

Cosmic Loneliness

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All Scripture quotations, unless otherwise noted, are from the King James Version. Italics for emphasis are ours.

GRACE PUBLICATIONS

P.O. BOX 18715

BALTIMORE, MD 21206

Printed in Baltimore, Maryland, U.S.A.

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INTRODUCTION

Loneliness is a condition that comes from a sense of being cut off from others. It produces feelings of sadness and desolation, an existence that lacks hope, warmth, life, or kindliness. David Riesman, a noted sociologist, declared loneliness to be one of the greatest human dilemmas.*

Without the Word of God, man is left with the option of self-improvement programs, self-realization, psychoanalysis, and psychotherapy. These options may elevate his desires and drives caused by anxiety to a higher, more acceptable level of behavior, but he ultimately battles this problem to no avail.

The unsaved man is, by nature, in bondage to the world system that is under the control of Satan. Though he may not acknowledge it, that is the case. The saved man is a child of God through faith in Jesus Christ. Still, he remains prey to Satan's strategies to keep him from un-

derstanding and experiencing the truth of his inheritance in Christ.

The Bible describes Satan as the Wicked One, the Prince of the Power of the Air, the Accuser. His self-appointed purpose is to blind the minds of men and women to the truth concerning Jesus Christ.

The believer who makes a provision for anxiety-produced loneliness, allowing it to remain unchecked and unresolved, is inviting the evil forces of the atmosphere to lead him down a path of greater loneliness to a point of cosmic loneliness. What he needs is to be transformed by the operation of Christ and His Word.

The purpose of this booklet is to examine the problem of loneliness, take note of its effects, and offer the biblical solution. This will enable people to face the problem and deal with it victoriously through the supernatural power of the Word of God.

**Riesman is a co-author of The Lonely Crowd: A Study of the Changing American Character, published by Yale University Press in 1950.*

Other scholarly studies on the subject of loneliness and man's need for acceptance are Neurosis and Human Growth, by Karen Horney (1950), and Psychology and the Human Dilemma, by Rollo May (1967).

Chapter One

THE PROBLEM OF HUMAN LONELINESS

In Matthew 27:36, Jesus was on Golgotha, having been tried and sentenced to death. There He was, on the Cross. "And sitting down they watched him there." Those who crucified Him sat down and kept watching, waiting for Him to die.

At no other time in human history has a scene evoked so many emotions: anger, fear, frustration, guilt, sorrow. And what person could feel more sorrow or loneliness than the Son of God? He was rejected by His own people, and now, for three of the darkest hours of all time, He was cut off from His Father in heaven.

Perhaps the most interesting thing that we learned in David Riesman's book on the lonely crowd pertains to young people who, in this present time, cannot define their anxiety. Teenagers or adults, people in every walk of life

live in undefined anxiety. Except for necessity, it causes them to become separate from the crowd for a period of time. They become very much aware of their separation and it produces human loneliness.

As human loneliness takes over, cosmic loneliness, an undefined oppression, sets in—something far greater than human loneliness. Cosmic loneliness is marked by an inordinate awareness of impending death; awareness of living in a body that is vulnerable to every kind of sickness or harm; and secret, subjective fears of the unknown. No matter how much day-to-day living causes them to be around people, cosmic loneliness establishes a pattern of negative behavior in their lives.

The principle of cosmic loneliness reveals that men and women who do not have certain spiritual values have a problem with undefined anxiety, even if they are born again. Many other people recognize their problems with normal anxiety, but because they do not repress the problems, they keep the anxiety under control. But still a third class suffer from neurotic anxiety. Neurotic anxiety sets in when people magnify the problem continually. Then they repress it, which distorts their capacity for personal re-

sponsibility in the subjective realm of their emotions.

Many successful actors and comedians have said in private interviews that often after a successful performance in front of a large audience, they experience symptoms of cosmic loneliness. They don't call it "cosmic" but they feel that no one really knows them or cares and that every relationship they have is a "parliamentary" relationship. They work together and make decisions together, but nobody really knows one another on a personal level. As a result, many famous people who seem to have everything going for them suffer from alcohol and drug abuse, depression, and unstable marriages.

One actor, after receiving a tremendous award, fell into a severe depression. Cosmic loneliness. Success didn't change it. Acceptance didn't change it. Popularity, clothes, money—none of these things resolved the problem of cosmic loneliness.

This particular actor said that when she completed a performance, she would go to a party, and the party would stimulate her with a sense of well-being. She would enjoy that for a couple of hours, but then she would go back to her room and have to get up at four-thirty the

next morning for three and a half hours of makeup and hair styling for the camera. She said that she was constantly haunted with unhappiness, and yet, she was considered one of the best looking women in Hollywood. She was plagued with cosmic loneliness.

The Struggle with Depression

But whether a person is a stage and screen performer or a student or a professional in a highly competitive job market, cosmic loneliness tends to lead to one of four kinds of depression, depending upon a person's temperament.

The first kind of depression is melancholic: a person being dissatisfied with his own production because of idealistic standards that are neither realistic nor practical.

The second is aggressive depression, with a person blaming everyone under the sun, even from years ago, and becoming violent in his emotions.

The third type of depression is passive: not wanting to get up in the morning and not wanting to deal with any kind of problem.

The fourth kind of depression is marked by mood swings: high one day, down that night, down the next day, and up the afternoon—de-

pending upon circumstances.

So what do these people do? They join the herd, and they forget. They begin to take drugs, alcohol, and become involved in immorality. For many students, college means nothing except that they have to perform for their parents. The parents do not understand their cosmic loneliness because the parents, too, are having the same problem on another level. The problem stems from anxiety that is undefined, and the parents don't know it themselves. Young people look up for an example, and they try to get help, but how can they get it? The parents cannot give them anything but temporal security with no significance of reality.

When people join the herd to escape their problems, immediately they lose their identity and any possibility for proper potential development. They may be stimulated for a season but only to discover that they are not making progress. Thousands of people commit suicide every year and many more attempt suicide—all because of this compound psychological structure called cosmic loneliness.

The Process of Cosmic Loneliness

What happens in cosmic loneliness? Undefined anxiety produces separation for a season—at least mental separation if not physical separation. This leads to normal human loneliness. Unchecked, it becomes cosmic loneliness. Cosmic loneliness in turn results in a form of depression. That leads many to the 'herd' mentality, and then to a loss of identity with no desire to compete and do their best, but to do just enough to get along.

This characterizes to some degree what happened at the Cross of Calvary as we consider the people that were there, who watched Jesus die.

From the standpoint of human behavior, there is the theory of dynamism which takes over when people are caught in the cycle of cosmic loneliness and depression. Negative thinking causes them to take their energies—mental, physical, and spiritual—and direct them toward wrong behavioral patterns.

To understand the principle of dynamism from the standpoint of evil, it is simply the work of Satan's system on the subjects who make themselves available for it. Satan's program is to interfere in the lives of men and women, with a

goal to destroy mankind. It is a work of destruction from the slanderer, the maligner—the devil. So here is what happens.

Satan comes in and begins to take advantage of recent circumstances in your life or a series of circumstances that have happened over a period of years. Then, the past begins to trouble you, causing undefined anxiety and a sense of detachment from other believers.

When human loneliness gets in and cosmic loneliness follows, one of the forms of depression sets in. The dynamics of that depression releases the manifestation of negative energy.

Men who constantly go out on their wives are influenced by the dynamics of lust. When a person begins to take his God-given energies and place those energies into fear, then he has the dynamics of fear.

Another individual, depending on his strongholds in the flesh, may take those energies to pursue some worldly release by going to barrooms or dances or whatever the world has to offer, especially the wicked part of the world system. Of course, this does not mean that everything we call “fun” that people like to do is wicked. I am referring to a principle that is true when a person pursues the cosmic system.

For those who are not checked by God, by grace, by Jesus Christ's solutions, they are living in the dynamics of worldly pursuit.

In view of this, the next thing that people begin to enter into is the "self system." The self system begins when a man tries to insulate himself from the pain of wounds and emotional hurts from the past. Unfortunately, he will also reject honest, objective truth that is meant to set him free if he senses a threat of being hurt again. It becomes a system of self-defense.

The Value of a Unifying Purpose

In that scene at the Cross, there was a mob. The Pharisees were there. The scribes, the Sanhedrin, the Roman soldiers, the army officers, the brutal soldiers that stripped Jesus and drove nails in His hands and feet, even the crowd that cried out "Hosanna, Son of David" on Palm Sunday: they were all there in masses.

A number of those who were a part of the five thousand that Jesus fed with five loaves and two fishes, as well as the four thousand, were probably there. Perhaps those who had been healed, lepers who had been cleansed, were there. Prostitutes who had been saved by grace were there. An amazing, diverse group—saints

and sinners—were all there. But they all watched Him die.

The Bible says in John 19:38 that Joseph of Arimathaea, “a disciple of Jesus,” was there, but he secretly feared the Jews. He was a member of the Sanhedrin, and he was there. But until the spear went into Jesus’ side, he was silent.

Nicodemus, who came to Jesus by night, was there, but he was silent for the same reason. He feared persecution.

So these individuals—the jeering crowd, the fearful ones, the antagonistic ones, the broken ones—they were all there, and they gathered around Calvary to watch Him die. None of them spoke up.

Joseph of Arimathaea had access to Pontius Pilate, the Roman governor of Judea who gave him permission to bury Christ’s body. Pilate was there, but because of political expediency he had washed his hands of the matter. He tried to be excused by God after receiving a message from his wife not to convict this just Man because of a dream. Nevertheless, he turned Jesus over to the angry mob and blamed His death on them. Then Pilate ceremoniously washed his hands in innocence, though he was absolutely guilty.

Chapter Two

THE EFFECTS OF COSMIC LONELINESS

Scores and scores of people watched Jesus die, and many of them are in hell today. These individuals who were gathered at the Cross gazed upon the beautiful Savior and looked upon His naked body.

Many of them could see the blood as it dripped from His wounded body down to His feet. They looked at His crown of thorns. They saw the nails that were in His hands and feet. With an unholy gaze, they looked upon His precious body. And there He was, dying, becoming the guilty One, bearing their sins and ours—and they just watched Him die. But they never accepted Him as their Savior.

The coward was there. The secret believer was there, silent. And perhaps upon a little hill not too far away were His disciples. Backslidden, they were there, but only from a distance.

I think about that scene, and I consider my own life. I consider the seriousness of the Cross and remember some of the great hymns about the Cross. I think about people like Fannie Crosby, that beautiful lady who was blind and who said that God allowed her to be blind. Her blindness was something that wasn't good, yet He made something good out of it. Jesus came alive in her heart when she believed on Him, and she wrote hundreds of hymns. She heard His promises and honored Him. One of those hymns was "Jesus, Keep Me Near the Cross."

The problem today is that thousands of believers watch the Cross, and they are saved, but they do not accept the Cross for their personal walk with God.

The Problem of Evil

The forces of evil exist in this world. Rollo May, a leading psychologist in the nation, spoke of the forces of evil in our society from a psychiatric viewpoint. He maintains that those forces take what is beautiful and pure, such as the human body, to produce sensual images through the dynamics of lust and lewdness. They take the character of strength and pervert it to become aggressiveness and violence through the

dynamics of power lust. They take a sound mind and add confusion through mental projections, ultimately producing forms of mental illness, including schizophrenia (split personality), through the dynamics of insecurity. Satan will use these principles to blind the minds of people.

Consider the young man in the country of the Gadarenes who lived alone among the tombs (Mark 5:1-13). He was naked. He was violent. And though he had often been bound in chains, he easily broke loose through the demonic power within him.

When Jesus addressed the unclean spirits that controlled the man, He said, "What is your name?" The answer was, "My name is Legion: for we are many." In the Roman army, a "legion" was as many as six thousand soldiers. But the young man was delivered of every one of those demons by the power of Almighty God. Once again, cosmic loneliness was defeated.

The Problem of Weakness

Consider Abraham, called the father of our faith and a friend of God. For thirteen years after going in with Hagar and producing Ishmael (the wild man) after the flesh, Abram had no communion with God. After thirteen years of si-

lence, he did not repent or get right.

But in Genesis 17, God came to him, and for the first time said, "Abram, I am El Shaddai, Almighty God. Walk before Me. Get up from your face." The Lord was saying, "I am the strong One that will give you strength and nourish you and give you grace. So get up! You have lived in failure for thirteen years. You are miserable. But I am here, the El Shaddai. Get up and start walking. I am still going to give you the promised child!"

The Lord said, "You have denied Me. You do not believe Me. You have disobeyed Me. You went against Me. But you are still going to have Isaac. I will give you the strength for your weak, frail, compromising body, and I will give you grace, mercy, and love. I will pour it into your soul. Get up! By the way, your new name is Abraham.

"Do not be occupied with your defeat. Don't be occupied with the concept that it can't happen because you are ninety-nine years old. I will do a miracle. I will perform a miracle of grace with both you and your wife, so walk before Me, Abraham. I am El Shaddai."

So, What Is the Problem?

It is so vital that we understand that as God's people, we do not have to accept problems above the promise of God. I don't care what the problem is. We do not accept depression as a way of life, and we do not accept anxiety to overwhelm and frustrate our capacity for strength, help, and nourishment from the great I AM. We believe God! There is not a single problem in all this world that is too great for the great I AM, the great El Shaddai.

In Genesis 17, ten consecutive, unconditional "I wills" were given to Abram by the great I AM as his name was changed to Abraham.

In the twenty-ninth chapter of the book of Job, as Job was occupied with human good, El Shaddai came to talk to him. Over and over, the Lord said to Job, "I am God Almighty. I will take care of you."

That is what grace is all about: God saying to us "I will" in spite of all of our confessions of "I can't."

Negative dynamics go. Cosmic loneliness is dispelled. Undefined anxiety and its undefined effects in the maladjustment of the emotional structures are released. Man's desire to be "part

of the world's crowd"—involved in drinking, immorality, and all the things he uses for temporary stimulation—is overruled as the great I AM comes in, and individuals begin to practice the presence of God.

Men and women, with their insecurity and emotional problems, now face the reality of God. We now have God's attitude for every detail of life. We have His grace, His power, and His willingness to give us something unconditional: *impersonal love*.

The Value of Impersonal Love

We operate so much in personal love that we don't know a thing about impersonal love. Thank God that God's love for us is not only personal.

Personal love depends upon what people do as individuals. It is conditional. Impersonal love is God's love which always flows to man without any personal response.*

And that is why God loved Abraham after thirteen years of failure. God's love did not depend upon Abraham's actions in any way. He had impersonal love toward him.

That is why when problems arise in marriages, and depression and discouragement pre-

vail, many people act as conquered victims because they do not understand the principle of impersonal love.

Don't misunderstand: Impersonal love is very personal, meaning that it is filled with God's tender mercies toward each one of us; but before we can respond to His personal, objective love, He creates a capacity in us with His impersonal, unconditional love (John 3:16).

**For more about the impersonal or subjective love of God, read The Love of God by Pastor Carl H. Stevens, Grace Publications, 1998.*

Chapter Three

THE CROSS: OUR ESCAPE FROM LONELINESS

Jesus Christ hears the sincere person, the person who may not have pure motives because he is weak (as we all are so often). For example, when Jesus asked the disciples if they knew who He was, Peter said, "Thou art the Christ, the Son of the living God" (Matthew 16:16). And Jesus said, "No man has revealed this to thee but my Father who is in heaven."

Well, that was beautiful. But then, in Matthew 16:21, Jesus said to them, "By the way, the Son of man must go and suffer and be delivered up to the council where He will be crucified, and after three days He will be brought back from the dead."

And Peter said, "Be it far from you! We don't want a suffering Savior; we want a divine one. We don't want your Cross; we want your Kingdom. I am Peter, and I am rebuking you."

A rather interesting turn of events.

Jesus said, "Get thee behind me, Satan!" and He said it to a person. "Get thee behind me, Satan!"

Jesus was the Christ, the Son of the living God. The fellow who said it, who received that revelation from heaven because he was saved, was also used by the enemy to rebuke the Savior. If we are ignorant of Satan's work, he can certainly work through our ignorance.

Contempt for the Cross

What happened at the Cross? The people said, "Come down off the Cross, and we will believe!" The religious crowd said, "Come down off the Cross! If You are the Son of God, save us and save Yourself."

Peter said, "We don't want a suffering Christ. We want a divine one."

Satan said to Jesus in the forty days of temptation, "Do you see those stones there? You're hungry, aren't You? Don't suppress Your hunger. Turn those stones into bread. You are human. Eat!" (see Matthew 4).

"Don't go to the Cross. People will follow You if You will just jump off this mountain. Go ahead. The angels will take care of You" said the

father of lies as he misquotes the Scriptures.

And Satan says to us, “Don’t preach the Cross. Don’t go to the Cross. Don’t suppress Your sex drive. Don’t suppress Your anger. Express it! Don’t suppress Your desire for drink. Drink! I’ll give You authority in my kingdom without the Cross.”

From the spiritual viewpoint, our motives may seem very good and noble and sincere. But Satan would love nothing more than to see a believer living, thinking, analyzing, serving, responding, reacting, and initiating without the Cross. From the spiritual viewpoint, that is contempt for the Cross (Philippians 3:18).

When it was time for Jesus to climb Golgotha’s hill, only the three women and John were there (John 19:25-26). All of the disciples fled for fear after Jesus was arrested—even John, though he came back. But Peter and James were not there with Jesus on Calvary. Now, in 1 Peter 5:1, Peter says that he was “a witness of the sufferings of Christ.” He certainly was, but from quite a distance. Peter loved the Lord, and he was no different than we might have been.

Familiarity Breeds Contempt

But the thing I want to call your attention to is how Satan always brings contempt to the Cross—always. And when Christians do not have proper values, he can come in with undefined anxiety that leads to cosmic loneliness and emotional disturbance, ultimately to destroy us.

When believers have proper values, they will begin to have virtue: motivating virtue, operational virtue, and functioning virtue (2 Peter 1:5). Virtue is far more than mental excellence. Virtue is the spiritual mentality of the integrity of truth.

When believers begin to receive the Word of God, we begin to be filled with motivating virtue. In other words, the motivation for our thought life is excellent.

We begin to receive the Word of God in our hearts, and that virtue grows, until we function with moral virtue from God's Word, not from just human good. And then we are able to respond with virtue. We are able to pray with virtue. We are able to go through the worst trial that God could ever put us in, and in that trial, we reveal the virtue that Jesus Christ has imparted.

The Christian does not need to function with undefined anxiety, normal anxiety, or neurotic anxiety. Human loneliness, cosmic loneliness, melancholic depression, aggressive depression, passive depression, and the mood swings of manic depression have no dominion over him. They have no power. He acts upon the Word instead of reacting in the flesh, and the grace of God covers him. The great I AM is in his soul, unconditionally holding him up with the Word of truth. This individual begins to be an example of virtue. He is virtuous, having integrity and honor.

But at the Cross, neither Peter nor James had virtue. In the face of unmatched shame and suffering, the three women and John were the only ones that Jesus Christ had.

Everyone was amazed that this Man who said He was God would be crucified in weakness and shame. But the crowd had diminishing virtues. They did not have motivating virtues or functioning virtues, and they did not have the Word of Life.

There are many believers who know exactly what God says but who act as though there is no God when their emotions take over their soul. They know that the power of the Holy Spirit

gives them a divine IQ.

Do you know that if a person were to memorize all of the Bible but was not filled with the Holy Spirit, he would not have spiritual intelligence? We have power when we operate in the mind of Christ (1 Corinthians 2:16). If I know the truth and I grieve the Spirit, the truth will not set me free. Jesus said, "The words I speak unto you, they are spirit and they are life. And the flesh profiteth nothing" (see John 6:63). Even if your words are filled with Bible verses, that is only data.

The Difference between Milk Drinkers and Meat Eaters

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:2). Milk does not always refer to new Christians, though in 1 Peter 2:2 it does. But the Bible says in Hebrews 5:11-14 that the Hebrew Christians, when they ought to have been teachers, instead had a need that someone teach them again. They were in "need of milk and not of strong meat"—and everyone who uses milk is "unskillful in the word of righteousness."

Those Christians had Finished Work doctrine coming out of their ears. They had been

taught categories of doctrine from one of the finest teachers—one who knew that Christ was superior, that the work was finished (Hebrews 10:10), and that they were positionally perfected forever (Hebrews 10:14). He knew it all, and he communicated it.

Furthermore, the Hebrew Christians were free from offering up animal sacrifices. They were liberated. They had the Finished Work Cross as their once-and-for-all sacrifice, but what happened? *It was only data*. The problem wasn't that they were brand-new Christians who had never been fed strong meat. Some of them were twenty-eight years old in Bible doctrine. But when persecution came from the Judaizers, they revealed that they didn't have the capacity for meat. They went back to making animal sacrifices, even though they professed to know the Lamb of God who shed His precious blood for their sins.

Meat does not refer to words that some preacher preaches with eloquence, filling you up with mysteries so that you go out and say, "I've never heard that before. That's phenomenal." That is not meat. It may be meat to you, but to somebody else, it is a message—just data. The Word without the Spirit.

Meat is the application of data. That's all it is. Perhaps you have a troubled marriage, and you hear God's thoughts about it through the preacher in a message from the Word. When that information touches your heart, and you go home with your wife, take her hand, and say, "Honey, from now on in this area that the pastor spoke on tonight I am a changed man" and your life reveals it, that is meat.

The Hebrew Christians received data, but they did not apply it. And data, which is knowledge without meat, produces carnality.

If the preacher says, "We ought to have a burden for the lost," we can go to the Holy Spirit and get God's mind about the lost. We get God's character and compassion for the lost. And what happens? We start being burdened for the lost.

We may not have a lot of data, but we hear something and we practice it. Even many relatively young believers are meaty Christians. Data means that we know it, and meat means that we practice it. That's all. Meat eaters are "those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:14b). When we use data in obedience, we end up with meat. Self is no longer the center. Christ is, and cosmic loneliness no longer

has a place to take hold in our lives.

The Gifts of God

Every believer has a special, God-given gift (2 Timothy 1:6), and when we use it, we minister to the Lord. Those folks at the Cross did not use their gifts. Except for the few who remained with Jesus, none of the disciples exercised their spiritual gifts. They were so overcome by cosmic loneliness, they didn't recognize what the Cross was all about.

They saw the agony upon His face when He cried, "Father, why hast thou forsaken Me?" They saw His emotions being tortured. They saw the sky turn dark as night for three hours in the middle of the day as the Son of God entered into spiritual death, separated from the Father. They watched as the Roman soldier pierced His side with the spear, and the blood and water poured out.

Those individuals were living in the awareness of their environment. They lived in self-consciousness of persecution, filled with such intensity of cosmic loneliness in the midst of that crowd that they had no objective values. They had no objective virtue to repudiate the darkness and the oppressive atmosphere.

We Can Stand Because of God's I WILL

No matter what happens in our lives, behind it is the unconditional I WILL of God's grace. We have to take steps of faith. We need to be courageous in faith. We have the advantage when we are precise in faith, practical in faith. Therefore, we must go forward in grace, with our faith, knowing that we are loved and that the great I AM will stand up for us—even if we deny Him.

There is a beautiful hymn that says "Stand up for Jesus, you soldiers of the Cross." We need to understand that proper values and proper virtues from the Word of God, mixed with the power of the Holy Spirit, will always teach us to stand up as soldiers of the Cross.

In what seemed to be the end of his life, after thirteen years of living in cosmic loneliness, separated from fellowship with God, Abraham said, "Listen, I failed Him miserably. I was chosen. Now I have an illegitimate child running around like a wild man. I've made a mess of things. But I heard Him say it. He is going to make me the father of nations. He is still going to bless my seed. He is going to bless them that bless me and curse them that curse me. Almighty God is going to do all of that for me."

Abraham didn't do a thing to prove that he was capable or worthy of anything. Abraham simply believed God, and it was counted to him for righteousness (Romans 4:5; Genesis 15:6).

Oh, if we could only communicate that truth. Why be tormented? Why live in guilt? Why run yourself down? Why be open for syndromes of emotional problems—secret and otherwise? Why stare at the Cross with no action when the great I AM says, “I will bless thee”? Abraham was flat on his face in backslidden defeat, and the great I AM said, “I will bless thee. Get up and start walking.”

Abraham was so blessed. As his name was changed, he was changed. After the promised child was born, he could offer Isaac on an altar without doubting God in any realm. He had no anxiety. He wasn't lonely. He could bring his Isaac to an altar on Mount Moriah and get up and trust God's Word, because I AM said, “I will give you a promised child, and the Messiah will be born through his seed.” That was a promise from God, so Abraham knew that if he killed Isaac, God would have to bring him back to life.

Do not be a victim of circumstances through selfishness. Don't be in bondage to the effects of undefined problems through ignorance. Don't

give in to despair and depression through loneliness. Walk! Get up and be a man of God. Be a woman of God! Walk before God.

CONCLUSION

Has God ever failed anybody? The answer is no. Has He ever left a believer? That is impossible (Hebrews 13:5). Has Jesus Christ ever said no to one of His promises? No, He has not. His promises are yea and amen (2 Corinthians 1:20).

Walk before God. Put your shoulders back and walk! Do not live in the dismal doom of self-pity. If you are lonely even with the Comforter around, perhaps you need to let Him renew your relationship. The moment that you let Him relate to you, you will not be lonely. You have practiced the presence of God, and you trust God when He asks you to give up your Isaac. Give up your Isaac and be blessed. Whatever Isaac is, give it up.

Peter didn't want to give up Jesus because he was emotionally attached to Him. Many people have emotional attachments and call it love, or sentimental relationships and call it spiritual. They trust and depend upon a person or cir-

cumstances. And when God, as He always will, takes that person or removes the circumstances that they have been leaning upon, they enter into cosmic loneliness. They need to give in to the unconditional I wills of the great I AM:

“I will never leave thee nor forsake thee. I will go with you to the end of the world. I will strengthen you. Be still and know that I am God.”

Father, You have ministered Your love and grace through this message. As we consider what happened on the Cross, what our sins did to Your Son, we pray that we would see Your love, Your grace, and Your mercy, and receive this message in our hearts.

In a time when so many people are devastated by cosmic loneliness, use us to bring the light of the Glorious Gospel to them. We ask it in Jesus Christ's precious name. Amen.