

HINENI

Behold, Here Am I

Daniel Botkin

Most Messianic disciples are familiar with the Hebrew word *hineh* from the popular song *Hineh Mah Tov*, taken from Psalm 133. *Hineh mah tov u-mah na'im shevet achim gam yachad*, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The word *hineh* can be translated "here." There are other Hebrew words that mean "here" (e.g., *po* and *kan*), but *hineh* means "here" in a more precise way, similar to saying "right here" in English. In the KJV *hineh* is translated as "lo," "behold," and "see." The word does more than just tell about location. It is often used as an attention-getting device, similar to saying in English, "Hey! Look here! Check this out!"

Hineh is sometimes paired with *ani*, the first-person pronoun "I." When that happens, the two words *hineh* and *ani* are combined to form the single-word contraction *hineni*, usually translated "Behold, here am I."

Hineni implies more than just "I'm in this location." It implies "I'm *he-e-e-ere!* I'm *listening!* Yoo-hoo! *Hel-LO-O-O!* I'm ready and willing to listen, so talk!"

As a young believer, one of the very first Hebrew words I learned (after *Amen* and *Hallelujah*) was

hineni. I learned it from a song on a Jews For Jesus record around 1975. The song was written by Stuart Dauermann. I still remember the first verse:

"Abraham our father
answered his *hineni*
when the Lord commanded him
to offer up his son.

He took the wood and fire
and journeyed to Moriah,
and there he built an altar
to complete what he'd begun."
Then the chorus:

"*Hineni, hineni, hineni.*

Hineni, hineni, Adonai.

Hineni means I'm ready, Lord.

Hineni means I'll go, I'll go.

Hineni means I'm listening, Lord.

Tell me, Lord,
what You would have me know."

The word *hineni* is used in a more recent song by another Jewish songwriter, Leonard Cohen. On his final music CD, released just shortly before his recent death, he sings:

"If you are the dealer,
I'm out of the game.
If you are the healer,
I'm broken and lame.
If thine is the glory,
then mine must be the shame.

You want it darker,
we kill the flame.

Magnified, sanctified
be Thy Holy Name.

Vilified, crucified
in the human frame.

A million candles burning
for the help that never came...
Hineni, Hineni, I'm ready my Lord."

As the song nears its end, a cantor is heard repeatedly chanting *hineni* in the background as the music finally fades away.

Leonard Cohen was in his mid-80s and in very poor health when he recorded this song, so I'm guessing that when he sang "Hineni, Hineni, I'm ready, my Lord," he meant "I'm ready to die." However, when Abraham answered his *hineni*, he did not mean "I'm ready to die" - at least not in a literal sense. He meant "I'm ready to die *to my own will*. I'm ready to surrender my will to Thy will, even to the death of my beloved son Isaac."

The story begins when God says "Abraham" and Abraham says "Behold, here am I. *Hineni*." Then God tells Abraham to offer Isaac as a burnt offering.

Abraham knew that God had promised him that his seed would be like the stars in number, and that this seed would come through Isaac. Thus the conflict between the promise of God and the impossibility of the fulfillment of that promise - unless God planned to raise Isaac from the dead. And we know from the New Testament that this is exactly what Abraham concluded:

"By faith, Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from

whence also he received him in a figure" (Heb. 11:17-19).

Isaac was figuratively "resurrected" when the angel of the Lord stopped Abraham from going through with the killing at the last possible moment. Abraham took the knife to slay his son, and the angel of the Lord said, "Abraham, Abraham." Abraham replied, "Here am I. *Hineni*." Even with the knife in his hand ready to slit his son's throat, Abraham was still in the *hineni* mode, still in an attitude of willingness and readiness to do whatever God commanded.

It was then, after Abraham's second utterance of *hineni*, that God pointed Abraham to a ram caught in a thicket by its horns, and told Abraham to offer it up as a substitute for his son (Genesis 22).

As the father of our faith, Abraham is a model for all those who believe in the God of Abraham. Abraham's *hineni* reminds us of our need to fully surrender to the will of God, whatever that entails for us.

Abraham surrendered his most cherished treasure, and by that act he surrendered all his treasures. Abraham was rich in material goods and earthly treasures, but after he answered *Hineni*, this showed that his real treasures were not his temporal earthly things of this age. His real treasures were his spiritual treasures which were laid up for him in the eternal age to come. So should it be for us.

How deeply has this truth sunk into our spirits? We can know on an intellectual level that eternal

heavenly treasures are far more valuable than temporal earthly treasures, but unless we answer *Hineni* to the Lord, this information is just a cold fact that has no bearing on how we live our life, how we spend our time and energy and resources.

Hineni should be our response to the call to discipleship. Discipleship requires a full surrender to the will of God. When we make our decision to follow the Lord, we are in effect saying, "Lord, if You want me to be a pastor, or a teacher, or a missionary in some distant land, *Hineni*, I'm willing to go. If You want me to just remain where I am and continue working at my present job, *Hineni*. If You want me to move to Iowa, Illinois, Indiana, or Idaho, *Hineni*. If You want me to move to Constantinople or Timbuktu, *Hineni*. Wherever You want me to go, whatever You want me to do with my life, *Hineni*. I'm ready. And if I'm not all the way ready, I'm willing to *get* ready. If I need to sell my house, or buy or sell a vehicle, or get some tools or supplies, or if I need to move away to get the training, the study, the mentoring that I need to prepare me to do Thy will, *Hineni*. Not my will, but Thine be done."

It is in our personal Gethsemanes in our prayer closet where our victories are won. Our Lord won His victory in Gethsemane when He said, "Not My will, but Thine be done." He was able to lay down his life on the Cross only because He had already laid it down

the night before in Gethsemane, when He surrendered His will to the will of the Father.

Surrendering our own will to the will of the Father is not some deep, esoteric, "sod-level" kabbalistic mystery that requires a knowledge of Hebrew and Greek. This is Basic Biblical Christianity 101. It's basic discipleship.

Some Hebrew Roots people in the Messianic Movement get so preoccupied with the minutiae of Torah commandments, or so wrapped up in questions and controversies about the calendar, that they neglect the basic stuff of discipleship. If you are a Messianic believer, you have a dynamite message to share. But as the old Baptist preacher Vance Havner once said, people will not take your dynamite message seriously if you are living a firecracker life.

You might have a head full of facts, but without the fire of the Holy Spirit burning in your heart, your head full of facts is nothing more than mere information, and information is something that people can obtain from a book. If people can get what you have by simply reading some books, then who needs you?

I don't know about you, but I want to be more than just a cold, dead book that people consult to find facts. I'm not satisfied to just be a walking concordance or a "Bible answer man." I'm not satisfied to live a firecracker life. I want to live a dynamite life to match the dynamite message of the Bible that

I proclaim!

In the Messianic Movement, we need the fire of the Holy Spirit to ignite our hearts, so that people will take our message seriously. In some Messianic congregations I have visited, I have seen some fire of the Holy Spirit, but in other places there is not much excitement or expectation. I hate to say this, but some of the dullest Christians I have met were seventh-day Sabbath-keeping Christians.

The lack of the fire of the Spirit among Messianic believers is a problem. And then there is the other problem of "strange fire." Much of the fire that one does find in the Messianic Movement is "strange fire" like that which was kindled by Nadab and Abihu. (See Leviticus 10.) To quote Vance Havner again, some preachers and teachers are "like a monkey with a blowtorch in a room full of dynamite." As Nadab and Abihu found out, it is dangerous to play with fire.

We do have a dynamite message of restoration. Our message is about the restoration of the kingdom to Israel, the restoration of the Sabbath and the Feasts, the restoration of a proper understanding of the Torah, the restoration of Yeshua's Hebrew identity, and the restoration of Yeshua as the Messiah of the Jewish people.

This is indeed a dynamite message. But to effectively communicate this dynamite message, we need the "dynamite" of the Holy Spirit - the *dunamis* of the Spirit.

The Greek word *dunamis*

means "power." "Ye shall receive power [*dunamis*] after that the Holy Ghost is come upon you" (Acts 1:8). The word *dunamis* is the source of our English word *dynamite*. Our dynamite message needs the *dunamis* of the Spirit to ignite it. Without the *dunamis* of the Spirit, our dynamite message will not explode. It will be a dud. We will be viewed by both Jews and Christians as nothing more than a religious oddity, a people who are too Jewish for the Christians and too Christian for the Jews. And without the *dunamis* of the Holy Spirit, we will be powerless to prove otherwise.

Whenever someone starts talking about the power of the Holy Spirit and the supernatural gifts of the Spirit, some people get spooked by such talk. I understand the reasons for this knee-jerk reaction. In Pentecostal and charismatic circles, I have seen counterfeit signs and wonders and I have heard testimonies that were so exaggerated and so embellished that they amounted to totally bogus testimonies.

Yes, counterfeit manifestations and bogus testimonies exist. Some are spawned by the wishful thinking of well-meaning but highly imaginative fleshly Christians. Other, more sinister manifestations may be spawned by demonic influence.

Counterfeit manifestations exist, but so do genuine ones. A man once told a Pentecostal friend of mine that he believed that 90% of

speaking in tongues is counterfeit. My friend replied, "If someone gave me a big box full of one-hundred-dollar bills and told me that 90% of them were counterfeit, I wouldn't throw away the whole box."

Rather than focusing on the counterfeit manifestations, I prefer to seek genuine manifestations of the Spirit. Like many of you, I have seen enough genuine manifestations to convince me that the Holy Spirit still moves in supernatural ways. Sometimes. Not always, but sometimes. If we are honest, we have to admit that genuine, dramatic demonstrations of the Spirit are rare. I have seen people supernaturally healed and delivered through prayer, but for every such miraculous answer to prayer, I have seen probably hundreds of prayers for healing and deliverance go unanswered. For every sick person healed through prayer, there are hundreds of sick people who get prayed for, yet remain sick and eventually die with their prayers unanswered.

Why so many unanswered prayers? One reason for unanswered prayers is our failure to keep God's commandments and to do those things that are pleasing in His sight.

"How do you know that, Daniel? Is that just your own personal theory?"

No, it's not my theory. It's what the Bible says:

"And whatsoever we ask, we receive of Him, because we keep

His commandments and do those things that are pleasing in His sight" (1 John 3:22).

The word *because* in this verse tells us that this is a cause and effect statement. The reason we get positive answers to our prayers, John says, is *because* we keep His commandments and do those things that are pleasing in His sight. It is therefore obvious that *not* keeping His commandments and doing things that *displease* Him will hinder the receiving of the things we ask God to do for us.

Does this mean that we have to "earn" positive answers to our prayers by our good behavior? Sort of, but not exactly. God answers prayers in response to faith, not in response to works. But our works affect the strength of our faith. If we are *not* keeping God's commandments and if we know we are doing things that *displease* Him, then our faith and confidence will not be very strong.

"I'm disobedient and displeasing to the Lord," we will say. "He's probably not going to answer *my* prayers."

But if, on the other hand, we are keeping God's commandments as best as we understand them, and if we are doing those things that please God, then we will have a clear conscience, and a clear conscience before God will give us the confidence we need to bring our requests to Him with a strong faith. And this is exactly what the verse right before 1 John 3:22 says:

"Beloved, if our heart condemn

us not, then have we confidence before God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (1 John 3:21f).

We need to keep God's commandments and do those things that are pleasing in His sight if we want to have faith that is strong enough to move the Lord to work with us supernaturally, as He did with that first generation of disciples. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:20).

If we just continue living firecracker lives, we will never experience the dynamite power of the Spirit, and people will not take our dynamite message seriously.

People took Yeshua seriously, because when Yeshua entered a place, stuff started happening. Demons got stirred up and started manifesting. Have you ever noticed that there is just a small amount of demonic activity recorded in the Old Testament, but a whole lot recorded in the New Testament? The Old Testament, which contains far more text than the New Testament, briefly mentions demonic spirits only a few times. Then when you open the New Testament and read the four Gospels, suddenly it seems that there are demons all over the place, even in the synagogues.

What happened? Did the demons reproduce and have a

massive population explosion during the 400 years between the Old Testament and New Testament? Of course not. They were always there, but operating somewhat quietly and in a subdued manner, so that their presence could not be easily detected. But when Yeshua showed up, they knew that He was a threat to them. They panicked and began manifesting.

A hornet nest is full of hornets, even if you cannot see them. If you keep your distance and leave them alone, they will leave you alone. But if you grab a club and start pounding on the nest, the hornets will get riled up and start coming out, because they feel threatened. Someone has invaded their turf. This is what happened when Yeshua showed up. He invaded their turf and terrorized them. They felt threatened and got riled up.

Yeshua's presence was a threat and a terror to demons, but in our spiritually weak condition, our presence is not a serious threat to them. We are a *potential* threat, but not a real threat, because we have not answered our *hineni* and because our lives are not saturated in prayer. If Yeshua needed to spend a lot of time in prayer, how much more do we need to spend much time in prayer.

In the Bible prayer is likened to incense (Ps. 141:2; Rev. 8:4). The Hebrew word for incense, *ketoret*, comes from a verb that means "to fumigate." When I hear the word "fumigate," I think of bugs. If we get our lives saturated with prayer,

it will bring an anointing that will act as incense to fumigate and drive out the bugs. First it will fumigate our own house, the temple which is our body. Then secondly it will fumigate and drive out the bugs and pests that have infested the lives of other people.

Demons could not stand the presence of the Lord Yeshua, and they cannot stand the presence of a disciple of Yeshua whose life is saturated in prayer. Therefore we need to answer our *hineni* like Abraham did, get prayed up, and continually stay prayed up.

Another Bible character who answered his *hineni* was the Prophet Isaiah. In Isaiah chapter 6, Isaiah saw a vision of the Lord high and lifted up on His throne, and he saw the six-winged cherubim crying out, "Holy, holy, holy is Yahweh of hosts: the whole earth is filled with His glory!" Then the posts of the door were moved, and the house filled with smoke, and Isaiah cried out, "Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Yahweh of hosts."

Then one of the seraphim took a live coal from the altar, laid it on Isaiah's lips and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

Isaiah then heard the Lord's voice saying, "Whom shall I send, and who will go for us?"

Isaiah replied, "*Hineni*. Here am I; send me."

Then the Lord said to him, "Go."

Many years ago I heard a sermon by Leonard Ravenhill called "Woe, Lo, Go." Ravenhill pointed out that before we are qualified to "Go," we have to first experience a "Woe" and a "Lo." We experience our "Woe" when we see our own uncleanness in the light of the Lord's perfection and glory, and we experience our "Lo" when the Lord purges us of our sin, like he purged Isaiah's unclean lips.

Like Isaiah, I was once a man of unclean lips. In my foolish youth, before I met the Lord, my buddies and I cussed as bad as Donald Trump used to do. The fact that I did not know the Lord at the time is no excuse for my cussing. However, I will say one thing about it. In spite of our unclean lips, we at least had enough courtesy and decency and respect to cuss only among ourselves. We didn't dare cuss around girls or grown-ups. But now even some girls and grown-ups cuss in public. Just last week I read in the news that a New York woman, a senator, was using the "f-word" in a public speech.

I remember the first time I heard a girl openly cussing in public. I was teaching at Western Illinois University in the late 1980s. One day as I was walking to class, I heard a girl cussing as she casually talked to some friends. I was shocked. A year or so later I was even more shocked when I was at an Amish festival and I heard a teenage Amish girl cussing as she talked to some other Amish girls,

all of them dressed in their modest Amish dresses and their holy head coverings. That was really weird. Just last month I was walking in my neighborhood and saw a group of pre-teen children, some of them girls. They were casually throwing around the “f-word” as they spoke to one another, and they obviously did not care that I could hear their filthy language.

Like Isaiah, we definitely dwell in the midst of a people of unclean lips. Words that were considered inappropriate and unclean in my generation are now considered acceptable. But let’s go back two generations earlier, to my grandparents’ generation. Let me tell you a true story about my grandfather’s sister, Aunt Zephyr.

My great Aunt Zephyr was a pious, God-fearing, church-going Christian. She was full of Christian virtues and had very high morals. Like Tabitha of the Bible, she was “full of good works and almsdeeds which she did.” A few years ago, one of my uncles told me a story about Aunt Zephyr.

According to my uncle, one day someone in the family said to her, “Aunt Zephyr, have you *ever* done *anything* bad?”

Aunt Zephyr blushed and fidgeted and said, “Well... one time I got so upset about something that I said the words *Darn it!*”

I can picture Aunt Zephyr crying out, “Woe is me! For I am a woman of unclean lips, for I have uttered the words *Darn it!*”

We might chuckle at stories like

this, but there was a time not that long ago when Christians were expected to refrain from saying words like *damn*, *heck*, *gosh*, *golly*, and *gee whiz*, because they are euphemisms for *damn*, *hell*, *God*, and *Jesus Christ*, just watered-down swear words. The proof of this can be seen not only in dictionaries, but also in the old joke “What is Heck? That’s where people go if they don’t believe in Gosh.”

I even have an old tract that urges Christians to not speak such words. The title of the tract is “Minced Oaths,” the term that refers to slang words such as these.

Apparently such words were once considered improper even in some secular settings. I read about a federal judge who threatened a lawyer with contempt of court for saying the word *damn* in the courtroom. That was in 1941.

I’m not saying it’s a sin to say such words, but personally I do try to avoid saying them. Instead, I use words that are not white-washed swear words. If I need an interjection to express surprise or shock, I say something like “Wow!” or “Sheesh!” or “Great Scott!” or “For cryin’ out loud!” If I want to express disappointment, I say something like “Oh, man!” or “Rats!” or “Bummer!” or “Curses!” Sometimes I just let out a whiny moan. But I admit that once in a great while I might accidentally slip and say “Darn it,” like Aunt Zephyr did. Generational curse, I guess.

We live in the midst of a people of unclean lips. Of course the

lips are not the real problem. The unclean lips are just exposing the uncleanness of people's hearts, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). That is the reason people need a new birth, so they can receive a new heart and experience the "Lo" as pictured in the purging of Isaiah's lips with a live coal. After we experience our "Woe" and our "Lo," then we can say *Hineni* and hear the Lord say "Go." And when we go, we need to go in the power of the Holy Spirit, so that the Lord will work with us, confirming the word with signs following.

When we say *Hineni* to the Lord, we do it with the understanding that we are saying, "I'm listening; I'm ready and willing to do the things You want me to do." Many years ago I was pleasantly surprised and delighted to discover that there is a place in the Bible where the Lord says *Hineni* to us, a place where He says, "I'm listening; I'm ready and willing to do the things you want Me to do for you: to guide you continually, to satisfy your soul in drought, to make your bones fat, to make you like a watered garden and a spring of water, to use you as an agent of restoration and repair, to cause you to ride on the high places of the earth, to feed you with the heritage of Jacob thy father."

You might recognize this seven-fold promise from Isaiah 58. Verse 9 says "Then shalt thou call, and the LORD shall answer; thou shalt cry, and He shall say, *Hineni*, Here

am I."

The Lord is ready and willing to work with us, confirming the word with signs following. But the promise is conditional, because verse 9 continues: *If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry and satisfy the afflicted soul.*"

If we want to hear the Lord say *Hineni* to us, we first have to remove any heavy unbearable yoke of man-made commandments that obscures the true intent of God's commandments; we have to stop pointing a finger of accusation at the innocent; we have to stop speaking vanity; we have to help feed the hungry, both physically and spiritually, and comfort the afflicted.

Isaiah scolds his people in this chapter for their sins. "Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high" (vs. 4).

People in the Messianic Movement might not *fast* for strife and debate, but they certainly do *study and research* for strife and debate, eager to prove others wrong and themselves right. Messianics might not smite with the *fist* of wickedness, but they certainly do smite with *words* of wickedness, with slander and name-calling. Messianics might not try to make their *voices* heard on high, but they certainly do try to make their *opin-*

ions and pet doctrines heard and read and embraced by others.

Messianic people need to stop the internal strife and debate over petty non-essentials, stop the slander and libel and name-calling, and stop the incessant pushing of unprovable opinions and pet doctrines, whether it's about how to pronounce the Sacred Name, or the question of a flat earth, or the idea of nephilim among us, or some other tangent that distracts people from more important matters. The Bible does not emphasize these non-essential pet doctrines that some people passionately promote.

Step back for a moment and consider the Bible as a whole. The Bible consists of words. These words are combined and arranged by the inspiration of the Holy Spirit to communicate one single Main Message and many less-important sub-messages. The Main Message can be summed up in just five words, *Paradise Lost and Paradise Restored*. All the sub-messages can likewise be summed up in just five words, *Love thy neighbor as thyself*.

Paradise Lost is the story of how our world got into its broken, messed-up state, and *Paradise Restored* is the story that tells how to fix this broken world. Our world was broken through the sin which was committed by the first Adam, and our world will be fixed through the salvation which has been provided through the Last Adam, Yeshua of Nazareth.

This is the Main Message of the Bible. The many sub-messages tell us how to live in the light of the Main Message. And the most important sub-messages are the ones that tell us how to treat other people. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

If you do not comprehend the Main Message, and if you ignore the main point of all the sub-messages, it is useless for you to obsess over debatable details of all the sub-messages. When I see people arguing in a disrespectful, mean-spirited way about the correct pronunciation of the Sacred Name, or the shape of the earth, or some other non-essential, irrelevant pet doctrine, it makes me wonder: Do these people even comprehend the Main Message of the Bible? Because if they did, I do not think they would be so focused on and obsessed with their unprovable pet doctrines. And do they even comprehend the most important sub-message of the Bible, the "Golden Rule"? Because if they did, I do not think they would treat their brothers and sisters with such animosity.

The older I get, the more I find myself focusing on the basics, on the simplicity of the gospel and on treating others the way I want to be treated. I still enjoy doing word studies in Hebrew, Aramaic, and Greek, and I still enjoy studying history as it relates to our faith, and

I still enjoy doing in-depth studies on various topics in the Bible. But sometimes I get far more edified by just sitting down and reading straight Scripture from the majestic, familiar King James Bible, which is, like all translations, imperfect, but by far the primary translation which God has used to feed and sustain the saints of the English-speaking world for over 400 years.

I still plan to study sub-topics of the Bible, and I might even write articles about some of them. But I'm not interested in arguing with people who incessantly push their non-essential, irrelevant pet doctrines and unprovable theories.

If you fret and worry over how to pronounce the Hebrew name of our heavenly Father, try calling Him "Abba." He likes to hear His children call Him Abba. Romans 8:15 says "ye have received the Spirit of adoption, whereby we cry Abba, Father." Knowing Him as Abba is far more important than knowing and using the correct pronunciation of the Tetragrammaton, which is something that people will probably disagree on until the Lord returns.

If you think the earth is flat, I think you've been tricked, but I won't mistreat you for your belief. However, I would ask you: Why do you think it's so important to persuade others that the earth is flat? Even if it were true, what difference would it make? If you were to persuade me that the earth is flat instead of spherical, how would that affect my relationship with God or my relationship with others?

The two things that matter the most to me (and to the Lord) are the Main Message and the sub-message to treat others the way I want to be treated. Therefore I have absolutely no interest in proving or disproving the shape of our planet, or in proving and promoting the correct pronunciation of the Tetragrammaton, or in proving and promoting any other irrelevant pet doctrine that distracts people from the more important matters of the kingdom.

The Devil wants to sow strife and division among brethren, and he wants to distract people and get them involved in foolish, fruitless discussions that waste time. If a particular doctrine does not edify, if it only sows contention and strife and division among brethren and gets the brethren to waste time in foolish, fruitless disputes, then you need to consider the possibility that it is a doctrine of devils.

Some people think that to qualify as a "doctrine of devils," a doctrine must have something about it that is obviously devilish. But a doctrine of devils can appear to be harmless or even good. Look at the fruit of the doctrine. Does it edify, or does it distract people from more important matters and lead people into fruitless discussions that waste time?

I'm not interested in fruitless discussions about irrelevant pet doctrines. I want to make the Main Thing the main thing in my life, and stay in the *Hineni* mode for the remainder of my days. Amen. ☐