

THE GOD WHO SEES

By Judy Herminghaus

In hot weather, such as we have been experiencing this week, our family usually heads up to a lake we know at Tahoe to wake-board and hang out on our boat. We have a twenty-four-year-old son and a twenty-one-year-old son, and for years there has been an ongoing competition to see which one of them can go the highest off the wake, or do the best trick for the day. Our sons have been engaging in friendly competition either on snow or on water for most of their lives. I laugh when I think of what a family ritual this has become as our boys demonstrate their athletic prowess for us to enjoy and appreciate.

All of us want people to notice us doing something well, to be seen and appreciated for who we are. It's a driving desire of the human heart. Every small child seeks out that kind of approval from their parents and others who love them. This desire has its source in something holy. We have been made in the image of God, and we're supposed to reflect something of God to this world. We know this at some core level. It is a powerful force within us.

But by the same token, to not be seen and appreciated for who we are is crushing. For many in our world today, the color of their skin, their gender, their educational level, or their appearance has prevented them from enjoying this acceptance and appreciation, and it is very painful.

I read a book this past year called *Left to Tell* (1). It's about a Rwandan woman named Immaculee Ilibagiza who came from a wonderful, loving family in which she was nurtured and cared for. They worshiped God and were leaders in their community. But when Immaculee was in college, civil war broke out in Rwanda between the Hutus and the Tutsis. All of a sudden she lost the identity markers that she had built her life upon. She was no longer seen as a smart, beautiful young woman full of promise, but was seen only as a Tutsi, and Tutsis were to be destroyed. Immaculee's family was destroyed in this tribal genocide, and her book is an account of her survival and what it was like to be in the middle of all this, trying to comprehend how it was possible that because she was a Tutsi she was worth nothing. But her journey of survival brought her even closer to God as he poured out his love and approval of her when all others failed her.

Just this week as I was preparing for this sermon, I heard a twelve-year-old boy on the radio who had a very sad story. He said to the radio personality, "I want to know how I can get my dad to pay attention to me...My dad and my mom are divorced, and I only see my dad twice a month. But he really doesn't want to spend time with me, he just works the whole time I'm there, and he seems bothered that I exist." There are many hurting kids who are not being seen for who they are in our society today. Many adults in their lives are too busy or stressed out to pay much attention to them.

How we long to have someone really "see" us—see inside our hearts, see all that we long for, all that we are, and truly love us. In 1 Samuel 16:7, one of my favorite verses, it says, "God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart." Thank goodness, we do have Someone who can see who we really are! The story we're going to hear in

this message is about four thousand years old, yet it still speaks into our world today, for people still need to know that there is a God who sees and knows them and loves them. A woman named Hagar encountered God, and her story shows us that God is indeed paying attention, and he acts on behalf of those who need his help. Why? Because he loves us.

Hagar was an Egyptian by nationality, a slave of Abram and his wife Sarai, whose descendants would be slaves themselves in Egypt one day, but in our story Abram and Sarai had followed God into a new land where God was going to build through them a new nation of people who would represent him on this earth. Hagar's story is really caught up in their grand story, so I'm going to tell some of their story so we can see where Hagar fits in.

At times during Abram's journey on earth he was a giant in faith, but at other times he had feet of clay. Hagar's story begins in one of Abram's feet-of-clay times.

When Abram was seventy-five years old and Sarai was sixty-five, God called Abram to leave his family and his home and follow God to a new land that he would give him, and God promised him that all the families of the earth would be blessed through him (Genesis 12:1-3). So Abram followed God to the land of Canaan. But the paths to God's promises are not always easy. There were peoples in the land of Canaan whom they would have to overcome in order to take possession of it. And Sarai was barren (Genesis 11:30).

How was God going to bless all the families of the earth through Abram when he had a barren wife? How was God going to overcome this seemingly impossible obstacle? This is the question Abram and Sarai were asking, and it was what happened with Hagar that answered the question.

After they had lived for some time in Canaan, there was a famine, so Abram and Sarai traveled down to Egypt (Genesis 12), which was the breadbasket of the ancient East. On this journey Abram had Sarai lie and say she was his sister, fearing that Pharaoh's men would kill him to acquire her, because she was beautiful. Pharaoh did indeed take Sarai into his palace as a wife, and God then had to intervene by sending down plagues on Pharaoh's house to free Sarai. Pharaoh then sent Abram and Sarai off with gifts as a way of making amends, so they ended up with oxen and sheep and slaves and donkeys and camels from Pharaoh. Hagar was one of the slaves they were given. This was not a high point in Abram's faith story, but God proved himself faithful and got them out of the mess and blessed them with wealth, in spite of themselves.

After God got Abram and Sarai back to the Promised Land, he came and gave Abram another promise. He was going to give Abram an heir, "one who shall come forth from your own body..." (Genesis 15:4.) More than that, God promised, "Now look toward the heavens, and count the stars, if you are able to count them. So shall your descendants be." (15:5.) Abram believed God's promise, and it was reckoned to him as righteousness (15:6).

But then another ten years passed, and Abram was eighty-five years old and Sarai was seventy-five, and still no son! Time was ticking by and the promise still hadn't been fulfilled. So Sarai decided to do something about it. That's where we pick up the story.

A human solution

Genesis 16:1-2:

Now Sarai, Abram's wife had borne him no children, and she had an Egyptian maid whose name was Hagar. So Sarai said to Abram, "Now behold, the LORD has prevented me from bearing children. Please go in to my maid; perhaps I shall obtain children through her." And Abram listened to the voice of Sarai.

If I had waited ten years after I had been given this promise, and I was seventy-five years old (way too old to have a baby), and I was a resourceful woman like Sarai, I might have thought up the same kind of plan that she does. It's a good, human way to accomplish God's ends; it makes sense. Sarai doesn't anticipate that this plan might cause problems. But there are some hints in these opening verses that this is not a good plan from God's perspective.

The first hint is in verse 1: Sarai observes that she has a problem, barrenness, and she has an Egyptian maid. This language of possession will continue throughout the entire text.

Now, when humans have problems, we look for solutions, don't we? Sarai sees Hagar as a solution to her barrenness. But seen just as a solution to a problem, Hagar loses her human identity. Notice that in our passage Abram and Sarai never say Hagar's name, but always call her Sarai's maid. She's spoken of as a possession. They don't see who she really is, but only what she can do for them. The problem with that, of course, is that Hagar is a human being, and she isn't going to go along with just being a pawn in this situation. She is going to act like a woman, and that will become a big problem for Sarai.

The second hint that this is not a good plan is that Sarai recognizes that the Lord is the one who is keeping her from having children, but she doesn't talk to him about it at all in this passage. I'm sure she has at other times, but here she doesn't. She just acts without the Lord's help.

The third hint is in the statement, "Abram listened to the voice of Sarai." (In the NIV it says he agreed to what she said, but "listened" is a clearer translation from the Hebrew.) A similar statement was made in Genesis 3:17. Adam listened to his wife Eve, then took the forbidden fruit from her, ate, and fell.

Now, if you are a married man and you are saying to yourself, "I should never listen to my wife; you shouldn't listen to women or talk to them about problems," I want to make sure you understand something. The problem in these passages is that Abram and Adam listen to a human being's voice rather than God's voice at some very critical junctures. They seek out human counsel exclusively; they leave God out of the decision-making process.

Both Abram and Sarai are at fault in this story. They are people of faith. Both of them could ask God if this is the way to accomplish his promise, but neither one of them does. Abram listens to Sarai, Sarai listens to her pain and her own clever problem-solving, and they make quite a mess

of things. The implication of this phrase, then, is that there is a temptation going on here to listen to a human voice in place of God's voice.

This is how it often is with us, isn't it? If I have a problem, I'll frequently call my friends, or send out an all-points prayer request over email, before I ever go to God with it.

Now, it's not bad to ask human beings for help, but why is it so much easier to go to your friends than it is to go to God first, and ask him what his plan is for you? Well, I think one of the reasons is that we're in so much pain. We want immediate relief, and people seem much more present and available to us than God does. Sarai is in so much pain here that she just wants to be heard, to be seen, to have a solution to it. And isn't this true of so many of the temptations that we succumb to? We desire something so much, and the pain of not having that need met is so great, that we become vulnerable to sin.

For instance, we long for a relationship with someone of the opposite sex, and we settle for someone who isn't really right for us because we're afraid of being alone. Or perhaps we are depressed due to some loss in our life, and we run to the mall to alleviate our depression. The mall is my favorite escape. Sometimes when I'm depressed, or totally stressed, or suffering from anxiety, what I like to do is go shopping. I was shopping yesterday. It was nice and cool in the stores, but I was really shopping because I was kind of stressed about teaching in the Sunday worship service, and I thought I needed a break, and I was going to reward myself for all this hard work. Others of us might eat too much, or drink too much, or buy too many big-ticket items. You might deal with your relational needs by spending all day on the computer, playing computer games with strangers, feeling that you've had human contact without having to really engage with anyone face-to-face. There are many ways to make ourselves feel better. We are tempted to alleviate our relational pain with people, material things, and quick fixes, when what we need is God.

Meeting our deepest needs with quick fixes often causes unpleasant circumstances in our lives, and in some cases even disastrous ones. This is true for everybody in our story.

Feet of clay

Verses 3-6:

After Abram had lived ten years in the land of Canaan, Abram's wife Sarai took Hagar the Egyptian, her maid, and gave her to her husband Abram as his wife. He went in to Hagar, and she conceived; and when she saw that she had conceived, her mistress was despised in her sight. And Sarai said to Abram, "May the wrong done me be upon you. I gave my maid into your arms, but when she saw that she had conceived, I was despised in her sight. May the LORD judge between you and me." But Abram said to Sarai, "Behold, your maid is in your power; do to her what is good in your sight." So Sarai treated her harshly, and she fled from her presence.

The word “despised” means to make light of. Hagar hopes that having a child will build her up, but what actually happens is that it brings her down. No one comes out well in this story so far. It reminds me of Romans 3:23: “All have sinned and fall short of the glory of God.” Sarai’s plan that she hoped would build her up has brought her low, and she turns around and blames Abram, which is really kind of funny, because it wasn’t even his idea. Hagar rose from maid to wife, and now because of her pride has been reduced again to a maid, and in chapter 21 the word used for her is “slave” (NIV). Hagar’s rise and fall in our story is swift and sure, due to her pride and due to Sarai’s poor plan. And Abram—where is he, anyway? He seems to passively go along with whatever Sarai comes up with for a plan, and then when it goes awry, he washes his hands of the whole thing. He won’t defend Hagar before his very angry wife. None of the players in our story are looking too good in this episode.

We make Old-Testament Bible stories like this one sound kind of child-friendly for our children’s Sunday School education, but in many ways this story about surrogacy, the use and abuse of a person, is just sordid, don’t you think? And I’m so thankful that these stories are recorded in the Bible, because if all the people who were held up as giants of faith were perfect in every way, and they weren’t real people, then there wouldn’t be any hope for you or me. I look at myself and see that I have faith, but I am no giant. I have feet of clay. Sometimes I believe, and sometimes I go to Nordstrom. Sometimes I believe, and sometimes I do the same thing that Sarai did. I have a great idea, and then I try to fulfill it, and then I yell at my husband Kim when it doesn’t work. I just did it to him this week, as a matter of fact, even while I was preparing for this study!

When Kim decided that he needed a horse recently, I decided, tit for tat, that it was time for us to tear out the backyard, which needed to be redone; because if we got a horse, he would never do it. I know what horse ownership means. It takes money and it also takes time. No work around the house would go on once the riding began. My husband would have his horse and I would have a desolate backyard for many months. But as I was preparing for this sermon Monday, I had workers in my house, and construction going on, and I was not saying good things about Kim. I was blaming my husband for the very thing I was asking him to do. You see, my plan wasn’t turning out exactly as I had hoped. I was having to experience noise and distraction when I needed quiet to study! I hadn’t counted on this timing.

The point is, Bible characters have feet of clay, and God tells us about it because we’re like that, and he wants us to know that it’s not our goodness that saves us but he who saves. It’s not because you’re good that you’re in church on Sunday morning, it’s because he’s good, and you’re responding to his goodness. He lets us see Abram’s and Sarai’s and Hagar’s lives fully exposed so that we will know that nothing we can do is too much for him to overcome. I love stories of extremity like this one, because God can overcome extremity. If he can overcome this, then he can overcome any of the things that happen in our lives.

Well, where is poor Hagar now? She’s pregnant, and she has been used and thrown away by Sarai and Abram. Abram won’t defend her and Sarai is furious at her, and so she does the only thing she can think of: she runs away. She runs so far that when we catch up with her, she’s on the southern border of Canaan, at the edge of Egypt. She is exhausted. She sits under the baking

sun by a spring she has found in the desert, and then something wonderful happens to Hagar: she discovers that she isn't alone.

An encounter with God

Verses 7-8:

Now the angel of the LORD found her by a spring of water in the wilderness, by the spring on the way to Shur. He said, "Hagar, Sarai's maid, where have you come from and where are you going?" And she said, "I am fleeing from the presence of my mistress Sarai."

God is the one who comes and meets us in our extremity, and he meets Hagar in her most desperate time.

Now, who is the angel of the Lord? Not too many of us have had a visitation by the angel of the Lord. Well, he's not a winged creature like the ones we might see on our inspirational cards. An angel is a messenger of God, but notice he's not *an* angel of the Lord, but *the* angel of the Lord—he's the angel who is particularly close to God. The angel of the Lord has been defined in many different ways. Victor Hamilton in his commentary on Genesis gave the definition I like best: "It is clear...that the angel of the LORD is a visible manifestation (either in human form or fiery form) of Yahweh that is essentially indistinguishable from Yahweh himself. The angel of the LORD is more a representation of God than a representative of God." (2) This is who appeared to Moses in the burning bush (Exodus 3:2). He appears fifty-eight times in the Old Testament. Hagar recognizes that it is God who has brought her this message.

God will be referenced five times in this encounter. In the first part of this text it was Sarai who was mentioned over and over. It was all her idea. Now it's God, because it's all his idea to save Hagar. It takes Hagar until the fifth reference to recognize that he's God. But if I were in the heat of the desert, I would think I was hallucinating or seeing a mirage because of the magnitude of this vision. So she needs that much time to believe in what she is seeing.

The angel of the Lord tells Hagar why he is there: in the Hebrew, this word for "found" means found by searching. He didn't just happen to come across her as he was wandering the desert. He was out looking for her. He knew she was lost, even if she didn't.

He finds Hagar sitting by a spring. Many significant meetings in Scripture take place by life-giving springs. In the New Testament, John uses the term "living water" to speak of the Holy Spirit. When Jesus encounters the Samaritan woman by a well he says, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." (John 4:10-11, NRSV.) John explains later that Jesus was referring to the Holy Spirit when he spoke of living water (7:37-39).

Hagar is sitting in a place where God's life-sustaining presence could not be anticipated by her, but in light of all the revelation we have through God's word, we might expect something

significant to happen by a spring or a well. And God is present there! He gives her a message of hope in the midst of her most extreme time.

But the coolest thing that God does is call her by name. “Hagar...where have you come from and where are you going?” God is the only one in this passage who calls Hagar by name. Everybody else sees her as a servant, someone they can use. But God knows who she is.

And he asks her a question. What does asking a question of someone do? It calls on them to respond in some way. I think it affords Hagar dignity that he is not ordering her around but asking her to consider. Jesus asked so many questions when he walked this earth. One of the things I’ve learned from studying the Gospels is that Jesus asked questions of people all the time. It seems as if he was trying to elicit an honest response, trying to engage the person he was talking with to see how they would receive spiritual truth. If he found that the one he was talking with answered honestly, their heart was receptive to him, and he told them more. If he found that their heart was not receptive to him, he often told a parable or gave them a riddle.

I think the angel of the Lord is asking Hagar this question to elicit a heart response to him, and I think he’s finding that her heart is good, because she answers him completely honestly. She admits she’s running away. But she doesn’t know where she’s going.

Then the angel of the Lord gives Hagar quite a promise.

Hard paths to God’s promises

Verses 9-12:

Then the angel of the LORD said to her, “Return to your mistress, and submit yourself to her authority.” Moreover, the angel of the LORD said to her, “I will greatly multiply your descendants so that they shall be too many to count.” The angel of the LORD said to her further,
“Behold, you are with child,
And you shall bear a son;
And you shall call his name Ishmael,
Because the LORD has given heed to your affliction.
He will be a wild donkey of a man,
His hand will be against everyone,
And everyone’s hand will be against him;
And he will live to the east of all his brothers.”

Let’s consider this command to return and submit. I imagine this is not what Hagar wants to hear. This Hebrew word “submit” is not to yield yourself, but to be under the hand of your mistress. Being under someone’s hand means it is going to be a place of affliction. So God is sending her back to a difficult place, and he warns of that.

But there's something for us to learn here. The paths to God's promises are not paved with ease and comfort. Oh, how we wish they were! Oswald Chambers, in his book *My Utmost for His Highest*, says, "An average view of the Christian life is that it means deliverance from trouble. It is deliverance in trouble, which is very different." (3)

The reason I picked this story to teach is that a long time ago a Bible study teacher pointed me to it and said, "Your story sounds like the story of Hagar. If you go back and read it, I wonder if the name she gives God won't be an encouragement to you." That's how I set off on this journey to discover the story of this woman in Scripture who is tremendously overlooked. And sure enough, her story did have some similarities to mine. I'll tell you a little bit of my journey.

When I was fifteen, my mother became ill, and she was my only parent. I didn't have any brothers or sisters, and I didn't have any other relatives in my life. I had been cut off from them; they lived in North Carolina and I grew up in California. So when she became so ill that she was going to die, it was obviously terrifying for me.

During her hospitalization, I was staying with some friends of hers who were strangers to me. And I would cry out at night. I didn't know God or even know if he existed, I was just desperate. I was saying, "God, why me? I need some help. I don't know what to do. Who's going to take care of me?" I had never heard a word about God in my life at home, that I can recall, except that occasionally we went to church at Easter and Christmas. So prayer was very much beyond me. I was just crying out to an unknown God, hoping he existed somehow.

One day when I was driving home from the hospital, God spoke to me. I never used to tell anybody that, because I thought nobody would believe me. They would think I was making it up, or I was having a delusion, as Hagar might have thought in the desert, if the angel of the Lord hadn't gotten her complete attention. But I was encouraged by Hagar's story that God does work in this way, so I want to tell you what he did. God spoke to me in this kind of still voice inside me—I didn't see anyone, and he didn't have an audible voice the way he did when he talked to Hagar—this was just in my spirit. And the voice was accompanied by a sense of calm and peace that came over me from nowhere. I recognized it as Jesus, I don't know how. The voice didn't say it was Jesus. But I just knew it.

This was his message to me: "I am God. Your mother's time is finished. And I have a plan for your life." Now that wasn't exactly what I wanted to hear. I really would have much preferred that he not say that my mother's time was finished. But this message came with such a sense of love and compassion and kindness to my spirit, that it was good news to me somehow. I realized, "Wow! There is God! That means I'm not all alone. That means Somebody is paying attention. That means Somebody is bigger than me and knows what's going on with me." And that was good enough for me at the time, and still is.

But I didn't fully understand the message. God never told me what the plan was. I lived with some guardians for a few years, and it was a good, safe place for me to be. They took care of me, and I grew up. But it was also a very hard place for me to be. I lost everything I ever had, and those years were probably the harshest of my life.

As I've gotten older and looked back on that time, I've realized that the places that are the hardest are often the places where God will work the most. And that seems to be what happened to me, because I've never lost my sense of God since then. But it took me fifteen years to actually live a Christian life. God was that patient with me. God sometimes takes a long time when he reveals himself. He keeps wooing you, and you keep going off in your own direction. If you've experienced that, you know what I'm talking about. But God can bring you home, if you'll only open your heart to him.

So my message is, in summary, that God still speaks, still hears, still acts, but it's in very different ways for each person. When you're sitting in church, he may be speaking to you through a song. He may be speaking to you now through part of my story. He may be speaking to you through a person you've met, or the Scripture passage for the morning. But God is always actively teaching us and trying to draw us to him.

Well, after God met me, my life went on. I got married and had two children, and I've had a lot of fun watching them grow. We've had a really good family life, I think. I've had a call to the church, and many other wonderful things have happened to me. But there are always blessings in every life, if we look for them. God is always doing something in every life. This life I'm living sounds much better than the hard times of my past, but even during those times, there were always things that encouraged and nurtured me—people who were kind, or songs that touched my soul. God did for me what he did for Hagar, and he does this for people in every generation.

Let's see what else God does for Hagar in our Scripture passage. He gives her a promise: "I will greatly multiply your descendants so that they shall be too many to count." That's very much like the promise that he gave Abraham, that his descendants would be like the stars in the heavens. This is quite a promise!

Then he gives her a prophecy: she is going to have a son. He commands her to name him Ishmael, "because the LORD has given heed to your affliction." The name Ishmael means "God Hears." So what does it mean that God names him "God Hears"? Well, it means everything, if you think about it. Every time Hagar calls him, she'll hear "God Hears." It will be a constant reminder. If God hears you and he sees you, it means he knows you.

God's attention to and plan for Hagar are enough for her. She goes back to Abram and Sarai. The rest of her story is in Genesis 21, where she is driven back into the wilderness, this time with her son. Ishmael cries out, and God hears and delivers them from this wilderness time as well. In Genesis 25 the promise concerning Ishmael is fulfilled: it says he was the father of many descendants.

Now, most people look at the rest of the prophecy in 16:12 and say, "Oh my goodness, it doesn't sound very good. If Ishmael is going to be 'a wild donkey of a man' with his hand against everyone and everyone's hand against him, it sounds like he's going to be hostile and violent. I don't like that prophecy." Ishmael is not going to be an easy son for Hagar to raise, and I'll bet his teenage years are awful! But the narrator of the story, who takes God's view of things, thinks this is a good prophecy, and Hagar likes it. Why? Because she's a slave, and God is giving her a son who will be untamed and free. God is meeting the desire of her heart.

God's promises are not the same for everyone. We can't look at somebody else's experience and say, "This isn't fair." If God is in it with you, then it's not about being fair, it's about the fact that God is meeting your need in that situation and getting you through it. All of us have difficult situations in our lives, or we will have at some point.

When I first saw this passage, I wondered if all Hagar cares about is that her son will prosper. But after I studied this, I saw that that isn't at all the case with her. The future promise is not what impresses her. She focuses on the fact that she has had this encounter with God. Verses 13-14:

Then she called the name of the LORD who spoke to her, "You are a God who sees"; for she said, "Have I even remained alive here after seeing Him?" Therefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

The wonder of knowing God personally is amazing to Hagar. You can almost feel her emotion as she names God, "You are a God who sees." That he would know her personally and call her by name and have a plan for her life is just too wonderful for her. He sees her hurts and her needs and who she is as a person. So she names the well as a moment of worship. Where God meets you becomes your holy place. She names the well for what it means to her to know this One: "The Well of the Living One Who Sees Me."

The second half of verse 13 is hard to understand. It says, "Have I even remained alive here after seeing Him?" I'll try to explain it to you. There was an idea that if you saw God you would die, because he was too holy and you were too evil. That's one interpretation of this statement. The verse is so obscure that translators have rendered it differently, which means to me that we shouldn't get very emphatic about its meaning. But contextually I like the way the NIV translates this verse: "I have now seen the one who sees me" (NIV). What is amazing to Hagar is that not only is she seen by God, but he has given her the opportunity to see him as well. And isn't that what we want? We come to church on Sunday morning and pray, "Let me see you, God. I need to taste more of you." This is where Hagar's heart is. God has seen her, and she has seen him.

This is Hagar's legacy of grace to us. If God would meet Hagar in that very hard desert place, he'll meet you and me in our hard places, too. He'll meet you when your child is sick, when your husband or wife falls ill, when you lose your job, when your plans are dashed, when a relationship falls apart. These are all natural things that happen to each one of us in life. But Hagar has given us a name for God: "The God Who Sees." We can take hold of that promise for ourselves.

Because of the power of that name, Hagar goes back to that hard place. And it says in verse 15:

So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael.

That's the end of Hagar's story in chapter 16. Hagar has a good story, and it has a good ending. I hope you can see it's good, because God is in it with her, and she knows him and he knows her.

Notes

1. Immaculee Ilibagiza with Steve Erwin, *Left to Tell*, © 2006, Hay House, Carlsbad, CA.
2. Victor Hamilton, *The Book of Genesis: Chapters 1-17*, from the series *New International Commentary on the Old Testament*, © 1990, William B. Eerdmans Publishing Co., Grand Rapids, MI. P. 451.
3. Oswald Chambers, *My Utmost for His Highest*, © 1935, Dodd Mead & Co., renewed 1963, Barbour Publishing, Uhrichsville, OH. P. 157.

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Judy Herminghaus
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