

KGW31 July 31 – August 6

July 31 Su Reading 212 — Isaiah 25:1-12 — He Will Swallow Up Death

- 1 *O LORD, you are my God;
I will exalt you; I will praise your name,
for you have done wonderful things,
plans formed of old, faithful and sure.*
- 2 *For you have made the city a heap,
the fortified city a ruin;
the foreigners' palace is a city no more;
it will never be rebuilt.*
- 3 *Therefore strong peoples will glorify you;
cities of ruthless nations will fear you.*
- 4 *For you have been a stronghold to the poor,
a stronghold to the needy in his distress,
a shelter from the storm and a shade from the heat;
for the breath of the ruthless is like a storm against a wall,
5 like heat in a dry place.*
*You subdue the noise of the foreigners;
as heat by the shade of a cloud,
so the song of the ruthless is put down.*
- 6 *On this mountain the LORD of hosts will make for all peoples
a feast of rich food, a feast of well-aged wine,
of rich food full of marrow, of aged wine well refined.*
- 7 *And he will swallow up on this mountain
the covering that is cast over all peoples,
the veil that is spread over all nations.*
- 8 *He will swallow up death forever;
and the Lord GOD will wipe away tears from all faces,
and the reproach of his people he will take away from all the earth,
for the LORD has spoken.*
- 9 *It will be said on that day,
“Behold, this is our God; we have waited for him, that he might save us.
This is the LORD; we have waited for him;
let us be glad and rejoice in his salvation.”*
- 10 *For the hand of the LORD will rest on this mountain,
and Moab shall be trampled down in his place,
as straw is trampled down in a dunghill.^[fn]*
- 11 *And he will spread out his hands in the midst of it
as a swimmer spreads his hands out to swim,
but the LORD will lay low his pompous pride together with the skill^[fn] of his hands.*
- 12 *And the high fortifications of his walls he will bring down,
lay low, and cast to the ground, to the dust.*

ESV Footnotes

(25:10) The Hebrew words for *dunghill* and for the Moabite town *Madmen* (Jeremiah 48:2) sound alike

(25:11) Or *in spite of the skill*

Glorious Past and Future — The poetry of this chapter is divided into two sections. The first (vv. 1-5) rehearses some of what God had done in the past (“...you have done wonderful things”—v. 1).

Those were miraculous deeds that showed God's power and love for Israel. He had planned them (v. 1b), defeated enemies (v. 2), and gave relief to those who were oppressed and needy (v. 4). It is also good for us to review the past, looking for ways God has helped us. That is our glorious *history*. The second half of this chapter looks ahead toward our glorious *future* when God "will make for all peoples a feast of rich food..." (v. 6). That sounds like the vision God gave the Apostle John of "the marriage supper of the Lamb" (Rev. 19:9), when the Lamb of God will be joined together with His Bride, the Church. Another statement from this forward-looking section of Isaiah promises that "He will swallow up death forever; and the Lord GOD will wipe away tears from all faces" (Isa. 25:8). That points ahead to the future resurrection of believers: "Death is swallowed up in victory" (1 Cor. 15:54), and "He will wipe away every tear from their eyes" (Rev. 21:4). This is the glorious past of God's history and the glorious future of God's heaven. From beginning to end, God has planned unimaginable good for us.

[Death Swallowed in Victory - YouTube](#)

When death is swallowed in victory,
We'll stand in awe at the ending.
All of our brokenness, grief, and pain,
When Christ returns to redeem us.

— Brian LoPiccolo (2008)

ACCOUNTABILITY DEADLINE! — If you did not report in the last two days, please let me know today where you are in your reading for this month, whether you are caught up or not (accbibleread@gmail.com). Thanks.

August 1 M Reading 213 — Isaiah 26:1-21 — Your Name and Remembrance

¹ *In that day this song will be sung in the land of Judah:*

"We have a strong city;
he sets up salvation
as walls and bulwarks.

² Open the gates,
that the righteous nation that keeps faith may enter in.

³ You keep him in perfect peace
whose mind is stayed on you,
because he trusts in you.

⁴ Trust in the LORD forever,
for the LORD GOD is an everlasting rock.

⁵ For he has humbled
the inhabitants of the height,
the lofty city.

He lays it low, lays it low to the ground,
casts it to the dust.

⁶ The foot tramples it,
the feet of the poor,
the steps of the needy."

⁷ The path of the righteous is level;
you make level the way of the righteous.

⁸ In the path of your judgments,

O LORD, we wait for you;
your name and remembrance
are the desire of our soul.

9 My soul yearns for you in the night;
my spirit within me earnestly seeks you.
For when your judgments are in the earth,
the inhabitants of the world learn righteousness.

10 If favor is shown to the wicked,
he does not learn righteousness;
in the land of uprightness he deals corruptly
and does not see the majesty of the LORD.

11 O LORD, your hand is lifted up,
but they do not see it.
Let them see your zeal for your people, and be ashamed.
Let the fire for your adversaries consume them.

12 O LORD, you will ordain peace for us,
for you have indeed done for us all our works.

13 O LORD our God,
other lords besides you have ruled over us,
but your name alone we bring to remembrance.

14 They are dead, they will not live;
they are shades, they will not arise;
to that end you have visited them with destruction
and wiped out all remembrance of them.

15 But you have increased the nation, O LORD,
you have increased the nation; you are glorified;
you have enlarged all the borders of the land.

16 O LORD, in distress they sought you;
they poured out a whispered prayer
when your discipline was upon them.

17 Like a pregnant woman
who writhes and cries out in her pangs
when she is near to giving birth,
so were we because of you, O LORD;
18 we were pregnant, we writhed,
but we have given birth to wind.
We have accomplished no deliverance in the earth,
and the inhabitants of the world have not fallen.

19 Your dead shall live; their bodies shall rise.
You who dwell in the dust, awake and sing for joy!
For your dew is a dew of light,
and the earth will give birth to the dead.

20 Come, my people, enter your chambers,
and shut your doors behind you;
hide yourselves for a little while
until the fury has passed by.

21 For behold, the LORD is coming out from his place
to punish the inhabitants of the earth for their iniquity,
and the earth will disclose the blood shed on it,
and will no more cover its slain.

Perfect Peace — This chapter opens with some future situation when Israel will be safe: “*In that day this song will be sung in the land of Judah...*” (v. 1). It includes this positive prophetic view: “O LORD, you will ordain peace for us...” (v. 12). But within this nationalistic view, there seems to be a more individual, personal, inner peace that is promised: “*You keep him in perfect peace whose mind is stayed on you, because he trusts in you*” (v. 3). This may apply to everyone, everywhere, and at any time. Peace follows trust. God has made us to find our peace in Him. Jesus said, “*Take my yoke upon you, and learn from me ... and you will find rest for your souls*” (Matt. 11:29). When we long for peace, we usually focus on our problems instead of on God. It is only in Him, the “*Prince of Peace*” (Isa. 9:6), that we can find “*perfect peace*,” and we find that by fixing our minds on Him and trusting in Him.

[Thou Wilt Keep Him in Perfect Peace - YouTube](#)

Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee.
When the shadows come and darkness falls,
He giveth inward peace.
Oh, He is the only perfect resting place!
He giveth perfect peace.
Thou wilt keep him in perfect peace,
Whose mind is stayed on Thee.

— Vivian A. Kretz (1934)

Meditation: We are seeing something here for the first time in our readings this year. If fact, it only appears twice, and both places are in Isaiah. It is a doubling of the name of God. The name of God, YHWH (Yahweh), is used over 6,500 times in the Old Testament, and it is almost always represented by “*the LORD*,” like in our reading, where it says, “*Trust in the LORD forever...*” (v. 4a). However, that verse continues with, “*...for the LORD GOD is an everlasting rock ...*” Here, “*the LORD*” is not YHWH, but the shortened form YH (always translated as “*the LORD*” by the ESV in the 50 places it is used). Then, “*GOD*” is YHWH. More literally, it might be translated, “*Trust in Yahweh forever ... for Yah Yahweh is an everlasting rock...*” Why the doubling? Perhaps for emphasis. The only other place this doubling appears, reads, “*...for the LORD GOD is my strength...*” (Isa. 12:2). The word combination, “*Lord God*,” does appear many other times in the OT, but not with both words having all capital letters, indicating the name of God.

August 2 Tu Reading 214 — Psalm 48:1-14 — The City of the Great King

A Song. A Psalm of the Sons of Korah.

¹ *Great is the LORD and greatly to be praised
in the city of our God!*

² *His holy mountain, beautiful in elevation,
is the joy of all the earth,
Mount Zion, in the far north,
the city of the great King.*

³ *Within her citadels God
has made himself known as a fortress.*

⁴ *For behold, the kings assembled;*

they came on together.

5 As soon as they saw it, they were astounded;
they were in panic; they took to flight.

6 Trembling took hold of them there,
anguish as of a woman in labor.

7 By the east wind you shattered
the ships of Tarshish.

8 As we have heard, so have we seen
in the city of the LORD of hosts,
in the city of our God,
which God will establish forever. Selah

9 We have thought on your steadfast love, O God,
in the midst of your temple.

10 As your name, O God,
so your praise reaches to the ends of the earth.
Your right hand is filled with righteousness.

11 Let Mount Zion be glad!
Let the daughters of Judah rejoice
because of your judgments!

12 Walk about Zion, go around her,
number her towers,

13 consider well her ramparts,
go through her citadels,
that you may tell the next generation

14 *that this is God,*
our God forever and ever.
He will guide us forever.^[fn]

ESV Footnote

(48:14) Septuagint; another reading is (compare Jerome, Syriac) *He will guide us beyond death*

Great and Greatly Praised — The statement, “great is the LORD, and greatly to be praised” (v. 1), was first expressed by King David in a song of praise after the ark of the covenant was moved to the tabernacle on Mount Zion in Jerusalem (1 Chron. 16:25). It is repeated in our psalm for today and in Psa. 96:4 and 145:3. It expresses two important things about God: His infinite greatness and our need to recognize and respond to it with praise. It is difficult to try to comprehend how great God is, but it should be easier for us to measure how greatly we praise Him. We don’t give Him nearly the credit He deserves. Many things we think we accomplished were directed and empowered by Him. Things that seem like coincidences were orchestrated by God. How about making today a “praise day” for you? Concentrate on relating all that you have and all that happens to you as being part of His gracious goodness! He should be greatly praised.

Great is the Lord and most worthy of praise.
 The city of God, the holy place,
 The joy of the whole earth.

Lord, we want to lift Your name on high;
 And Lord, we want to thank You
 For the works You’ve done in our lives.
 And Lord, we trust in your unfailing love,
 For You alone are God Eternal,
 Throughout earth and heaven above.

— Steve McEwan (1985)

Great is the Lord and Most Worthy of Praise - YouTube

August 3 W Reading 215 — Hosea 6:1-3 — The Restoring God

- ¹ *“Come, let us return to the LORD;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.*
- ² *After two days he will revive us;
on the third day he will raise us up,
that we may live before him.*
- ³ *Let us know; let us press on to know the LORD;
his going out is sure as the dawn;
he will come to us as the showers,
as the spring rains that water the earth.”*

Return and Know — Poor Hosea was told by God to marry a disloyal prostitute in order to show Israel how unfaithful they had been to God and how lovingly He wanted to bring them back to Himself. Hosea's call to God's people was this: “*Come, let us return to the LORD...*” (v. 1). They had experienced God's discipline for their rebellious ways, but they were not beyond rescue. None of us are hopeless either. God lovingly calls us to Himself. Then, assuming that Israel would respond positively, Hosea challenged them on another level: “*Let us ... press on to know the LORD*” (v. 3). There are two steps here: return and know, then, repent and grow. When we fall into some sin or gradually drift away from God, we need to heed the call to return. And then we need to grow in our knowledge of Him to increase the likeliness of staying close to Him. God continues to call lovingly.

Here is an old hymn based on this passage in Hosea.

[Come, Let Us to the Lord Our God Return - YouTube](#)

Come, let us to the Lord our God,
With contrite hearts return;
Our God is gracious, nor will leave
The desolate to mourn.

Long has the night of sorrow reigned;
The dawn shall bring us light;
God shall appear, and we shall rise
With gladness in His sight.

— John Morrison (b. 1749)

August 4 Th Reading 216 — Hosea 12:1-14 — God Who Repays

- ¹ *Ephraim feeds on the wind
and pursues the east wind all day long;
they multiply falsehood and violence;
they make a covenant with Assyria,
and oil is carried to Egypt.*
- ² *The LORD has an indictment against Judah
and will punish Jacob according to his ways;
he will repay him according to his deeds.*
- ³ *In the womb he took his brother by the heel,*

and in his manhood he strove with God.

⁴ He strove with the angel and prevailed;
he wept and sought his favor.

He met God^[fn] at Bethel,
and there God spoke with us—

⁵ the LORD, the God of hosts,
the LORD is his memorial name:

⁶ “So you, by the help of your God, return,
hold fast to love and justice,
and wait continually for your God.”

⁷ A merchant, in whose hands are false balances,
he loves to oppress.

⁸ Ephraim has said, “Ah, but I am rich;
I have found wealth for myself;
in all my labors they cannot find in me iniquity or sin.”

⁹ I am the LORD your God
from the land of Egypt;
I will again make you dwell in tents,
as in the days of the appointed feast.

¹⁰ I spoke to the prophets;
it was I who multiplied visions,
and through the prophets gave parables.

¹¹ If there is iniquity in Gilead,
they shall surely come to nothing:
in Gilgal they sacrifice bulls;
their altars also are like stone heaps
on the furrows of the field.

¹² Jacob fled to the land of Aram;
there Israel served for a wife,
and for a wife he guarded sheep.

¹³ By a prophet the LORD brought Israel up from Egypt,
and by a prophet he was guarded.

¹⁴ Ephraim has given bitter provocation;
so his Lord will leave his bloodguilt on him
and will repay him for his disgraceful deeds.

ESV Footnote

(12:4) Hebrew *him*

Listening to God — This chapter begins with God’s warning to Judah and Jacob (Israel) that “he will repay him according to his deeds” (v. 2), and it ends with another warning to Ephraim (also Israel): “...his Lord ... will repay him for his disgraceful deeds” (v. 14). These were God’s chosen people, but His judgment was hanging over their heads. God will not tolerate the sin of His people. He spoke to them repeatedly. The Lord spoke through the angel who wrestled with Jacob (“...there God spoke to us”—v. 4), through the prophet Moses (v. 13), and through His many subsequent prophets (v. 10). Long after Israel was punished by deportation to Assyria and Judah to Babylon, God initiated His broader plan: “...in these last days he has spoken to us by his Son...” (Heb. 1:2). In our times, we have not only the words of God through the prophets, but also through the apostles—the whole Bible. God has spoken. Will we listen obediently?

[Give Me Ears to Listen - YouTube](#)

Let me be Your servant; let me walk Your way.
Guide me on Your path; give night the light of day.
Let me be a sure foundation, pure and strong.
Let me tell of Your salvation all life long.

Give me ears to listen; give me eyes to see.
Give me words to speak, and show Your face to me.

— Timothy Smith (2005)

Meditation: After saying that “God spoke with us” through His meeting with Jacob (v. 4b), Hosea further identified God as “*the LORD, the God of hosts, the LORD is his memorial name*” (v. 5). That name, Yahweh (YHWH), was the name revealed to Moses at the burning bush: “*The LORD [YHWH] ... This is my name forever, and thus I am to be remembered throughout all generations*” (Ex. 3:15). Yahweh is the name we were told to remember. Then, Hosea challenged us to “*return, hold fast to love and justice, and wait continually for your God*” (Hosea 12:6). Since that is a command, we are expected to obey it, but it cannot be done by willpower alone, which is why he said, “*So you, by the help of your God, return...*” (v. 6a). God helps us to do what He commands us to do. Isn’t that encouraging?

August 5 F Reading 217 — Isaiah 28:1-29 — One Who Is Mighty and Strong

- ¹ *Ah, the proud crown of the drunkards of Ephraim,
and the fading flower of its glorious beauty,
which is on the head of the rich valley of those overcome with wine!*
- ² *Behold, the Lord has one who is mighty and strong;
like a storm of hail, a destroying tempest,
like a storm of mighty, overflowing waters,
he casts down to the earth with his hand.*
- ³ *The proud crown of the drunkards of Ephraim
will be trodden underfoot;*
- ⁴ *and the fading flower of its glorious beauty,
which is on the head of the rich valley,
will be like a first-ripe fig^[fn] before the summer:
when someone sees it, he swallows it
as soon as it is in his hand.*
- ⁵ *In that day the LORD of hosts will be a crown of glory, ^[fn]
and a diadem of beauty, to the remnant of his people,*
- ⁶ *and a spirit of justice to him who sits in judgment,
and strength to those who turn back the battle at the gate.*
- ⁷ *These also reel with wine
and stagger with strong drink;
the priest and the prophet reel with strong drink,
they are swallowed by^[fn] wine,
they stagger with strong drink,
they reel in vision,
they stumble in giving judgment.*
- ⁸ *For all tables are full of filthy vomit,*

with no space left.

9 “To whom will he teach knowledge,
 and to whom will he explain the message?
Those who are weaned from the milk,
 those taken from the breast?

10 For it is precept upon precept, precept upon precept,
 line upon line, line upon line,
 here a little, there a little.”

11 For by people of strange lips
 and with a foreign tongue
the LORD will speak to this people,
12 to whom he has said,
“This is rest;
 give rest to the weary;
and this is repose”;
 yet they would not hear.

13 And the word of the LORD will be to them
precept upon precept, precept upon precept,
 line upon line, line upon line,
 here a little, there a little,
that they may go, and fall backward,
 and be broken, and snared, and taken.

14 Therefore hear the word of the LORD, you scoffers,
 who rule this people in Jerusalem!

15 Because you have said, “We have made a covenant with death,
 and with Sheol we have an agreement,
when the overwhelming whip passes through
 it will not come to us,
for we have made lies our refuge,
 and in falsehood we have taken shelter”;

16 therefore thus says the Lord GOD,
“Behold, I am the one who has laid^[fn] as a foundation in Zion,
 a stone, a tested stone,
a precious cornerstone, of a sure foundation:
 ‘Whoever believes will not be in haste.’

17 And I will make justice the line,
 and righteousness the plumb line;
and hail will sweep away the refuge of lies,
 and waters will overwhelm the shelter.”

18 Then your covenant with death will be annulled,
 and your agreement with Sheol will not stand;
when the overwhelming scourge passes through,
 you will be beaten down by it.

19 As often as it passes through it will take you;
 for morning by morning it will pass through,
 by day and by night;
and it will be sheer terror to understand the message.

20 For the bed is too short to stretch oneself on,
 and the covering too narrow to wrap oneself in.

²¹ For the LORD will rise up as on Mount Perazim;
 as in the Valley of Gibeon he will be roused;
 to do his deed—strange is his deed!
 and to work his work—alien is his work!

²² Now therefore do not scoff,
 lest your bonds be made strong;
 for I have heard a decree of destruction
 from the Lord GOD of hosts against the whole land.

²³ Give ear, and hear my voice;
 give attention, and hear my speech.

²⁴ Does he who plows for sowing plow continually?
 Does he continually open and harrow his ground?

²⁵ When he has leveled its surface,
 does he not scatter dill, sow cumin,
 and put in wheat in rows
 and barley in its proper place,
 and emmer^[fn] as the border?

²⁶ For he is rightly instructed;
 his God teaches him.

²⁷ Dill is not threshed with a threshing sledge,
 nor is a cart wheel rolled over cumin,
 but dill is beaten out with a stick,
 and cumin with a rod.

²⁸ Does one crush grain for bread?
 No, he does not thresh it forever;^[fn]
 when he drives his cart wheel over it
 with his horses, he does not crush it.

²⁹ This also comes from the LORD of hosts;
 he is wonderful in counsel
 and excellent in wisdom.

ESV Footnotes

(28:4) Or fruit
 (28:5) The Hebrew words for *glory* and *hosts* sound alike
 (28:7) Or confused by
 (28:16) Dead Sea Scroll *I am laying*
 (28:25) A type of wheat
 (28:28) Or *Grain is crushed for bread; he will surely thresh it, but not forever*

The Crowned Cornerstone — God's message through Isaiah was directed at both the northern kingdom of Israel ("the proud crown ... of Ephraim," referring to the capital city of Samaria—v. 1), and the southern kingdom of Judah ("...you scoffers, who rule this people in Jerusalem"—v. 14). God's purpose was to reveal the pride and sin of His people, to announce His coming judgment against them, and to give hope to the faithful remnant who maintained their faith in Him. He expanded on this last message by looking far ahead to the coming Messiah, when He would reveal His "crown of glory" (v. 5), His "tested stone, a precious cornerstone, of a sure foundation" (v. 16). Jesus claimed to be that cornerstone when He quoted Psalm 118:22 ("The stone that the builders rejected has become the cornerstone"—Matt. 21:42), and Paul confirmed it in Ephesians 2:20. God is able to look even further ahead, "when the chief Shepherd appears, [and] you will receive the unfading crown of glory" (1 Peter 5:4). Then, at the end, the One called "Faithful and True ... [and] The Word of God" will

come, and on his head will be “*many diadems*,” and on His robe will be written, “*King of kings and Lord of lords*” (Rev. 19:11-16). The Crowned Cornerstone!

[Cornerstone - YouTube](#)

I lay in Zion for a foundation, a Stone,
I lay in Zion for a foundation, a Stone,
A tried Stone, a precious Cornerstone,
A sure Foundation, a sure Foundation.
A tried Stone, a precious Cornerstone,
He that believeth shall, shall not make haste.
Wonderful, counselor, the Mighty God,
The everlasting Father;
Wonderful, Counselor, Prince of Peace

— Leon Patillo (1989)

August 6 Sa Reading 218 — Isaiah 29:13-24 — The Restoration of Jacob

¹³ *And the Lord said:*

*“Because this people draw near with their mouth
and honor me with their lips,
while their hearts are far from me,
and their fear of me is a commandment taught by men,*

¹⁴ *therefore, behold, I will again*

*do wonderful things with this people,
with wonder upon wonder;
and the wisdom of their wise men shall perish,
and the discernment of their discerning men shall be hidden.”*

¹⁵ *Ah, you who hide deep from the LORD your counsel,
whose deeds are in the dark,
and who say, “Who sees us? Who knows us?”*

¹⁶ *You turn things upside down!*

*Shall the potter be regarded as the clay,
that the thing made should say of its maker,
“He did not make me”;
or the thing formed say of him who formed it,
“He has no understanding”?*

¹⁷ *Is it not yet a very little while*

*until Lebanon shall be turned into a fruitful field,
and the fruitful field shall be regarded as a forest?*

¹⁸ *In that day the deaf shall hear*

*the words of a book,
and out of their gloom and darkness
the eyes of the blind shall see.*

¹⁹ *The meek shall obtain fresh joy in the LORD,*

and the poor among mankind shall exult in the Holy One of Israel.

²⁰ *For the ruthless shall come to nothing*

and the scoffer cease,

and all who watch to do evil shall be cut off,
21 who by a word make a man out to be an offender,
and lay a snare for him who reproves in the gate,
and with an empty plea turn aside him who is in the right.

22 Therefore thus says the LORD, who redeemed Abraham, concerning the house of Jacob:

“Jacob shall no more be ashamed,
no more shall his face grow pale.
23 For when he sees his children,
the work of my hands, in his midst,
they will sanctify my name;
they will sanctify the Holy One of Jacob
and will stand in awe of the God of Israel.
24 And those who go astray in spirit will come to understanding,
and those who murmur will accept instruction.”

Softened Hearts — The people of Israel had drifted away from God. They still went through the motions of worship, but it was lacking in sincerity and feeling: “...this people draw near with their mouth ... while their hearts are far from me” (v. 13). The problem seems to be that they were hiding sin in their hearts (“...whose deeds are in the dark ... ‘Who sees us?’”—v. 15). That might be a good reminder for us when we sing songs of worship at church and are not touched emotionally. Could we be harboring some sin in our lives? But God had a plan for Israel in the future: “I will again do wonderful things with this people” (v. 14). That plan involved the coming Messiah, when God’s people would “obtain fresh joy in the LORD and ... exult in the Holy One of Israel” (v. 22). Although we Christians are experiencing that joy now, most of Jacob (Israel) is still “in the dark.” The Apostle Paul called this a “mystery [in that] ... a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved...” (Rom. 11:25-26). Hardened Israel will be softened; God sees that far in the future. He also sees when our hearts become somewhat hardened toward Him.

Soft My Heart - YouTube

Soften my heart, Lord,
Soften my heart.
From all indifference
Set me apart.
To feel Your compassion,
To weep with Your tears,
Come soften my heart, O Lord,
Soften my heart.

— Graham Kendrick (b. 1950)