

When God Feels Far Off

Frequently Asked Questions

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We're going to break things up a little bit this morning and I'm going to have you go ahead and stand now for the reading of God's word. Please stand as we read this great passage from Psalm 42. Psalm 42 and 43 are one song. Nobody really knows why they got separated in Scripture, that's why we did Psalm 43 for the call of worship so that you get a sense of both of them. And this was a that was written by the sons of Korah. They were the singers in the church from the time of Moses onward and so it was a song that these were the families that when you were born into that family, you knew you were going to be a singer. I guess they passed down good vocal cords and that was what they did. That was their profession, to sing for the church, and they wrote this song for the choirmaster, which means they wrote this song to be part of your day-to-day theology. The theology of the church has always been the songs that we sing. That's what you call on, that's what becomes your backbone and what you remember. So they wrote this for every person in the church to know. Hear the word of the Lord from Psalm 42.

1 As a deer pants for flowing streams, so pants my soul for you, O God. 2 My soul thirsts for God, for the living God. When shall I come and appear before God? 3 My tears have been my food day and night, while they say to me all the day long, "Where is your God?" 4 These things I remember, as I pour out my soul: how I would go with the throng and lead them in procession to the house of God with glad shouts and songs of praise, a multitude keeping festival. 5 Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God. My soul is cast down within me; therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar. 7 Deep calls to deep at the roar of your waterfalls; all your breakers and your waves have gone over me. 8 By day the LORD commands his steadfast love, and at night his song is with me, a prayer to the God of my life. 9 I say to God, my rock: "Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?" 10 As with a deadly wound in my bones, my adversaries taunt me, while they say to me all the day long, "Where is your God?" 11 Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God.

All men are like grass and all of our glory is like the flowers of the field.
The grass withers and the flowers fall but not God's word. God's word
stands forever.

Please be seated.

As you remember, some of you in the month of July we ran a little survey and I gave you eight topics for sermons and you picked the four that you wanted to hear and we have been preaching, or I have been preaching those in the month of August and we've kind of focused on the Holy Spirit and I preached them in the order that you voted for them. So the most popular sermon was the first most popular topic. And this is the sermon that I really hoped wasn't going to make the list. Number 5, the runner-up, the honorable mention, was a sermon on what does the Bible say about capitalism and I studied enough political science history and economics in college that I thought that was going to be a blast and I was really hoping for that one. Thanks a lot. But instead we get this one and the question for today is, "Pastor, what do I do when God seems far off? What do I do when I am in darkness and God does not hear me? What do I do when all these things, all these blessings that you've talked about from the Holy Spirit, his regenerating work, making us alive again and restoring our joy and making us holy, what do I do when all that stuff seems so far away? What do I do?"

That's a much more common thought than we want to believe. Our tendency is to believe that, you know, maybe a young or weak Christian would experience that, somebody who doesn't really know their Bible and if you're depressed, it's probably a sign of weakness, there's probably something missing in you. But you know, maybe you're just an unbeliever completely and you're depressed because you're putting your hope in the wrong thing. But if your hope is in God and you've been in the church and you've been in a good church where the teaching is good, you wouldn't be depressed, would you? Like, why in the world would any Christian think God had deserted him or her? Surely not.

And yet what we find out is what we would expect is obviously or often is the opposite of the case. Everybody would expect that, you know, if you're a mature Christian, like the more mature you are, the more joy you have, right? That's kind of...am I the only one who expected that? That's kind of how I thought it was going to happen and that's not how it's gone at all. As a matter of fact, the problem is God's real kind and gracious to new Christians and to weak Christians and he tends to make their runway smooth and easy. It's kind of funny to say it like this but he's kind of nice to them, you know, and they love worship and everything's fun and they love their quiet time, God's talking to them and they do great. But mature believers, I mean, like, people you would think of as heroes, often despair.

Charles Spurgeon was regularly referred to as the greatest preacher of his generation. His sermons were in publication two days after he preached them. He preached them on Sunday, his secretary edited them on Monday, they were out and printed for the general populace on Tuesday and everybody read them. And yet he struggled with great sorrow,

regularly believing that the Lord had abandoned him, so much so that he would take months off from the pulpit. There is a story of him one time going, just staying out in the country trying to convince himself that God actually did love him and he went to church in this real small country church one Sunday and the pastor wasn't there and so an elder stood up to read a sermon and he read a Charles Spurgeon sermon. Isn't that funny? Can you imagine being that guy? Like, "Y'all didn't want to hear me stumbling around so I'm gonna read this great sermon and it's by Charles Spurgeon," and you look up and there's Charles Spurgeon.

So as soon as he was done, he was just mortified, embarrassed, and he runs to Spurgeon and says, "I'm so sorry. I didn't have time to write a sermon. The pastor just got sick yesterday. I'm so sorry." And Spurgeon said, "No, no, no. I can't tell you how comforting it was to know that I once believed that." Can you imagine being so depressed that reading your own diary would sound like reading someone else's words? Some of you can. Some of you can.

It's a common experience. It's a common experience for Christians of all walk and for people in the Bible and is what we're going to look at today, it's called spiritual depression. It's so common that the men who put together the Westminster Confession of Faith, our statement of faith, this is what you believe if you're a Presbyterian and you always have as long as there have been Presbyterians, and it's not really that long. It's like 32 pages. It's pretty short. It's a pamphlet that you can just kind of read over and go, "Yeah, that's what I believe." And it's what our seminary students kind of have to pretty much not only memorize but we need it to be oozing out of their body cells before we'll let them be pastors because it's just filled with such great wisdom and clear definition of theology. And in writing of – this is fascinating to me – in writing a statement of faith, they included this chapter. They have a chapter on the assurance of grace and salvation, incredibly great chapter, it's about how you can have assurance of your salvation but not every believer does and this is kind of how you get to it. Then they add this chapter, paragraph 4 on assurance of grace and salvation, it says – I want you to pay attention to every word – "True believers may have the assurance of their salvation in divers ways shaken, diminished, and intermitted." So just because you are a believer doesn't mean you're always going to have assurance of your salvation.

Well, why would that happen, Westminster Confession? Well, it might happen because of negligence in preserving it. Maybe you quit going to church. Maybe you fell into some special sin which wounds the conscience and grieves the Holy Spirit. Or maybe it was by sudden or vehement temptation. Or by God's withdrawing the light of his countenance and suffering even such as fear him to walk in darkness and have no light. Well, thanks a lot.

It's a common experience. Those who fear him will go through periods where they walk in darkness without light. Godly people like Moses, have you ever heard of him? He saw the Lord, saw him so closely that he glowed. That's weird. In Numbers 10, he actually prayed that God would kill him. He said, "The stress of life has become too much. I just can't take it. If this is what my life is going to be like, will you please take me now? Kill

me." Men like Elijah. On the occasion of his greatest spiritual victory when he has defeated the prophets of Baal, when God has rained fire down from the sky, when Jezebel is on the run, we're told that Elijah despaired for his life and asked the Lord to take him. Just a sudden lapse into darkness after a great spiritual victory. Sometimes that happens. Moses went through years and years of leadership and pressure and stress and finally broke. Elijah's came all at once, completely unexpected. His greatest victory, the next morning he wakes up in absolute darkness.

What do we do when God is far off? What is it and what do we do? What do we do when as a friend of mine said to him lately, he's a pastor in South Carolina and a man in his church came up to him and said, "You know, I trust God with the salvation of my soul. I really do. I trust God with the resurrection of my body. I really do. But I do not trust God with my sadness. I just don't think he gets me." What do you do when you're in that kind of darkness?

Well, we're going to turn to Psalm 42 because I think it describes that, and what I want you to see in this text is that, first of all, what is spiritual depression. What is it? Secondly, what causes it. And then thirdly, what we can do about it. I want this to be actually helpful. I'm actually going to get to a practical end so hang in there with me.

First, let's talk about what spiritual depression is. What is it? He says, "I'm downcast in soul." The Psalm begins with a beautiful picture, actually. Well, no, it's not actually a beautiful picture but we've made it into a beautiful picture. If you grew up, you became a Christian in the 80s like me, then you used to sing this song. Remember that? "As the deer panteth for the water/So my soul pants for thee." Something like that. That's how we did it and in my mind, that's how it sounded. It's this picture of a deer, you know, you think of a glade, probably some mountains, real clear brook. The deer probably has spots. Just peacefully lowering his head to drink from the water, right? Isn't that kind of what that song always put you in mind of? That's like spiritual heresy. That's musical heresy. That's just far away from the truth of this text as possible.

What does the text say? Like a deer panting for streams of water. Like a deer who is going through the desert, going to die if he can't find something to drink. That's how I feel about you because you are far off and I can't find you and I'm going to die if I can't. That feeling of despair, of being downcast in soul. He has despaired of himself. He's at the point of giving up. He describes waves of turmoil where he says, "Deep calls to deep at the roar of your waterfalls; all your breakers and your waves have gone over me." And that sounds, people ask sometimes like, "What can that possibly mean?" It's really not that hard if you've ever been in depression, if you've ever been in deep mourning, then you know that relentless feeling. It feels like the ocean coming on you in wave after wave of sorrow and despair and you don't think it's ever going to end and every time you kind of come up for air, you feel something pushing you back down. "Your breakers have gone over me." That's spiritual depression, it's when the load is just too heavy. It's when you are just despairing of yourself and at the point of giving up.

Yesterday, a couple of friends and me, David and Glen and I, we tried to do this race. I said try. We finished technically but it was an obstacle race and there are 25 obstacles and I think I completed successfully like 10. And the last obstacle, 4 miles, pretty steep hills and all these physical challenges. The next to the last obstacle was a series of 5 walls you had to climb and they were 7 feet tall, smooth. You had to jump up there, grab them and pull yourself up and go to the next one, and they were so close together you couldn't even get a running start. I was like, "Let's do it. I can do this." So I climbed the first one, "Wow, that was harder." You had to climb a wall at the start of the race too but it's harder 2 hours and 4 miles later. So you climb the first one and then the second one, I looked at the guy behind me and said, "You want to give me a boost here?" He helped me over the second one and then I came up to the third one and it was really funny because some of you actually were there and they were trying to cheer me on and I ran and jumped as hard as I could and just went, splat! And literally slid down the wall and I had metaphorically and literally hit the wall and I was done.

That's the feeling I'm talking about. It's not a little sadness, it's not a little blue, it's not having a bad day, it's that feeling of, "I have hit the wall and I'm done." That is spiritual depression.

So let's look at its causes. First I want you to see some secondary causes because what depression does is it gets you into a cycle and you're depressed so that you can't do certain things. For instance, look at verse 3, "My tears have been my food day and night, while they say to me all the day long, 'Where is your God?'" So what's he doing? He's crying. What's he not doing? Eating or sleeping. In day I eat tears, I've lost my appetite. At night I cry tears. I can't sleep. And if you've been depressed, you know that feeling, right, of just you've lost your appetite. Nothing is interesting to you. Food doesn't taste good to you. You feel like there is not enough room in your body for anything but this sadness and you can't choke food down into it and you get into this spiral because, like if you're in a great mood, I can tell you, you go 2 days without food or sleep, you're going to feel bad. I think we can generally assume that unless there's some kind of drug involved. But if you're in a bad mood already, eating and sleeping are kind of the only thing that will keep you going. So there is a physical need here and I need you to see that because it's going to come into play at the end.

The second thing, the second kind of secondary cause, is his loss of fellowship. He misses going with the throng. He misses being in the group for worship. He misses that feeling of being surrounded by believers. This is a kind of spiritual depression that hits people all the time right out of seminary and right out of college because in college and in seminary, you're surrounded with all these great believers, some of us, and it's a great experience and you think that you're growing spiritually but in reality you're just kind of living off of their spiritual growth. And when they're gone, "Well, this isn't any fun," and you're lonely. You're alone and you begin to wonder if you were just living off of borrowed Christianity.

Then, thirdly, his loss of spiritual experience. He misses worship. He misses the festivals. Have you ever felt that way, where your memories kind of haunt you? Like, I didn't

know. I used to enjoy this stuff. It used to make me happy and somehow the memory that it used to make me happy makes me sadder now because I can't, even the stuff that I loved to do, I don't enjoy anymore.

Secondary causes of his depression are no food, no sleep, no fellowship, no spiritual experience but that's not the primary cause. What's the primary thing that's going on here? He can't find God. He cries out finally, "Why have you abandoned me? Where are you? Why have you forgotten me?" he says in verse 9. He can't find him and as a result of not being able to find God, he's losing his identity.

Now, it's a little bit hard, let me explain how we know this. In English if you want to intensify something, you change the word. Okay, so we had like more intense words and less intense words unless you're a redneck like me and then you just add the word "really." Like, "He's scare. He's really scared. He's really really scared." But they'll teach you that you're supposed to do is there is fear, "He was afraid. Maybe he was startled. He was afraid. He was terrified. He was horrified." Like the word changes, right? That's how we intensify. In Hebrew they did it as repetition. The more they said something, the more intense it became. As we read through a couple of verses here, I want you to notice how many times he refers to himself and how many times he refers to God. It's all he talks about.

So let's start with verse 5, "Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation and my God. My soul is cast down within me; therefore I remember you from the land of Jordan and of Hermon, from Mount Mizar." Go to verse 9, "I say to God, my rock: 'Why have you forgotten me? Why do I go mourning because of the oppression of the enemy?'" Over and over he's saying, "Me. I. My soul. You. You. You." And what he's saying here is, "I've lost my God. I can't find my God and as a result of that, I've lost myself. I've lost my identity. I don't know who I am anymore."

And it's the kind of thing that we would really what we want to do with a great text like this is preach it evangelistically, right, and say, "Your problem is you've had your identity in a relationship or your problem is you've put your identity in your career, and now that you've lost those, put your identity in Jesus and everything will be better." And this guy hits us upside the head and says, "My identity was in Jesus and I can't find him. I can't find him and I've forgotten where I am. I've forgotten who I am. Why have you forgotten me? I don't even know who I am anymore." He feels the loss of that relationship even though he's a believer. Even though he has sunk his identity in God, God cannot be found. As the Westminster Confession says, this happens to people who fear the Lord and are true believers. They just lose contact with God so badly they forget who they are.

That's the cause. The primary cause is that God has stopped being real to him. God is no longer near him. Well, thanks, Ricky. That's helpful. Okay, let's try to get helpful. So what can you do? What does this Psalm show us that we ought to do when God is far off, when we are in darkness?

The first thing this Psalm shows us, models for us is, and the first thing I want you to do when you are feeling this way, is I want you to pray when you don't feel like it. Pray when you don't feel like it. Isn't it fascinating, the fact that this Psalm exists? I mean, don't people who stop believing in God stop praying and stop singing? Clearly not. Don't people who think they've been forgotten by God kind of go, "Well, I guess I'll find something else"? No, they go back to the God that they have stopped believing in.

That may sound, I get it, I've done this, I get it, it's hard but it's not ridiculous. If you actually are a believer, it's your only option and what happens is like, it's like when you open your eyes in the middle of the night and it's dark typically in the middle of the night, and so you can't see anything, and so you're tempted to shut your eyes because it's not disturbing to have your eyes shut but it's disturbing to have your eyes open and not be able to see anything. But if you will not shut your eyes, if you'll just leave them open, what happens? You adjust and eventually you begin to see again. In the same way, if you continue to pray to the God that you don't feel like praying to, eventually you adjust and you begin to see him.

So what does that do? It means starting out your prayers sometimes by going, "Lord, I just don't feel like praying anymore. I'm not sure why I'm doing this. You don't answer me. I don't believe, help my unbelief." Pray when you don't feel like it. Pour out your soul to the Lord who seems to not care. It's so paradoxical it has to be true. That's step 1: say to God, my Rock, "Why have you forgotten me?" Keep praying.

Step 2, the second thing I want you to do. You don't have to do these in order. Pray when you don't feel like praying, secondly, tend to your body when you don't feel like tending to your body. Christians don't like to admit this. We want to think that feelings are purely like mental and spiritual and gifts of the Lord, separated from our body. That's not the way God made you. It is not and if you are in these situations of being broken, you need to eat even if you don't feel like eating; you need to find a way to sleep when you don't feel like sleeping; and you need to disconnect from the world.

It's a funny truth right now, have you all figured this out? The way to fix almost everything is to unplug it. The internet wasn't working last night so I unplugged it and the Vudu started back up, right? You work that way too, actually. You need to unplug. You need to be set aside from all distraction and quiet yourself.

You need to eat. You need to sleep. Remember when I told you about Elijah, his moment of darkness, despairing of his life? Do you know what God did? It's so beautiful it makes me want to cry. He sent an angel. God sent an angel. Now think about getting an angel. Like, bam! Usually when angels appear, they have to say, "Don't be afraid." They're just terrifying in their beauty and might. Do you know what this angel did? He cooked a meal. He cooked a meal. Elijah wakes up and, behold, there's an angel and he says, "Here, eat this." Don't you know what that tasted like? "You're tired. Eat. Here is food for your journey."

Then Elijah did what you do when you're exhausted and you eat a good meal, he went back to sleep and he woke up and he ate more. I used to call that the Elijah treatment. People would ask me while I was in college because I was so unhealthy in college and used to running myself to death, "What are you going to do over spring break?" I'm going to do the Elijah treatment. I'm going to go home, let my mom cook. I'm going to eat and sleep. That's what I'm going to do. He takes care of his body.

I need you to pray when you don't feel like it. I need you to take care of your body when you don't feel like it. Thirdly and in kind of an increasing level of importance: I need you to learn to talk to yourself. I need you to learn to talk to yourself. The classic work on this issue is called "Spiritual Depression" by Martyn Lloyd-Jones. He was a physician who left medicine because he realized that 80% of the patients he was seeing were destroying themselves with bad habits so he wanted to go and deal with their souls and ended up being an incredibly important pastor in London during WWII. And he wrote this book called "Spiritual Depression" because he was going through it with so many people and he said to them this, he said, "Do you have any idea how many of your problems comes back to the fact that you're always listening to yourself and you're never talking back? You're always listening to yourself saying, 'I'm so sad. I'm so lonely. I have no hope. Nobody likes me. It's never going to get better.' You're always hearing that and you never talk back." What is the Psalmist doing here? He talks to himself. He says, "Soul, why are you so sad? Put your hope in God."

And he does something hard. He encourages himself to use your brain and you're going to have to do that. This is the deal: if your emotions are broken, they're not going to fix themselves. So if you're sad and you're waiting until you're not sad so that you can start acting like a person who is not sad acts, you'll be waiting a long time. He's broken. His emotions are broken so he had to start reasoning with himself, preaching the Gospel to himself. He had to begin using his mind.

There is a book that Jonathan has. I can't remember the author of it, sorry. But it's a professor, a seminary professor talking about his struggle with depression and how he was just in utter darkness but – and this went on for several months – but he didn't have time to think about it because he had a contract to write a commentary on the book of Galatians. So even though he wasn't, like wasn't sure that God existed or loved him, he had to write about God and study. And he said, "My feelings were broken but hard, thorough exegesis of Scripture engaging my mind, brought me out of it when my feelings wouldn't work."

You have to learn to reason with yourself like that and it's hard. You're not necessarily, you're probably not going to feel like it at first. Let your eyes adjust. You know, if you're going through a time of spiritual depression, that's the time to go and pick up a dry work of theology because nothing is going to make you feel better anyway so reading the devotional stuff is not going to help, but that's the time to read N. T. Wright's, "Surprised by Hope," and you'll come away going, "Holy smoke! Jesus really is raised from the dead. Wow!" Mentally, your feelings will get there. Reason with yourself. Don't just get into that spiral of listening to how sad you are. Talk back to yourself. Remind yourself of

the truth. That's what he does over and over again here. "Soul," he says, "Hope in God; for I shall again praise him, my salvation and my God."

And then finally, the fourth thing I need you to do. Pray when you don't feel like it. Take care of your body. Talk back to yourself. And comfort yourself with God's unconditional love. He refers to this. I don't know how, it's so stark in contrast, it's almost as if somebody stuck this in here but, again, it's so ironic and so paradoxical it has to be true. What does he say? He's talking about how God has abandoned him, God has forgotten him. "I'm thirsting for God." Then he says in verse 8, "By day the LORD commands his steadfast love." He goes to God's unconditional, never-failing, never-ceasing, always and forever kind of love and he reminds himself of God's love.

Now this is the power of the Holy Spirit because I can't imagine how anybody did that in the Old Testament. I just can't imagine if you were going through that kind of spiritual darkness in the Old Testament how you would remind yourself of God's steadfast love but I can tell you on this side of the cross, I can tell you: you tell yourself, "The Lord loves me so much he gave his own Son for me. He's not going to abandon me. He's paid too much for me. He's just paid too much. And if he loves me that much that he would voluntarily go through it, then he's not going to leave me here forever."

Do you remember the guy I talked about at the first who told his pastor, "I don't trust God with my sadness"? He said that changed on the night of the Good Friday service this year. He came to Good Friday service because he's a somber guy and it's a somber service so they kind of fit and he likes it. And he was there and as the readings of the cross and if you've been at one of our Good Friday services, it's very traditional. You darken the room and there is a reading in there that's called "The dark night of the soul or the shadow of darkness." It's when the shadow of darkness comes across Jesus and he says in John 12, "I am sorrowful even unto death." And he said when he read that, when he heard it, he'd heard it 100 times, but for some reason the penny dropped. It made sense to him and all of a sudden he realized not only did God understand sadness, he willingly went through it for me. He willingly experienced that kind of brokenness and that kind of sadness for me and I can trust him. I can trust him.

So that's it. That's all. If you'll just do those four things, you'll be fine. Actually I believe that. I think they're hard but I want to offer one final comment and it's this. A friend of mine took his wife to see a psychologist, psychiatrist actually. She was just in deep depression. And while they were there, they were talking about being a Christian, you know, and how she'd gone to Christian counselors and the psychiatrist was a Christian and she was talking about how hard it was that she wasn't getting help, basically, and the psychiatrist said, "I want you to know I believe everything you believe but what am I supposed to do when I can't preach the Gospel to myself? When I just can't?" What I'm trying to get at is this: there are people in here right now who feel like they need this sermon more than anybody else and it's not helping you because you don't need a sermon. If I could preach you out of your depression, I would have. Some of you suffer from anxiety and it causes depression, a generalized kind of anxiety that's always looking for something to be anxious about. It might be you're looking for a question that you can't

answer. It could be, "Does God really love me? Do I really love God? Does my wife really love me? Am I homosexual?" That's one that happens a lot. And that kind of anxiety leads to depression. Depression also just comes on its own, sometimes because of PTSD, you've been deeply bruised by something in the past and you can't get that into the memory part of your brain and it feels like it's always constantly in front of you. Some of you have gone through a birth trauma, postpartum depression, and you can't preach the Gospel to yourself and what I want to do, I want to use this 30 seconds to beg you: please don't do nothing. Please get help. We don't want you to feel like that. We just don't want you to feel like that.

You know, honestly, not to make light of it because I'm not making light of it, but you know the joke about the guy who dies in a flood and he gets to heaven and he says, "God, why didn't you help?" And God's like, "I sent a boat and a helicopter, what did you want?" I feel, I really do believe this, I feel like millions of Christians are going to get to heaven and say, "God, why didn't you help me with my depression?" And he's going to say, "I sent you Prozac. I sent you exercise. I sent you diet. What do you want?"

Please don't do nothing. Please don't do nothing. I promise if preaching harder would get you out of your depression, I would preach harder. Some of you need diet and exercise and sleep. Some of you need therapy. Some of you need medication. Some of you need meditation therapy. Most of us need all four. And I know that personally. There is no stigma. I took anxiety medicine for 4 years and I just quit last fall because it wasn't helping anymore. It was making me depressed and not because I don't believe in medicine but it was causing a problem instead of solving one and that's the way depression and anxiety work. They're not diseases that you cure. Sometimes I feel like modern medicine is too good, right? I mean, you go to a doctor when you're sick and sometimes they'll say to you, "If this antibiotic doesn't make you feel better by tomorrow, it's not working." Okay? Well, that's true of bacterial illness, it is not true of depression. Your depression medication will make you feel worse. If you have PTSD, the first five times you sit in front of a counselor, he's going to make you recite to you the story and it's going to make you feel worse but I promise there is life on the other side.

Don't quit. Don't quit. Please get help. Please get help.

Okay, I'm done. Please pray with me.

Father in heaven, I life up everybody in here. You walked through the world of darkness. This world is broken and it is a dark place and the road of salvation is going to take us through shadows. It just will, Father, and I know that so I pray for everybody but I especially pray for those who just have to live with it. Would you give them the grace to get help and would you give them the counseling, the doctors, whatever they need, would you help them get out? We just hate to see them suffering and we love them so much. Would you please help? We pray in Jesus' name. Amen.