "wants" here is a very significant word. It means "resolves." This same word is used by Paul in 1 Timothy 6:9-10, which sheds further light on our understanding: 9 "Those who desire [or, resolve] to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition. 10 For the love of money is a root of all kinds of evil." The word "desire" in verse 9 is not merely an impulse to be rich. It is a resolve to be rich. It is the kind of decision one makes with a definite intention. So Paul speaks of resolving to be rich, and James speaks of resolving to be a friend of the world.

When we receive the Lord, He comes in to take over. All the rights to our life are gone. We belong to Him. We are under His headship. We are under His lordship. To have any resolve other than the resolve to follow Him, to know Him, and to live by Him is to have an evil eye (Matt. 6:23). The Lord tells us that our eye should be "single" (v. 22, ASV). This means that we should have only one goal, look at only one thing, and not tolerate a divided heart. To have a single eye means to have a single heart (vv. 21-23). When the Lord spoke of having a single eye, He did not contrast it with having double vision. Rather, He used the word "evil" as the contrasting word for "single." This is because in God's thought having anything other than God Himself as our one goal is evil.

Any resolve in our life apart from the Lord Himself will lead us into trouble. There are serious consequences when we resolve to be a friend of the world or when we resolve to be rich. Even to resolve to "get rich for Jesus" is an error of the heart. We only need to have one resolve and that is, "Lord, I love You, and I am one with You. My only desire is to be under You and to follow You on the path of life" (cf. Matt. 7:14). In the New Testament Paul uses the phrase "Jesus Christ our Lord." This confession is very significant. It means that the Lord is not someone outside of us that we are observing from afar. No! He is the One who lives and rules in us. When we feel inwardly restrained from doing or saying something, we need to go along with that restraint. Jesus Christ is not just our Savior. He is our Lord! Our only resolve is to say "Amen" and "Yes" to Him.

To have other resolves, or even one other resolve, apart from the Lord Himself will bring complications into our Christian life. Often the reason we are confused is that we have other agendas. We have this resolve and we have that resolve. Our resolves can be in many areas: our education, our future, our security, our husband, our wife, what kind of house or car we desire, what we want to be. We build our life around all these areas. I do not mean that God does not lead us in specific areas. He surely does. But there is a spiritual principle that should govern our lives - "Seek first the kingdom of God and His righteousness, and all these things shall be added to you" (Matt. 6:33). This means we hold Jesus as the ruling One, the King, in our life. The point to see is that self-centered resolves in us are the reason for our conflicts. This is what James 4:4 is saying. You want God, but you still resolve to be a friend of the world. One day we all have to see that we cannot be "on the fence" when it comes to God and the world. Jesus said, "No one can serve two masters. . . . You cannot serve God and mammon" (Matt. 6:24).

It is normal to go through a crisis time in our life when God deals with our other resolves. I will never forget my own experience. God told me one day to burn my sermons. It was not an evil magazine or some worldly item that I was attached to. It was my sermons. I had been preaching for two years, and every sermon was carefully typewritten and alliteratively outlined. In my heart I worshipped those sermons. They were an idol to me. In the Lord's light I saw that God was not my God, but the sermons were my god. As I was drawing near to the Lord one day, I was praying to Him, "Lord, take me on. O God, I want to go all the way." And while I was on my knees, the Lord spoke to me, "Burn your sermons." Those words were like a knife piercing right into my heart. The first thought that came to me was "God, maybe I'm going crazy." The second thought was "Maybe You just want me to be willing to burn my sermons." But the more I prayed, the more I realized that this was stark reality. God was in me speaking, "Burn your sermons." When I dealt with those sermons in God's light, actually taking them and burning them, I felt like my heart and my whole life went to God. You may think this was radical. Well, it was. My heart was changed from

serving God for my own ends to being attached to God Himself in a way that I had not known up to that hour.

The outward side - the world matching our lust

Another reason why we have struggles is that the world outside of us matches our lust. Again, James 4:4 says, "Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God?" Lust and the world go together and match each other. Lust is inward and the world is outward. To have lust means that we start with an inward problem. The devil knows man has this inward problem, so he created a world with many outward things to draw out the lust in man and keep man living in a vicious circle of self-seeking pleasures.

The lust in man's nature is a motivating factor in the world. For example, businesses are built that motivate people on the basis of lust. You can present programs and persuade people in a way to draw the lust out of them. The whole pornographic industry is based on lust. The get-rich-quick programs and lotteries are also wholly based on lust. Even the advertisements that come in the mail offering prizes and free vacations are based on lust. The devil has invented both evil and good things to ensnare mankind and keep people away from God. The world is anything and everything that replaces God in your life. It does not have to be intrinsically evil. It may be something good and apparently legitimate. It could be an education. A person can worship education. Their degree is their god. This does not mean that we do not go to school and earn a degree. But the point is, what is in our heart?

All this means one thing - do not be a friend to anything that incites your lust and drives you away from God. If being around certain people, certain things, or certain environments stimulates your lust, then do not be a friend to it. When I was a young man, I belonged to a worldly club. Then I got saved. Jesus saved me and forgave me of all my sins. I did not feel that I was holier than anyone else, but I had to resign from that club and stop participating in their activities. The activities only served to fan the lust that was already in my fallen nature. Now there was a life in me that did not agree with that old manner of life, and in my conscience I could no longer live that way.

At any point where you could be stumbled, where you could fall, do not be a friend to the thing that makes you fall. Do not compromise with it. There is lust in our flesh. Even when we are standing in line at the grocery store, there are temptations to our flesh. The magazines at the checkout stands are part of Satan's world to stimulate man's flesh. When going to the store, you have to guard your heart by guarding your eyes. Be like a horse with blinders on (Job 31:1).

Because we have the flesh, friendship with the world is enmity with God. Friendship with the world stimulates the wrong thing in us. So do not be a friend to what stimulates the wrong thing in you. Do not be that interested in all the fashions of the world today. Do not be a friend of the world so as to give the subtle serpent an opening to slide into your thoughts and emotions. The very friendship itself is enmity with God. This is because the world stirs up the flesh in us. The enmity that James speaks of is not just an outward enmity and variance with God. It is the inward enmity of the flesh, which is stirred up by being too intimate and friendly with the world.

The divine side - God's life in us opposing our lust

We not only have inward lusts that match the outward world, but we also have another problem. James 4:5 says, "Or do you think that the Scripture says in vain, The Spirit who dwells in us yearns jealously?" There is an intrinsic jealousy of the Spirit in us. The Spirit is territorial with His redeemed property. Let me illustrate what I mean by territorial. We have recently moved into a house that is visited daily by a cat named Punkin. Punkin visits my room every morning. She has been visiting this room for eight years. Although she belongs to someone else in the neighborhood, she knows that during the day my room is her territory. Now our two dogs have moved into this house too. One day they came to my room and began barking at Punkin under the bed. Immediately she came out and stood them to the face with a strong hiss and growl. The dogs fled. Punkin had made it clear that this room was her territory. She is jealous for her

territory. She is territorial.

The Spirit is the same way in you and in me. He is territorial. He is jealous over us. We are His redeemed property. We are His territory. He wants to possess us. This means that when you take your eyes, your feet, and your hands and employ them in what is incompatible with the nature of God in you, He yearns jealously over you. You feel even worse at these times than you did before you were born again. The conflict within you is greater now. This is because you have the force of God's feelings within you that cannot tolerate anything that is incompatible with Him. Do not take lightly your feelings of being frustrated and miserable. It may be that you have taken God into an area that He is not happy with. And because He is not happy, you are not happy. The reason you are not happy is that you have not made Him happy inside of you. Just flee that temptation and you will make God happy again. And you will be happy, because you are joined to the Lord. His feelings are in you and in me.

The intrinsic conflict between the flesh and Spirit

Galatians 5:17 says, "For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish." Here Paul is speaking a clear word about the intrinsic conflict between the flesh and the Spirit. This shows us that to have mixed emotions and to feel rumblings within us is a normal experience. We have this conflict because there are two natures within us that are intrinsically opposed to each other. That is why you cannot live "on the fence" as a Christian. You will be miserable. If you sometimes go along with the Spirit and you sometimes go along with the flesh, eventually you will reach the point of saying, "I do not want to be a hypocrite anymore. I am going to give up the whole Christian life." And some people do give up the Lord because of this unresolved conflict within them.

The fact that you have inward turmoil indicates that the Spirit is in you and the flesh is in you. These two natures are mutually opposed to each other, and you feel the opposition. For example, if you turn your eyes a little bit and gaze on something that stirs up your flesh, you can feel opposition to God within you. At the same time, God in you is opposing sin and the flesh. He does not want to even be spotted by it through one glance (Jude 23). So both these natures are in us, each opposing the other.

Then Paul says in Galatians 5:18, "But if you are led by the Spirit, you are not under the law." Why does he add this immediately after verse 17? Paul knows that when you feel the inward conflict between the flesh and the Spirit, you could potentially come under the law and be condemned. But you are led by the Spirit if you say, "Lord, I admit that there is something in me that has its lusts and its desires. But Jesus, I'm touching You. Thank You, Lord." As you touch the Spirit, as you go to the Lord, you are not under the law. You are not under the scenario of being a condemned person when that intrinsically corrupt flesh raises its head and you feel it. Rather, you are led at that point by the Spirit.

The symptoms of our intrinsic problems

James identifies the symptoms of our intrinsic problems in chapter 4 of his epistle: judging and speaking evil of the brothers (vv. 1, 11-12), pride cloaking the devil (vv. 6-7), a lack of sensitivity to our actual condition (v. 9), deceived about ourselves (v. 16; cf. 1 John 2:16), and evil resolving and being profane (v. 4; cf. 1 Tim. 6:9; Heb. 12:16). These are all symptoms of what is intrinsic to the flesh.

The Divine Solution to Our Problems

Let your problems humble you

What then is the divine solution to our problems? First, let your problems humble you. You have problems, and I have problems. Why did God leave us with these struggles? What is His intention? To answer this we need to know that God originally created man to be dependent upon Him. But due to the fall, man became proud and independent of God. Now God is at work to humble us and make us dependent upon Him. For this He uses everything, including our problems. James 4:6 says, "But He gives more grace. Therefore He

says: God resists the proud, but gives grace to the humble." So let your conflicts and struggles humble you to cry out to the Lord.

Position yourself for grace

We can position ourselves for grace, even though there is a nature within us that is at enmity with God. James is speaking to believers who have wars and fights among them due to the warring pleasures in their members - all this conflict (4:1-5). He tells them that God is going to give more grace. How does God give more grace? By our drawing near to Him and dealing with our sinful doings, dealing with our divided heart. When we admit we are wretched, when we admit there is nothing good in us, that is the best place to start. James 4:9 says, "Lament and mourn and weep!" The Greek word for lament is the same word Paul uses in Romans 7:24 to describe his inward condition of wretchedness: "O wretched man that I am!" So James is saying, "Be wretched." Simply admit that in yourself dwells no good thing.

The law of drawing near to God

In James 4:6 we read that God gives more grace. Then in verses 7-8 we see how this can happen: 7 "Therefore submit to God. Resist the devil and he will flee from you. 8 Draw near to God and He will draw near to you." This is James' way of saying, "the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). Paul uses the word "law" in Romans. This means that if you touch the Spirit, if you go to the Spirit, you are going to a higher law in you. The Lord lives in you 24 hours a day. He is in your spirit - deeper than your mind, your emotions, and your will. You have a spirit and I have a spirit. We are joined to the Lord. Our mind may be going one way, and our emotions another way. But that is okay. Simply stay in your spirit. Call "Jesus." Pray. Sing to the Lord. Open yourself to the Word. Share the gospel. Fellowship with believers. By activating your spirit, you get into another law that frees you from the law of sin and death every time. This is Paul's way of describing the divine solution to our problems.

James' way is to say, "Draw near to God and He will draw near to you." Both are saying, "Whatever the condition is in your soul, remain in your spirit and draw near to God." Be sure that if you do anything to draw near to God, He will draw near to you. This is the answer to all our problems - to let our problems humble us so that we will draw near to God and open to Him and tell Him, "Here I am." And when we get into His presence, He shows us our dirty hands (James 4:8). Yet we do not have the sense of being spanked, but of being washed in the blood. When He tells us our hands are dirty, we say, "Thank You, Lord. My hands are dirty. I confess it to You. I have sinned against You. I have violated Your life in me." We say "Amen" to His speaking, His enlightening, and the blood cleanses us from all sin.

When you get into God's presence, you see not only your sins, but also what drives you, what motivates you. Your heart is dual. You are a double-souled person (v. 8). Simply tell the Lord, "Look at me. I am living in two worlds." Only God can change you and me. We cannot change ourselves. We cannot change one another. Only God can do it. And He does it through a law - "Draw near." Just draw near to Him, and He will draw near to you. And when you draw near, you see yourself. You can be exposed and tell the Lord, "I am a wretch." This is wonderful. Just draw near to God, even with your problems.

James 4:13-17 exposes our deepest problem, which is independence from God: 13 "Come now, you who say, Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit; 14 whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. 15 Instead you ought to say, If the Lord wills, we shall live and do this or do that. 16 But now you boast in your arrogance. All such boasting is evil. 17 Therefore, to him who knows to do good and does not do it, to him it is sin." To do good is to live dependent upon the Lord and to say, "Lord, only if You will, I will do this and do that." This exposes that the real nature of all our problems is simply that we are independent from God. That is the real nature of sin. James tells us to be a person living close to God, not having strong resolves in our self. We may have some plans, we may have some feelings, but we hold them in a certain way: "I feel inclined this way, but only if the Lord wills." That means I am subject this moment to God. This is the way God wants us to live - dependent upon Him.*

- *Bill Freeman*