



World Christian Fellowship

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When the children choose their own Path?

The Empty Chair

Every Christmas Eve, Margaret set an extra place at the table.

She had done it for eleven years without fail. Same plate. Same glass. Same folded napkin. Her husband Thomas always watched her do it without a word, and their two younger children learned not to ask about it.

The chair belonged to their eldest son, Michael. He had left at twenty-two after a bitter argument about his choices — a lifestyle they could not endorse, a faith he had walked away from, a version of himself they did not recognise. He had not come home since.

Thomas and Margaret had raised all three children in church. They had read the Bible at breakfast, prayed before bed, served in ministry together as a family. By every external measure, they had been faithful parents. And yet, here was the chair.

One Christmas Eve, as Margaret straightened the napkin on Michael's plate, her youngest daughter asked quietly, "Mum, why do you still do that?"

Margaret didn't stop what she was doing. She just said:

“Because I am his mother. And my love for him is not conditional on what he decides to do with his life. And neither is God’s.”

She paused, then added: “And because I still believe. Not that I can bring him back. But that God can.”

For every parent sitting in a pew this morning carrying the quiet ache of a child who walked away. For every father who did everything right and still watched the door close.

You are not a failure. And today, we are going to find out why.

The Question that haunts us

“Did I Cause This?”

There is a question that fathers rarely say out loud but carry every day when a child has gone astray:

“Where did I go wrong?”

It replays like a loop.

The argument you handled badly.

The season you were too busy.

The time you were too harsh, or perhaps not firm enough.

We become amateur archaeologists, digging through the past for the moment everything broke.

Proverbs 22:6, பிள்ளையானவன் நடக்கவேண்டிய வழியிலே அவனை நடத்து; அவன் முதிர்வயதிலும் அதை விடாதிருப்பான்.

And instead of comfort, it lands like a verdict. ***“If only you had trained them better.”***

But let us be honest about what that verse is and is not. It is a proverb a wisdom principle, not an unconditional guarantee.

Solomon himself, the wisest man who ever lived and the one who wrote this very proverb, watched his own son Rehoboam take the throne and drive the nation into civil war through foolishness and pride. The man who wrote the blueprint could not guarantee the outcome in his own house.

This tells us something critical from the very start: **faithful parenting and faithful children are not the same thing.**

They are related but they are not equal.

One is your responsibility. The other is not.

Your job is faithfulness. The outcome belongs to God.

The Kings who prove the Point

Bad Fathers, Godly Sons

Let us walk through the kings of Israel and Judah because the royal genealogies of Scripture contain the most honest family records ever written, and they shatter the myth that a child's faith is simply a product of their upbringing.

Hezekiah: Son of Ahaz

Ahaz was one of the most wicked kings Judah ever had. He shut the doors of the Temple, sacrificed his own children to foreign gods, and led the nation into open idolatry. By every measure, he was a catastrophic spiritual father.

2 Kings 16:2-4, ஆகாஸ் ராஜாவாகிறபோது இருபது வயதாயிருந்து, எருசலேமிலே பதினாறு வருஷம் அரசாண்டான்; அவன் தன் தகப்பனாகிய தாவீதைப்போல் தன் தேவனாகிய கர்த்தரின் பார்வைக்குச் செம்மையானதைச் செய்யாமல், 3. இஸ்ரவேல் ராஜாக்களின் வழியிலே நடந்து, கர்த்தர் இஸ்ரவேல் புத்திரருக்கு முன்பாகத் துரத்தின ஜாதிகளுடைய அருவருப்புகளின்படியே தன் குமாரனை முதலாய்த் தீக்கடக்கப்பண்ணினான். 4. மேடைகளிலும் மலைகளின் மேலும் பச்சையான சகல மரத்தின்கீழும் பலியிட்டுத் தூபங்காட்டிவந்தான்.

Yet his son **Hezekiah** became one of the **greatest revival kings in all of Judah's history.**

He reopened the Temple, purged the idols, celebrated the Passover, and trusted God so completely that when Assyria surrounded Jerusalem, he spread the enemy's letter before the Lord and prayed.

“2 Kings 18:1-6, இஸ்ரவேலின் ராஜாவாகிய ஏலாவின் குமாரன் ஓசெயாவின் மூன்றாம் வருஷத்திலே ஆகாஸ் என்னும் யூதாவுடைய ராஜாவின் குமாரனாகிய எசேக்கியா ராஜாவானான். 2. அவன் ராஜாவாகிறபோது, இருபத்தைந்து வயதாயிருந்து, எருசலேமிலே இருபத் தொன்பது வருஷம் அரசாண்டான்; சகரியாவின் குமாரத்தியாகிய அவன் தாயின் பேர் ஆபி. 3. அவன் தன் தகப்பனாகிய தாவீது செய்தபடியெல்லாம் கர்த்தரின் பார்வைக்குச் செம்மையானதைச் செய்தான். 4. அவன் மேடைகளை அகற்றி, சிலைகளைத் தகர்த்து, விக்கிரகத்தோப்புகளை வெட்டி, மோசே பண்ணியிருந்த வெண்கலச் சர்ப்பத்தை உடைத்துப் போட்டான்; அந்நாட்கள்மட்டும் இஸ்ரவேல் புத்திரர் அதற்குத் தூபங்காட்டி வந்தார்கள்; அதற்கு நிகுஸ்தான் என்று பேரிட்டான். 5. அவன் இஸ்ரவேலின் தேவனாகிய கர்த்தரின்மேல் வைத்த நம்பிக்கையிலே, அவனுக்குப் பின்னும் அவனுக்கு முன்னும் இருந்த யூதாவின் ராஜாக்களிலெல்லாம் அவனைப்போல் ஒருவனும் இருந்ததில்லை. 6. அவன் கர்த்தரை விட்டுப் பின்வாங்காமல் அவரைச் சார்ந்திருந்து, கர்த்தர் மோசேக்குக்

கற்பித்த அவருடைய கற்பனைகளைக்
கைக்கொண்டு நடந்தான்.

How does a man raised in the household of Ahaz become Hezekiah?

Not by parental influence.

By personal encounter with the living God.

- Hezekiah chose.
- Hezekiah turned.
- Hezekiah decided, despite everything he had seen at home, to walk before God.

Josiah: Son of Amon, Grandson of Manasseh

Amon followed in his father **Manasseh's** early wickedness and was so corrupt his own servants assassinated him.

His father **Manasseh** had been the **most wicked king in Judah's history**. He rebuilt the altars of Baal, practiced sorcery, and filled Jerusalem with innocent blood.

- **Josiah became king at eight years old.**
- **By sixteen he was seeking God.**
- **By twenty he was tearing down every altar, every Asherah pole, every high place in the land.**

He found the Book of the Law in the Temple and wept before God when he heard it read.

2 Kings 23:25, கர்த்தரிடத்துக்குத் தன் முழு இருதயத்தோடும் தன் முழு ஆத்துமாவோடும் தன் முழு பலத்தோடும் மோசேயின் நியாயப்பிரமாணத்திற்கு ஏற்றபடியெல்லாம் செய்ய மனதைச் சாய்த்தான்; அவனைப் போலொத்த ராஜா அவனுக்குமுன் இருந்ததுமில்லை, அவனுக்குப்பின் எழும்பினதுமில்லை.

- Josiah had no godly father to show him the way.
- He had no spiritual heritage to draw from in his immediate family.
- He found God for himself.
- He chose for himself. And it was counted to him as the highest form of devotion in the royal record.

The greatest revival kings in Israel's history came out of the worst homes. God can reach a child that no human parent could.

Godly Fathers, Wayward Sons

Now let us turn the mirror around. Because Scripture is equally honest in the other direction. There are godly, faithful, God-honouring fathers whose children walked away. And the record does not blame the fathers.

Hezekiah's Son: Manasseh: When a Godly father raises a wicked son.

The reversal none expects.

We have seen the pattern run one direction wickedness producing righteousness, darkness giving birth to light.

Ahaz begetting Hezekiah.

Amon begetting Josiah.

We rightly celebrate it as proof that no heritage can hold a surrendered heart hostage.

But the Bible is honest enough to show us the pattern can reverse.

Hezekiah the man of whom Scripture says something incredible.

2 Kings 18:5, அவன் இஸ்ரவேலின் தேவனாகிய கர்த்தரின்மேல் வைத்த நம்பிக்கையிலே, அவனுக்குப் பின்னும் அவனுக்கு முன்னும் இருந்த யூதாவின் ராஜாக்களிலெல்லாம் அவனைப்போல் ஒருவனும் இருந்ததில்லை.

Hezekiah raised a son named Manasseh who became the single most wicked king in all of Judah's history.

- Hezekiah gave his son everything a father could give.
- He gave him an open Temple.
- He gave him a purged land.
- He gave him the living testimony of answered prayer.

- The **185,000 Assyrian soldiers** found dead in the morning, the **army of Sennacherib** dissolved overnight because a man spread a letter before God and trusted Him.
- He gave him the **sight of a sundial moving backward**.
- He gave him fifteen extra years of life, granted because he turned his face to the wall and wept.
- Hezekiah gave Manasseh the most spiritually charged household a prince could be raised in.

Yet

2 Kings 21:1-6, மனாசே ராஜாவாகிறபோது பன்னிரண்டு வயதாயிருந்து, ஐம்பத்தைந்து வருஷம் எருசலேமில் அரசாண்டான்; அவன் தாயின்பேர் எப்சிபாள். 2. கர்த்தர் இஸ்ரவேல் புத்திரருக்கு முன்பாகத் துரத்தின ஜாதிகளுடைய அருவருப்புகளின்படியே, அவன் கர்த்தரின் பார்வைக்குப் பொல்லாப்பானதைச் செய்து, 3. தன் தகப்பனாகிய எசேக்கியா இடித்துப்போட்ட மேடைகளைத் திரும்பவும் கட்டி, பாகாலுக்குப் பலிபீடங்களை எடுப்பித்து, இஸ்ரவேலின் ராஜாவாகிய ஆகாப் செய்ததுபோல விக்கிரகத்தோப்பை உண்டாக்கி, வானத்தின் சேனைகளையெல்லாம் பணிந்துகொண்டு அவைகளைச் சேவித்தான். 4. எருசலேமிலே என் நாமத்தை விளங்கப்பண்ணுவேன் என்று கர்த்தர் சொல்லிக்

குறித்த கர்த்தருடைய ஆலயத்திலே அவன்
பலிபீடங் களைக் கட்டி, 5.
கர்த்தருடைய ஆலயத்தின் இரண்டு
பிராகாரங்களிலும் வானத்தின் சேனைகளுக்
கெல்லாம் பலிபீடங்களைக்கட்டி, 6. தன்
குமாரனைத் தீமிதிக்கப் பண்ணி,
நாள்பார்க்கிறவனும் நிமித்தம்பார்க்கிறவனு
மாயிருந்து, அஞ்சனம் பார்க்கிறவர்களையும்
குறிசொல்லு கிறவர்களையும்
வைத்து, கர்த்தருக்குக் கோபமுண்டாக அவர்
பார்வைக்குப் பொல்லாப்பானதை மிகுதியாய்ச்
செய்தான்.

- He rebuilt everything his father tore down.
- He re-erected every altar that had been smashed.
- He re-planted every Asherah pole that had been cut.
- He took the very Temple his father had cleansed and consecrated and placed a carved image of a pagan goddess inside it.
- Manasseh did not stumble into wickedness.
- He worked at it.
- He was systematic, deliberate, and thorough in his rebellion as if he were personally answering his father's legacy point by point and dismantling it piece by piece.

The Tension This Creates

This is the passage no one puts on a parenting sermon series.

Because if the story of Hezekiah rising from Ahaz's house tells us that a wicked home cannot ultimately prevent a heart that

chooses God then the story of Manasseh rising from Hezekiah's house tells us something equally sobering.

A righteous home cannot ultimately compel a heart that refuses Him.

- Hezekiah could open the Temple.
- He could not open his son's heart.

- Hezekiah could break the idols in the land.
- He could not break the idolatry taking root in the boy watching from the palace window.

He could model faithfulness every day of Manasseh's childhood and still raise a son who chose the opposite.

What this means?

It means the sovereignty of human will runs in both directions.

- Hezekiah chose despite a wicked father.
- Manasseh chose despite a righteous one.

- ❖ Both were surrounded by the same thing a God who was real, present, and unmistakable.
- ❖ Both had undeniable evidence placed directly in front of them.
- ❖ Both made a decision, and both were held accountable for the decision they made.

This is both the terror and the dignity of how God made us.

- ❖ Parents are not gods.
- ❖ They are stewards.

- ❖ They plant, they water, they model, they pray, they weep, they plead and they deliver the soul into the hands of the only One who can truly keep it.

The outcome is **not a verdict on the parent's faithfulness, but a declaration of the child's freedom.**

The comfort for the righteous parent with a prodigal is this: **God Himself had children who rebelled.**

He walked with Israel daily as pillar of cloud by day, pillar of fire by night and they built a golden calf at the base of the mountain. The faithfulness of the Father does not guarantee the faithfulness of the child. It never has.

The Grace Addendum: Manasseh's End

The story does not end where we expect it to.

In **2 Chronicles 33**, Manasseh is taken captive by Assyria, bound in bronze chains, and dragged to Babylon. And there, in the darkness of a foreign prison, something his father's sermons could never accomplish — *affliction did*.

2 Chronicles 33:12–13, இப்படி அவன் நெருக்கப் படுகையில், தன் தேவனாகிய கர்த்தரை நோக்கிக் கெஞ்சி, தன் பிதாக்களின் தேவனுக்கு முன்பாக மிகவும் தன்னைத் தாழ்த்தினான். 13. அவரை நோக்கி, அவன் விண்ணப்பம் பண்ணிக்கொண்டிருக்கிறபோது, அவர் அவன் கெஞ்சுதலுக்கு இரங்கி, அவன் ஜெபத்தைக் கேட்டு, அவனைத் திரும்ப எருசலேமிலுள்ள தன்னுடைய ராஜ்யத்திற்கு

வரப்பண்ணினார்; கர்த்தரே தேவன்
அப்பொழுது மனாசே அறிந்தான்.

என்று

The most wicked king in Judah's history repented.
And God received him.

Which means even this story, as dark as it is, is not ultimately a story about the failure of a righteous father. It is a story about the relentless patience of a God who pursues the children of His people even when those children spend a lifetime running the opposite direction.

The kings of Israel prove beyond doubt: spiritual heritage is real, but spiritual choice is personal. No parent controls the second.

Samuel: A Man of God, A Father of Corrupt Sons

There is perhaps no man in the Old Testament who walked more closely with God than **Samuel**.

- He heard the voice of God as a child.
- He anointed kings.
- He interceded for a nation.
- He stood as a bridge between the age of the Judges and the age of the Monarchy.

And yet:

1 Samuel 8:3, ஆனாலும் அவனுடைய குமாரர் அவன் வழிகளில் நடவாமல், பொருளாசைக்குச் சாய்ந்து, பரிதானம் வாங்கி, நியாயத்தைப் புரட்டினார்கள்.

Joel and Abijah, Samuel's sons, were so corrupt that Israel used their behaviour as the reason to demand a king.

Samuel's own children became the justification for the greatest institutional crisis in Israel's history. Scripture does not explain why. It does not record a moment where Samuel failed. It simply reports it as a fact.

The prophet who heard God speak did not produce sons who listened to God. And God never revoked Samuel's calling because of it.

David: A Man After God's Own Heart, A Father of Chaos

David is described in Scripture as a man after God's own heart (**Acts 13:22**).

- Yet his family was a gallery of grief.
 - His son Amnon raped his daughter Tamar.
 - His son Absalom murdered Amnon, then led an armed rebellion against David and drove him from his own throne.
 - His son Adonijah attempted to seize the kingdom before his father died.
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- David worshipped.
 - David repented.
 - David wrote the Psalms we still sing.
 - David's house was a disaster.

We see David's anguish over Absalom in one of the most raw moments in all of Scripture:

2 Samuel 18:33, அப்பொழுது ராஜா மிகவும் கலங்கி, கெவுனிவாசலின் மேல்வீட்டிற்குள் ஏறிப்போய் அழுதான்; அவன் ஏறிப்போகையில்: என் மகனாகிய அப்சலோமே, என் மகனே, என் மகனாகிய அப்சலோமே, நான் உனக்குப் பதிலாகச் செத்தேனானால் நலமாயிருக்கும்; அப்சலோமே, என் மகனே, என் மகனே, என்று சொல்லி அழுதான்.

That is the cry of a faithful man destroyed by a wayward child. God does not explain it. God does not condemn David for it. He records it as the lament of a father who loved deeply and lost painfully.

The Theology of Personal Accountability

Ezekiel 18 — The Text that sets Fathers free!

In Ezekiel's day, a popular proverb was circulating in Israel.

Ezekiel 18:2, பிதாக்கள் திராட்சக்காய்களைத் தின்றார்கள், பிள்ளைகளின் பற்கள் கூசிப்போயின என்னும் பழமொழியை நீங்கள் இஸ்ரவேல் தேசத்தைக்குறித்துச் சொல்லுகிறது என்ன?

It was a way of saying: the parents' sin determines the children's fate. You are a product of your family. You cannot escape what was done to you or what was modelled for you.

God stops Ezekiel mid-sermon and says: enough.

Ezekiel 18:20, பாவஞ்செய்கிற ஆத்துமாவே சாகும்;
குமாரன் தகப்பனுடைய அக்கிரமத்தைச்
சுமப்பதுமில்லை, தகப்பன் குமாரனுடைய
அக்கிரமத்தைச் சுமப்பதுமில்லை; நீதிமானுடைய
நீதி அவன்மேல்தான் இருக்கும்,
துன்மார்க்கனுடைய துன்மார்க்கமும்
அவன்மேல்தான் இருக்கும்.

This is not merely a statement of judgment. It is a declaration of dignity.

- Every person stands before God as an individual.
- Every person answers for their own choices.
- The wicked father does not condemn the righteous son.
- The righteous father does not save the wicked son.

This means two things simultaneously:

- Your faithfulness cannot be nullified by your child's rebellion.
- Your child's rebellion cannot be blamed entirely on your parenting.

Both truths are liberating.

Both are also sobering.

They do not remove the grief. But they remove the false guilt. And false guilt is one of the enemy's most effective tools against Christian parents.

The Prodigal Son — The Father who remained.

Jesus tells the story of a father with two sons in **Luke 15**, one of whom demands his inheritance early, essentially wishing his father dead and leaves for a far country where he wastes everything.

This father had presumably taught his son better. He clearly had a relationship with him. And yet the son chose to leave.

Notice what the father does not do.

- ✓ He does not chase after him. He does not manipulate.
- ✓ He does not stop loving his other son.
- ✓ He does not collapse into shame.
- ✓ He keeps his house.
- ✓ He keeps his table.
- ✓ He keeps watching the road.

Luke 15:20, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடைய தகப்பன் அவனைக் கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக் கட்டிக்கொண்டு, அவனை முத்தஞ்செய்தான்.

The father saw him from a long way off because the father had never stopped looking. He had kept watch from a distance. He had remained faithful to his own life and home even in the pain of the absence. And when the moment came, he was ready.

The prodigal's father did not run after the son. He ran toward him when the son turned. Your faithfulness is what keeps you positioned for that moment.

How to remain Faithful?

Encouragements for the waiting Father

1. Separate your identity from your child's choices.

You are not defined by your child's faith or lack of it.

You are defined by your own walk with God.

Samuel did not resign his prophetic office because his sons took bribes.

David did not stop writing psalms because Absalom rebelled.

God did not withdraw His love from Hezekiah because Manasseh would become wicked.

Your calling is not contingent on your child's response. Refuse to let the enemy use your child's choices as a verdict on your worth before God.

2. Grieve honestly — God is not afraid of your lament.

David wept openly: *“O Absalom, my son, my son!”*

He did not perform strength.

He did not pretend it did not hurt.

The Psalms are full of raw, unfiltered anguish from a man who loved God and still experienced devastating loss.

Psalm 55:22, கர்த்தர்மேல் உன் பாரத்தை வைத்துவிடு, அவர் உன்னை ஆதரிப்பார்; நீதிமானை ஒருபோதும் தள்ளாடவொட்டார்.

You are allowed to grieve your child’s choices. Bring that grief to God rather than burying it in performance. A father who grieves is a father who loves. And God honours both.

3. Keep praying. Never stop interceding.

You cannot control your child’s will.

You can influence the atmosphere around them through prayer.

Monica, the mother of Augustine, prayed for her son for **thirty years** as he lived in open rejection of Christianity.

She wept so much that a bishop said to her, *“The child of so many tears cannot perish.”*

Augustine became one of the greatest theologians in Christian history and credited his mother's prayers as the turning point. You do not know what God is doing in the hidden places of your child's life. Keep the line of intercession open.

2 Peter 3:9, தாமதிக்கிறார் என்று சிலர் எண்ணுகிறபடி, கர்த்தர் தமது வாக்குத்தத்தத்தைக் குறித்துத் தாமதமாயிராமல்; ஒருவரும் கெட்டுப் போகாமல் எல்லாரும் மனந்திரும்பவேண்டுமென்று விரும்பி, நம்மேல் நீடிய பொறுமையுள்ளவராயிருக்கிறார்.

4. Keep the door open without compromising your household.

The prodigal's father did not pretend his son had not left. He did not chase him into the far country or fund his rebellion.

But he also did not lock the gate. He kept watching the road. There is a difference between enabling a child's harmful choices and keeping a relational door open. Your child needs to know that when they are ready to turn, you will be there.

Like the father in the parable, you will see them from a long way off. Because you never stopped watching.

5. Stay faithful in your own calling.

The greatest gift you can give a wandering child is not to chase them but is to remain.

- Remain in your faith.
- Remain in your church.
- Remain in your integrity.
- Remain in your joy.
- Samuel kept judging Israel.
- David kept leading.
- Hezekiah kept reforming.

Philippians 1:6, உங்களில் நற்கிரியையைத் தொடங்கினவர் அதை இயேசுகிறிஸ்துவின் நாள்பரியந்தம் முடிய நடத்திவருவாரென்று நம்பி,

They did not abandon their calling because their children disappointed them.

The sight of a father who did not quit is one of the most powerful things a returning prodigal can come home to.

Closing: The Phone Call

His name was **Gerald**. He had been a **deacon in his church for thirty-one years**. He and his wife **Grace** had raised **four children** in the faith, and three of them were still walking with God. But their second son, **Elias**, had left at **nineteen and spent the next two decades** in a lifestyle that broke their hearts.

Gerald prayed for Elias every morning without exception. He wrote his name in the front of his Bible. Every Sunday, he left the same voicemail on Elias's phone: "Just calling to say I love you. Nothing more required."

He never asked Elias to come to church. Never gave conditions. Never issued ultimatums. Just: I love you. Nothing more required.

For eleven years, the calls were never returned.

Gerald was diagnosed with stage four cancer at **seventy-three**. The family gathered. And in the middle of that week, Gerald's phone rang. It was Elias. Calling from across the country. Voice broken.

"Dad. I have been listening to every voicemail you ever left me. I kept them all. Every single one. I have been listening to them for years."

Gerald couldn't speak for a moment. Then he said: "Elias, I need you to know something. Not one of those calls cost me anything. Because I never stopped loving you. Not for a single day."

Elias flew home that week.

He sat at his father's bedside for three weeks. They talked about everything the argument, the years, the silence, the pain on both sides. And in the quiet of one of Gerald's last evenings, Elias bowed his head beside the hospital bed while his father laid a weak hand on his shoulder and came back to the God he had left two decades before.

Gerald died four days later.

At the funeral, Elias stood at the front of the church and said to the congregation:

“My father never stopped being faithful. Not to God, and not to me. And the day I came home, it wasn’t because of an argument he won or a line he drew. It was because the door was always open. And I finally walked through it.”

That is the sermon. Right there. In Gerald’s thirty-one years of deacon service while his son was gone. In the voicemails. In the name written in the front of the Bible. In the faithfulness that did not waver because the outcome was not yet visible.

Application

Three Things to Do This Week

1. Write your child’s name in your Bible.

Not as a record of failure. As an act of faith. Write it where you will see it every time you open the Word. Let it be a daily reminder that you have placed them in God’s hands. That they are not beyond His reach. That you are still standing in the gap.

2. Release the false guilt today.

Ezekiel 18:20 is God’s word to you personally. You are not held responsible for choices that belong to another soul. If there

are genuine failures to repent of bring them to God, receive forgiveness, and move forward. But do not carry guilt that was never yours to carry. Put it down. It is not serving you, your child, or God.

3. Make one loving contact.

Not to preach.

Not to argue.

Not to issue conditions.

Just to say: I love you.

Nothing more required. Like Gerald's voicemail. You do not know which one will be the one they play on repeat for eleven years. You do not know which one arrives on the day they are finally ready to turn. But you will never know if you stop sending them.