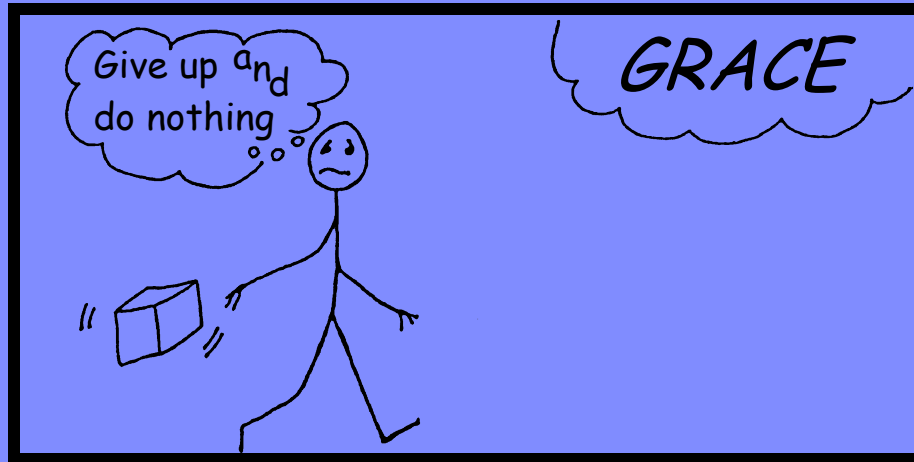
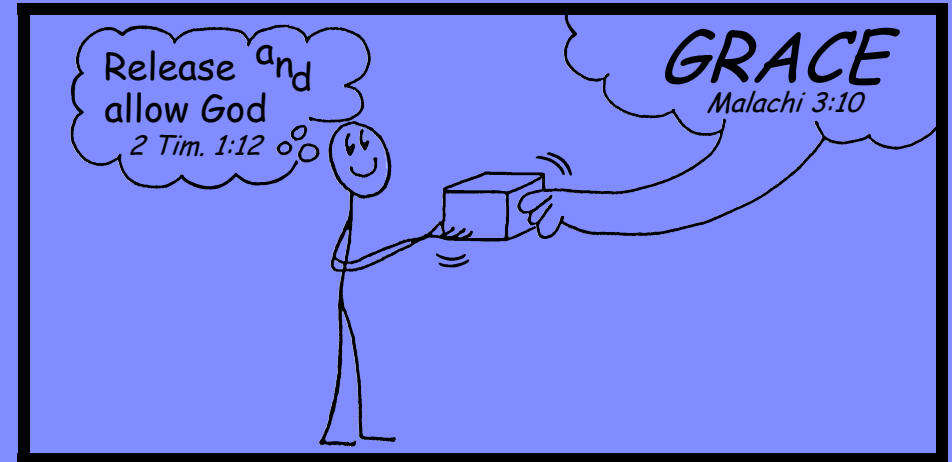


# “Let go and let God”



# “Let go” and “let God”



(Greek) *paratithemí*: commit, entrust

## COMMIT:

To give something up for better or worse to forces beyond one's control.

- fear
- doubt
- anxiety
- mistrust

## ENTRUST:

To transfer the responsibility of something valuable to a place of safekeeping.

- safety
- reliance
- security
- rest

**Entrust ourselves** (1 Peter 4:19)

**others** (Acts 20:32)

**our cause** (Job 5:8)

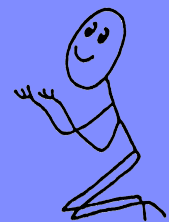
**our future** (Psalm 37:4-5)

**continuously** (1 Peter 2:23)



## PRAYER

“Lord, he’s Yours  
 she’s Yours  
 it’s Yours  
 we’re Yours  
 they’re Yours  
 \_\_\_\_\_ Yours.”



*Jer. 29:9-11*

## **ENTRUST**

*...For I know whom I have believed and I am convinced that He is able to guard what I have entrusted to Him until that day (2 Tim. 1:12, NASB).*

*“...Prove me now herewith,” saith the Lord of hosts, “if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it” (Mal. 3:10, KJV).*

*“For I know the plans that I have for you,” declares the Lord, “plans for welfare and not for calamity to give you a future and a hope” (Jer. 29:11, NASB).*

*Therefore let those who suffer according to God’s will do right and entrust their souls to a faithful Creator (1 Pet. 4:19, RSV).*

*And now, brethren, I commend [entrust] you to God, and to the word of His grace, which is able to build you up and to give you the inheritance among all those who are sanctified (Acts 20:32, KJV).*

*I would seek unto God, and unto God would I commit [entrust] my cause (Job 5:8, KJV).*

*Commit [entrust] your way to the Lord, trust also in Him, and He will do it (Ps. 37:5, NASB).*

*Commit [entrust] thy works unto the LORD and thy thoughts shall be established (Prov. 16:3, KJV).*

*...And while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously (1 Pet. 2:23, NASB).*

*And when Jesus had cried with a loud voice, He said, “Father, into Thy hands I commend [entrust] My spirit”... (Luke 23:46, KJV).*

*For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel’s shall save it (Mark 8:35, NASB).*

# GRACE for the Rest of Your Life

## ENTRUST

**ENTRUSTING GRACE: Definitions: Commit vs. Entrust; Safe Place for Deposit; Renew Concept of God; Relinquishment**

### **Definitions: Commit vs. Entrust**

In the center of the Entrust Card, we have the Greek word '*paratithemi*' which literally means 'to place alongside' or 'to deposit for safekeeping.' Some Greek-English dictionaries will define the word simply as synonyms: 'to **commit**' or 'to **entrust**.'

In seeking to understand the difference, we will discuss the cultural perceptions and the emotions associated with the words '**commit**' and '**entrust**.'

One dictionary defines '**commit**' as 'to give something up for better or for worse to forces beyond one's control.' The same dictionary defines '**entrust**' as 'to transfer the responsibility of something valuable to a place for safekeeping.'

To demonstrate the difference, we will choose two similar objects—one fragile and one not (ie. a china cup and a plastic cup). First hold out the plastic cup as you give the definition of **commit**. Open your hand and let the object drop to the floor, thus '**committing** it to forces beyond your control, for better or for worse.' "No problem, it did not break." Then try the same exercise with the fragile object as you again give the definition of **commit**. As you open your hand, you automatically reach out to catch it with your other hand. Why could you not let go of it? Because it has value and it might break. Your sense of value overcame your sense of commitment. There was no safety involved.

It may be easy to commit certain things, and we pride ourselves on those, but when it comes to things of true value, we struggle to commit (because it is not safe). Notice the person in the lower left hand corner—still clutching the box—unable to commit. He refuses to let go! We can back it up one step to see if the person would be willing to be made willing (See John 7:17). Then the person could pray to the Lord, "Lord, I am not willing to let this go. But I am willing to be made willing." As we leave it with the Lord, He will change the unwilling heart.

### **Safe Place for Deposit**

Try the same exercise with the meaning of **entrust**. As you hold the valuable object in your hand, give the definition, 'to transfer the responsibility of something valuable to a place for safekeeping.' This definition has a direction to it—it has a place of safety. Now gently place the valuable object in the center of a table. It is now safe, and you give a sigh of relief.

Notice the attendant emotions with **entrust**:  
SAFETY, RELIANCE, SECURITY, and REST

In contrast, notice some of the attendant emotions with **commit**:  
FEAR, DOUBT, ANXIETY, and MISTRUST

'**Commit**' has a negative side to it also. It can be synonymous with '**entrust**' if it is used in the same context, but our culture now uses '**commit**' with a lot of negative connotations. One commits sin, one commits adultery, one commits murder, and one commits someone

else to an institution. Note this illustration: If a person dies at sea they have a little service on board. Before they let the body down into the sea, they say, “And we commit this body to the sea.” You cannot entrust the body to the sea, can you? There is nothing there to trust; it is not a safe place. There is a difference; there is no safety in commitment. In entrustment, we place it in the Lord’s hands, and He is free to work in our situation; He will come through for us!

Remember, this study is “**GRACE for the Rest of Your Life**” and one can only rest when one knows that one is safe.

We need to learn to use the word **entrust**, rather than **commit**. **Commit** focuses on me—I **commit**. **Entrust** focuses on where or to whom we are entrusting—the place or person of safekeeping—I **entrust** to \_\_\_\_\_.” Entrust means more than just transferring the responsibility of something valuable, but also includes transferring the control and the consequences into the Lord’s hands.

Think about it: **Commit** has everything to do with me;  
**Entrust** has everything to do with Him!

We can back it up one step to see if the person would be willing to be made willing (See John 7:17). Then the person could pray to the Lord, “Lord, I am not willing to let this go. But I am willing to be made willing.” As we leave it with the Lord, He will change the unwilling heart.

For further insights, choose examples with their various nuances (see ‘Entrust’ Illustrations, page 5).

### **Renew Concept of God**

#### **“Let Go and Let God” vs. “Let Go (Release)” and “Let God (Allow God)”**

In a Filipino tribal language, two different words mean “to let go.” *Pabaya* means ‘to let go,’ as in neglect, or ‘to leave it alone.’ *Palpasan* means ‘to let go or release,’ as in handing something over to another—it has a direction in mind.

“**Let Go and Let God**” (see upper left of card) as a concept is usually thought of as “do nothing,” “just let it go,” “don’t hold on to it,” “don’t worry about it,” or “you just have to move on.”

Instead, we do need to “**Let go**” (release) what we are holding onto, and “**Let God**” (allow) intervene on our behalf (see upper right of card). God is inviting us to entrust everything to Him. “*I know whom I have believed and am persuaded that He is able to keep that which I have entrusted to Him against that day*” (2 Tim. 1:12). We need to renew our concept of God to know whom we have believed and be persuaded (convinced) that He is able to take care of that which we have entrusted to Him. God is the trustworthy one, the safe place in our lives and in the lives of our loved ones.

He also invites us to prove Him faithful: “*Prove Me now herewith, saith the Lord of Hosts*” (Mal. 3:10). See the ‘Pruiba’ story, page 6.

### **Relinquishment**

The person on the bottom right of the card is remembering the promise in Jeremiah as he opens his hands to the Lord. “*For I know the plans that I have for you, declares the Lord, plans for welfare and not for calamity to give you a future and a hope*” (Jer. 29:11).

We picture him with his hands empty, but his hands are also expectant. **God cannot give to drooping hands or clenched fists, but He gives to open hands.**

The box next to him contains a Prayer of **Relinquishment**, or the ‘Pronoun Prayer.’ Think of all the pronouns, everything in your life that relates to you as you pray:

Lord, he’s Yours  
she’s Yours  
it’s Yours  
we’re Yours  
they’re Yours  
\_\_\_\_\_Yours (which pronoun fits here?—I’m Yours!)

### Areas in which we are invited to entrust:

- **Ourselves (1 Pet. 4:19)**

We are encouraged to *“entrust [ourselves] to a faithful Creator in doing what is right”* (1 Pet. 4:19). Let’s say a fragile lamb was dropped, and the ear broke off. This lamb was a special gift so the owner wanted to get it repaired. Who could best repair it? Its creator! What better place to entrust it to than the one who created it, knows everything about it, and knows how to restore it. We would want to place it exactly where it would be safely taken care of. We, too, are encouraged to entrust ourselves to a faithful Creator, because He has the most invested in us, knows everything about us, and knows how to restore us.

- **Others (Acts 20:32)**

We are also encouraged to **entrust others** to the Lord, *“And now, brethren, I commend (entrust) you to God, and to the word of His grace, which is able to build you up”* (Acts 20:32). Paul is speaking to his elders, which validates the idea of one person entrusting others to God. To use his prayer as a pattern, just take out the word ‘brethren’ and replace it with a blank. Insert in the blank those in your life whom you are concerned about. You may lift them up in prayer and entrust them to God who is able to build them up (or encourage them).

Another positive, gracious way to pray for others is found in Acts 3:26: *“God raised up His Servant, and sent Him to **bless** you by turning every one of you from your wicked ways.”* We usually pray with an agenda or a desire to confront. But what a nice way to pray! “Lord, **bless** blank, by turning him (or her) from his wicked ways.”

- **Our cause (Job 5:8)**

We are invited to **entrust** our cause to Him whatever our particular circumstances may be. *“I would seek unto God, and unto God would I **commit (entrust)** my cause”* (Job 5:8). Grace always builds up. Grace always repairs. Grace always restores. That is why we have Grace. If nothing was broken, if nothing was ruined, if nothing was in disrepair, we would not need Grace. If the Fall never happened, we would never understand what Grace was. Angels do not know Grace like humans do. They never needed Grace—but they are enamored with Grace whenever they see it (see 1 Pet. 1:12). We have the message of **entrusting grace** to share with others.

- **Our future (Ps. 37:4-5)**

*“**Entrust** your way to the Lord, trust also in Him, and He will do it”* (Psalm 37:5). Notice that we have changed **“Commit** your way unto the Lord,” to **“Entrust** your way unto the

Lord” (the meanings are the same in the Hebrew text). Another comforting verse is found in Proverbs 16:3, “**Entrust thy works unto the Lord and thy thoughts will be established.**”

- **Continually—Our model is Jesus**

Peter walked with Jesus and wrote about Jesus. He was a personal eyewitness to all of Jesus’ years in ministry. Peter said this about Him. “*While being reviled (verbally abused), He did not revile in return; while suffering, He uttered no threats, but kept **entrusting** Himself to Him who judges righteously*” (1 Pet. 2:23). Jesus, no matter what came into His life, did not retaliate; He just kept entrusting Himself to His Father. He knew that God would take care of Him. We can also **entrust** ourselves to our Father as Jesus did. On the cross, Jesus said, “*Into Thy hands I **entrust** My spirit*” (Lk. 23:46). He lived and died in total dependence on His Father and continually **entrusted** Himself to God. Jesus is our model to continually **entrust**.

The following illustration may help. There is a game called ‘hot potato’ in which the ‘hot potato’ is passed quickly around a circle of people. If you used a literal hot potato, what would happen if one person held onto it too long? They would get burned. The tighter or the longer they held it, the more severe the burns. Instead, the ‘hot potato’ should be released as quickly as possible.

As ‘hot potatoes’ come into our lives, we can continually and quickly pass them into the Lord’s hands. Let’s not hold onto them for long—**entrust** them to Him. He has our best welfare in mind and He will take care of every ‘hot potato.’

George Mueller practiced this truth of continual **entrustment**. We know him as the man of faith. He trusted God for supplying the needs of many children in orphanages, and God was faithful to supply. He stated, “I’m not really a man of faith, I just **entrust** everything to the Lord, that’s all. I’m in my 67th year now, and I just take everything to God. Well, just this morning there were, I believe, about 65 things I had to give to the Lord in regard to the church of which I’m pastor. You know,” he said, “I’ve been doing that for ten years, twenty years, thirty years, forty years, that’s all.” It is not so much that he is a “man of faith;” he is a man of **entrustment**. He just keeps giving everything back to God for God to work. So if the children did not have milk or bread for breakfast, he would say, “Lord, they don’t have milk or bread for breakfast.” Then a milk truck broke down right in front of the orphanage. Then a bread truck pulled up, and the driver said, “I have too much bread, can you use some?”

Many times we excuse ourselves because we do not have faith like that; but we can give everything over to the Lord! That is what faith is all about, however, we usually look at faith as something in us that we can engender. It is simple. We can pray, “Lord this is Your problem, I am giving it to You, I do not know what to do.” That is all the Lord wants to hear; He just wants an opportunity to **prove** Himself faithful in our lives (see Mal. 3:10).

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**Review and reinforce this lesson by incorporating the following notes and quotes pages and by reading the Scriptures on the back of the card.**

## **‘Entrust’ Illustrations**

### **Diamond Example—Entrust Valuables**

Let’s suppose that my rich aunt gave me a three-carat diamond ring, and I had it displayed on the coffee table for everyone to see. People would admire it, but would be concerned about the ring and say, “Someone could just walk off with that.” I could reply, “Oh, it is fine, it is fine!” But this one person continued, “You need to put that in a safe place.” I comply and put it up on the kitchen counter away from traffic. “No, no, no, that is not good enough.” “Okay, I will put it in a dresser drawer in my bedroom.” “No!” My friend was really only satisfied when I rented a safety deposit box, and actually put the diamond ring in the safety deposit box. When you know something is safe, you experience the relief/REST.

### **Marriage Example—Entrust to Each Other**

Many women and men are great ‘committers.’ They can commit to anything and stick with it. So when we start talking about ‘entrust,’ they have a problem because they have been so good at committing. It is hard for them to let go into another’s hand, because they have a real security in their own ability to commit. Let’s use the illustration of marriage. A couple comes to the altar to say their vows: “Marsha, I commit myself to you, for better for worse, for richer for poorer, in sickness in health, until death do us part.” And then Marsha replies, “Joe, I commit myself to you...” So now we have two committers to each other. But what if they change their vows to say, “Marsha, I entrust myself to you for better for worse, for richer for poorer.” And she said, “Joe, I entrust myself to you.” Do you see how that is interwoven? Each one is entrusting to the other person—not just coming together with commitment. Our culture reveals a problem. Single adults commonly say that they are not ready to make a commitment. They get so close to marriage but cannot make that commitment. Well, we were never asked to do it all on our own. We were asked to entrust ourselves to the Lord, and He is the One who works in us both to will and to do of His good pleasure. It does not depend on our own ability to say something and do something and stick with it. First we entrust ourselves to Him and then to each other.

### **Nursery Example—Entrust the Whole Thing**

Another way we can get the feel for the difference between ‘commit’ and ‘entrust’ is when parents put their child in a nursery. You want to entrust your child, you do not want to just commit your child to the nursery. You do not want to just put the baby in the facility and not even see a caregiver around or anything. You do not do that. You make sure that you see the caregiver, have confidence in him or her, and then you entrust the baby to that person. Then when you entrust the baby, you do not keep a leg or an arm, you entrust the whole thing. Next, you have to walk away leaving the whole baby there. Even if you hear a cry, you say to yourself, “Okay, I have entrusted him/her. I need to go on, it is okay, because I know my child is in good hands.” Even as we entrust things to the Lord, we might hear that little cry, that little whimper, but just affirm that you have entrusted the child into good hands.

### **Banker Example—Leave It There—Do Not Blame the Banker**

A father was helping his child learn the banking system. He explained that first he had to put his money in the bank. The banker also explained the system, “Now if you leave your money in here, Sonny, you will be able to earn some interest at the end of the month.” This sounded good to the boy. So he left it in a couple of days and then took it out. Later he put it back in and again took it out. When he went to the banker at the end of the month he found that no interest had accrued. He was angry with the banker for not following through on his promise! What was the problem? The boy needed to leave it there and not keep taking it out!

## **‘PRUIBA’—Proving God Faithful**

The Tagbanwa people in the Philippines have a word for ‘proving God faithful.’ It is called, **‘pruiba.’** They have many stories about God’s faithfulness—how He comes through for them when they entrust things to Him. They have learned to trust God for everything. Every little thing that upsets them, every lack or need, they go straight to the Lord and say, “Oh, Lord, give me a **‘pruiba.’**” God wants us to prove Him faithful, *“Prove me now herewith, saith the Lord of Hosts, if I will not open for you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it”* (Mal. 3:10).

The first time I heard the word **‘pruiba,’** was when we had returned to the Philippines for a visit after four years. We were trying to familiarize ourselves with the language again. The day after we arrived we heard Berto, our neighbor, talk about wanting to buy some paint for his boat. It was just a small dugout canoe, maybe six feet long. He saw that visiting fishermen had painted their boats, and he wanted some paint to preserve his boat.

One day when he saw a fishing boat approach the pier, he went up to the owner and asked if he could buy some paint (they all travel with paint to do the touching up on their boats). The owner said, “No, no, we do not have any paint for you.” He tried another fisherman, “No paint, we are not going to sell you any paint!” Berto felt bad and disgruntled, and found his attitude getting sour. He quickly checked his attitude, and said, “Okay, Lord, you want us to pray about everything, so I’m giving you my problem about the paint. I would really like some paint for my boat! But, I am leaving that in Your hands.”

It was getting late in the day and he had not fished for his family’s dinner. So he got in his boat and went to get his supper, which being interpreted is, get in your little dugout canoe, go to the very large refrigerator called, ‘ocean’ and catch your fish for supper. So he went out toward the deep. As the sun was going down, something caught his eye on the horizon. Being curious, he rowed toward it and saw a large can bobbing on the water. He looked inside, dumped out some seawater and realized he had found about a half a can of paint. “Oh, thank you, Lord! This is the paint I asked you for.” He quickly rowed back home after he caught his fish. The next day, he painted his boat! He repeated, **“‘Pruiba!’ ‘Pruiba!’”**

**‘Pruiba’** was a new word to us and we were trying to assess this whole situation. He was just excitedly sharing God’s faithfulness! Out in the middle of the South China Sea, God caused that can of paint to float near Berto, right after Berto had entrusted the whole situation to Him!

Since that time, I have heard more **‘pruiba’** stories from the people, because there they have learned to trust God for everything. Every little thing that upsets them, every little lack, they go right to the Lord saying, “Lord, give me a **‘pruiba.’**” And then they share their **‘pruiba’** stories to each other.

So the Lord also invites us to prove Him faithful. Even though we brought the Tagbanwa people the message of God’s faithfulness years ago, we are continually amazed at God’s Grace to those who entrust everything to Him.

By missionary Dottie Connor Bingham



# MY DEPOSIT - MY ENTRUSTMENT

*There are many who are living far below their possibilities because they are not continually handing over their individualities to Christ. If you and I do not hand over our individualities to Christ, we shall always remain on a lower level of possibility. That is the secret of the gospel. "It is no longer I who live, but Christ lives in me" (Gal. 2:20). This is found in connection with grace. "Not I but the grace of God which was with me" (1 Cor. 15:10). Whether for life or for service, "no longer I...but Christ," "not I, but the grace of God."*

*There are two words in the New Testament that go to the very heart of the matter. One word is translated "I hand over," and the other is translated "I commit," "I deposit" [entrust]. If we look at Acts 15:26 we find Paul and Barnabas described as men "who handed over their lives on behalf of the name." ...That is the secret of the power in their lives, they had handed themselves over for the sake of the name. We also find the word in connection with our Lord, who "committed Himself to Him who judges righteously," "deposited [entrusted] Himself with Him who judges righteously" (1 Pet. 2:23). The other word is used of Christians. "Let those who suffer according to the will of God commit their souls [deposit themselves (entrust)] to Him in doing good, as to a faithful Creator" (1 Pet. 4:19). Well may the apostle Paul say, "I know whom I have believed and am persuaded that He is able to keep [my deposit, (my entrustment)] what I have committed [handed over (entrusted)] to Him, until that day" (2 Tim. 1:12).*

*This is the New Testament message. You and I, if we would realize our possibilities, must hand over our individualities to Jesus Christ.*

W. H. Griffith Thomas, Grace and Power

*Put the matter absolutely into God's hands from the outset, and he will not fail to shatter the project and defeat the aim which is not according to His holy will....Ask that doors may be shut, that the way be closed, and that all enterprises which are not according to God's will may be arrested at their very beginning.*

F.B. Meyer

## REAL FAITH REAL FAITH REAL FAITH

I do not carry the burden. And now in my sixty-seventh year, I have physical strength and mental vigor for as much work as when I was a young man in the university, studying and preparing Latin orations. I am just as vigorous as at that time. How comes this? Because in the last half century of labor I've been able, with the simplicity of a child, to rely upon God. I have had my trials, but I have laid hold upon God, and so it has come to pass that I have been sustained. It is not only permission, but positive command that He gives to cast the burdens upon Him. Oh, let us do it! My beloved brothers and sisters in Christ, "Cast thy burden upon the Lord and He shall sustain thee." Day by day I do it. This morning sixty matters in connection with the church of which I pastor, I brought before the Lord, and thus it is, day by day I do it, and year by year; ten years, thirty years, forty years.

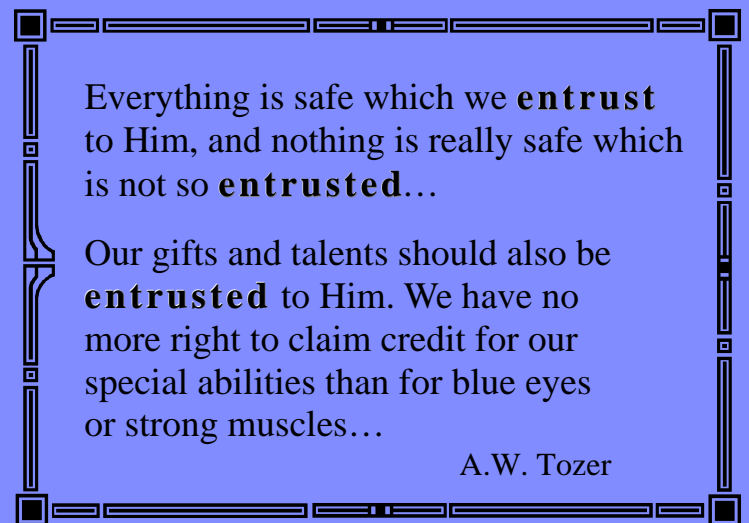
George Mueller

*He is no fool  
who gives what  
he cannot keep  
to gain what he  
cannot lose.*

Jim Elliot

**"For whoever wishes to save his life shall lose it; but whoever loses his life for My sake and the gospel's shall save it" (Mark 8:35)**

***FINDERS, WEEPERS — — — LOSERS, KEEPERS***



# BEAUTY FOR ASHES

Isaiah 61:3

Once I held in my tightly clenched fist—*ashes*,  
Ashes from a burn inflicted upon my ten-year-old body.  
Ashes I didn't ask for—the scar was forced on me  
And for seventeen years the fire smoldered.

I kept my fist closed in secret, hating those *ashes*,  
Yet unwilling to release them—not sure if I should,  
Not convinced it was worth it,  
Marking the things I touched and leaving black marks  
Everywhere—or so it seemed.

I tried to undo it all, but the *ashes* were always there  
to remind me that I couldn't, I really couldn't.

But God could! His sweet Holy Spirit spoke to my heart.  
One night in tearful desperation, He whispered,  
“I want to give you beauty for your *ashes*,  
the oil of joy for your mourning, and  
the garment of praise for your spirit of heaviness.”

I had never heard of such a trade as this—  
Beauty? for *ashes*?  
My sadly stained memory for the healing in His Word?  
My soot-like dreams for His songs in the night?  
My helpless and hurting emotions for His ever constant peace?

How could I be so stubborn as to refuse  
an offer such as this?  
So willingly, yet in slow motion,  
I opened my bent fingers and let the *ashes*  
drop to the ground.  
In silence I heard the wind blow them away—  
away from me, forever.

I am now able to place my open hands  
gently around the fist of another hurting soul  
and say with confidence, “Let them go,  
There really is beauty beyond your comprehension.  
Go ahead, trust Him—His beauty for your *ashes*.”

Quoted by Neil Anderson

## LETTING GO

- To “let go” does not mean to stop caring, it means I can't do it for someone else.
- To “let go” is not to cut myself off, it's the realization I can't control another.
- To “let go” is not to enable, but to allow learning from natural consequences.
- To “let go” is to admit powerlessness, which means the outcome is not in my hands.
- To “let go” is not to care for, but to care about.
- To “let go” is not to fix, but to be supportive.
- To “let go” is not to deny, but to accept.
- To “let go” is not to regret the past, but to grow and live for the future,
- To “let go” is to fear less, and love more.

Author Unknown



When missionary Elisabeth Elliot was a young girl her family spent a week at the New Jersey seashore. She had a wonderful time playing in the water because her father was there with her and she trusted him to keep her safe.

Her younger brother was afraid of the waves and refused to go in the water despite his father's coaxing. Then on the last day of the vacation, he began to feel secure with his father at his side. But his shouts of glee suddenly changed to a wail. “Why didn't you make me go in?” he cried. That wouldn't have worked though. Not until he chose to trust his father, and was willing to keep trusting him, could he enjoy the water.

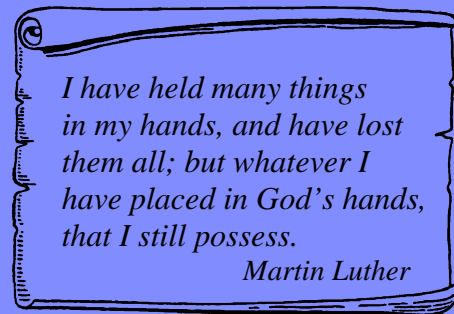
The apostle Peter chose to trust Jesus and step out of the boat, and, for a few moments he must have known the joy of walking on water with complete security. But when he took his eyes off the Lord, he lost that security and began to sink.

It follows that if we want to experience God's enablement, we must choose to trust Him and then actively continue that trust. The psalmist wrote, “Trust in the Lord and do good....Trust in the Lord, and wait patiently for Him” (Psalm 34:3,7).

Remember, trust is a choice and a continuing activity of believing and obeying God.

The Lord wants us to trust in Him  
When we face any test:  
But then the choice is up to us—  
To struggle or to rest.

Reprinted from Radio Bible Class, “Our Daily Bread”, July 23, 1993.



## TREASURES

*One by one He took them from me.  
All the things I valued most.  
Until I was empty handed,  
Every glittering toy was lost.*  
*And I walked earth's highways, grieving,  
In my rags and poverty  
Till I heard His voice inviting,  
'Lift your empty hands to Me!'*  
*So I held my hands toward heaven  
And He filled them with a store  
Of His own transcendent riches,  
Till they could contain no more.*  
*And at last I comprehended  
With my stupid mind and dull,  
That God could not pour His riches  
Into hands already full.*

Martha Snell Nicholson