

There's an expression for the Christian life that it is not a sprint but it is a marathon. I want to run with that illustration as we go into the text briefly after I give some introductory comments. Let me just say that I personally have not first and foremost have run a marathon. I was this close to doing a marathon, but God probably prevented me from doing that because I probably could have seriously injured myself. But I've known people that have done the marathon.

In fact, I knew a person that did the ultramarathon, which is double or triple the amount of the marathon. I can't remember the exact number but it's about more than a hundred miles and doing it in Death Valley and they would have a car trailing you just in case you would have collapsed. So yeah that I remember the person told me that all their toenails were like pretty much gone at the end. I mean that's serious endurance. Okay, in the physical world that's wow that goes way above what I think I can do. But anyways, that was not in my sermon. Let me just say that anyone can celebrate the beginning of the starting line. Just visualize yourself in front and you're anticipating, enthusiastic.

You've got in line. You've prepared yourself. You prepared in a way the Christian life. You've been saved. You have a new vigor, a new heart for the things of God. But drawing from the illustration of a marathon, because it's not a sprint, the finish line is way out in sight, isn't it? The sprint is you can see the finish line. A marathon, you won't be able to see it for quite some time. And the true test of your faith happens in the middle miles of your journey. That's very illustrative in a marathon. It's in the middle miles. Enthusiasm has faded away. The view of the end seems nowhere in sight. Psalm 119:81-88 marks the exact midway point of the psalm. This is just some math. You just do 176 divided by two. It's 88. Verse 88. So, we're going to be looking at verses 81 through 88. It represents not only the middle point of the psalm but more importantly it represents the lowest valley of the psalmist. We won't be seeing in any other stanzas describing such anguish such despair such weariness and the physical toll that is put on the body. In fact, verse 84 is the very first verse in all of 176 verses of Psalm 119 that does not explicitly mention the word of God. It's as if the psalmist has momentarily lost his bearings and under the weight of his suffering.

I'm going to repeat it again. It's worth repeating. The middle miles are where the enthusiasm fades. The spiritual exhaustion then sets in and the view of the end is nowhere in sight. Think of how much you have prayed, how much you have waited and sought God. Yet you ask where are the spiritual breakthroughs? Where are the spiritual breakthroughs in God answering my prayer? The waiting that I have to wait the seeking after God. When is the breakthrough going to happen? When is the sight going to appear? Many of us find ourselves stranded in the middle miles of a trial. I can think of many of us here who have been in the Christian walk for number of years, decades, and you've been in trials, multiple trials. Think of the multiple rounds of the mile markers on a marathon. You've gone through them. You've gone through health struggles. Some of you multiple health struggles and you've not just gone through one season of waiting.

You've gone through multiple seasons of waiting in these middle miles. And we feel spiritually exhausted. It's feel dry. We feel abandoned and where I like the psalmist in verse 82. When wilt thou comfort me? But this dark stanza is not the end of the story. Amen. Your middle miles are

not your final miles. If you feel stuck in those difficult middle miles this evening, you are not alone. You're not alone. Know that Psalmist reached his absolute lowest emotional valley as it were right at the midpoint of Psalm 119 and yet made it this is the key. He made it through the dark valley of his soul. That's what's we're going to find in this yes very low point but very encouraging that he continues. Amen. So would you please stand out of respect of God's word as I read from Psalm 119 81 through 88.

My soul fainteth for thy salvation but I hope in thy word. Mine eyes fail for thy word saying when wilt thou comfort me? For I am become like a bottle in the smoke. Yet do I not forget thy statutes? How many are the days of thy servant? When wilt thou execute judgment on them that persecute me? The proud have dig pits for me, which are not after thy law. All thy commandments are faithful. They persecute me wrongfully. Help thou me. They had almost consumed me upon earth, but I forsook not thy precepts. Quicken me after thy loving kindness, so shall I keep the testimony of thy mouth. May God bless the reading of his word. You may be seated.

When you can't see the mile marker, stay anchored to the master. In Psalm 119:81-88, the stanza under the Hebrew letter kaf, which signifies an opened hand, shows a believer protected by God under extreme pressure. We see the emotional toll of waiting for deliverance in verse 81-84. So this is the first half of the stanza. Let's look at it. It starts off with my soul fainteth for thy salvation, but I hope in thy word. In Old Testament context, salvation here refers to deliverance from physical suffering, danger, and oppression rather than salvation from sinfulness. So, I must bring that up to your attention. The psalmist was right with God. After all, he has repeated over and over again, I hope in thy word. I trust in thy word, your statutes, your commandments, your precepts. He is right with God. Yet in this passage, he was faint with a spiritual exhaustion from prolonged waiting for him to be rescued from some physical oppression or suffering within or dangers without.

He recognized that no one but God could rescue him. Even the very physical dangers, oppression, and sufferings. Because why? He knows that only hope is found in God's word, not in anyone else's word. No one's opinions matter when it comes to your rescue. And that is what we see in verse 81. So then we see in verse 82, and we're going to skip verse 83 because I'm going to put together 82 and verse 84. Here we see the strain for comfort from God. The psalmist was fainting from intently watching for God's promised intervention. He was just waiting so desperately for him to intervene. No one else. So bringing honest questions like when wilt thou comfort me and then verse 84 how many are the days of thy servant when wilt thou execute judgment on them that persecute me? These are good questions. Verse 84 is notably something that we should take notice of because it is the first verse in this psalm that again explicitly does not mention God's word.

And so in a momentary lapse, he starts counting the days as it were. How many are the days? How many are the days of waiting as it were? And he specifically is focusing on enduring suffering. How many days must I endure this suffering? He's questioning God's timing here, not his truth, not his truth. This God's timing. He knows God's truth is right. He knows that he is the

one that's going to bring hope. He knows that he is the only one that can rescue him from the suffering. Be saying, God, when is the timing gonna happen? Have you ever felt that way? You're reading the word of God daily. You're spending much time in the word, but somehow God's timing hasn't made it to your sight yet. That's where the psalmist is. He wasn't lacking faith here. No, it was an honest crying out for help while trusting God as the true comforter and the true judge in his life. You're in a good place when you stop putting your hope in people or circumstances. That's one of the areas that he may be waiting on. Are you trusting in someone? Are you trusting in some circumstance to change for the better as it were? You might be waiting to answer because you're not willing to relinquish that question in verses 82 and 84 are related to God's timing. You're waiting for God to rescue you and to comfort you and that people and circumstances can ultimately cannot provide. You know that truth, but it's not good enough to know it. Do you know it in your heart? Do you rest in his word or are you just waiting for that opportunity to show up another way?

Well, God is good. He knows what to give and to what? Take away and even yea to withhold. See, Lamentations 3:25 puts it this way. The Lord is good unto them that wait for him, the soul that seeketh him. You see, your soul can only find true comfort in God. Your flesh may enjoy the things that are temporal, but ultimately your soul can only be connected to the eternal God because your soul was created by the eternal God. Know that. Now we go to verse 83. He says, For I am become like a bottle in the smoke. Yet do I not forget thy statutes. The psalmist compares his condition to a leather wine skin. That's what wines were put into. It wasn't like now today in glass. They were put in wine skins and they were hung on tents and what they would be exposed to was continual smoke because they didn't have HVAC systems back then. They had simply put the hot coals or the logs and smoke will go up in the tents that they lived in and that smoke will be continuous. And as the heat and the smoke would render the skin to it would dry out. It would shrivel. It would turn black and then it would smell disgusting. You ever smell like soot? Like old soot? It smells terrible. And ultimately it will be yes. It'll be useless. So at in this moment he's like I'm useless.

I feel like smoke. I feel like ah I'm just feel so done. Yet even while feeling parched and scorched by the adversity and we don't know specifically what that is in the text but he doesn't forget God's statutes. Notice that he's at a low point a low point in the valley as it were. It's dark. He can't see as it were like smoke covering his face. It's just dark. And yet he says, I forget not thy statutes, Lord. That's a good place to be, isn't it? You may not be able to see clearly right now, but don't trust in what you see, right? We see that in the New Testament. We don't look at the things that are seen, which are temporal, but we look at the unseen, which is eternal. And this moment, that's what he did. He focused on the eternal gracious God. And he says, by the way, just going a little bit back, this stanza, as I mentioned, it represents depicting an open hand with its palms open as such. And it's the idea that God, you must come. You must come. I'm trusting in you, as it were. I am not putting my hands out to anyone else but to you. That's the expression that the psalmist is putting out here. So even when we feel like we're that wineskin used almost where it's unusable, we seek the only refuge, the only place where we would find refuge for our soul and that's in the protective rather open hands of the Lord. As we are opening our hands, he is coming down to open his for us. That's the picture. Think with me for a

moment. If you ever been in an airplane, if you ever caught in dark clouds and there's rain coming and it's severe weather, what happens is there's turbulence, right? You don't go through dark clouds easily. There were times when I felt like we're going to like literally the plane's going to crash because it was like suspended for some time. I've been in a Cessna airplane, just a six-seater, and you think a 747, whatever they call it nowadays, a jumbo plane feels scary. Try being in a little plane with on a six-seater and it's falling. It's scary. I've been in one. So, just imagine just the turbulence when you're in a dark environment. The alarms that are coming out of your mind and in your heart as your heart is pulsating. But underneath the dark clouds, the reality is the sun hasn't been hidden.

No, the sun's is just above those dark clouds. The airplane climbs eventually if it's a good pilot and will break through the heavy cloud covering so that we can be exposed to the sun that has been shining brightly the whole time. The sun did not disappear. As I said, it was present the entire time behind the clouds is in the same way that God's presence and his faithfulness remains constant even when hidden behind the dark clouds of your circumstances. So don't judge then God's faithfulness by your present appearance. Don't judge God's faithfulness by your present appearance, what you see temporarily or even what you feel temporarily. Don't trust those instincts. Those are because of our sinful nature. We want to grab hold as it were the fruit. We want the wisdom now. We want the comfort now.

But you see those short-term reliefs and human promises or circumstances that you try to do with your own hands. It's like dropping an anchor and it doesn't reach the ocean floor. It's just suspended and you think it's an anchor. So it, you know, I'm just going to take care of it now. But you don't wait for the word of God to sink deep into your heart. You don't wait until that happens. Many times that's where God is testing us, isn't he? He tests us. Are you really trusting in my word or you just going to this temporary relief and this thing that you see? Let the anchor of God's word, which is hope, signifying hope, be grounded in the unshakable word of God. Amen. Unshakable word of God. Knowing that the Lord's timing is perfect and your middle miles will not last forever. It won't. It won't. Tozer wrote his book this world playground or battleground. I read this long time ago in my early Christian life and it has just cemented in my mind and my heart. I'm forever grateful for Tozer.

And he said this. He said the idea that this world is a playground instead of a battleground has now been accepted in practice by the vast majority of so-called Christians. He warned that Christians mistakenly view the world as a playground growing comfortable and being carefree and being entertained rather than looking at the world as spiritual battleground against sin and darkness. The playground trap is treating the world as a playground meaning living just to have fun and escape hardship by being entertained rather than standing firm in the faith in the Lord Jesus Christ. That stood with me for so long and sobered me up. God used this man and how much more he was writing this. Oh man, back decades ago before we have all that we have today with social media and streaming services when it was just a inception of television. And he was saying this truth. It was they call him the modern prophet because he spoke this and it was and it's so much true today, isn't it? It's as if you could read this today and it's like, Oh, it was just written yesterday. See, that's when God speaks to you in such a way that God's word

becomes living alive. Yes, that's how I'm to stand firm in the faith. Don't just treat this world as a playground. Don't just fall so easily into the vanities of this world. We see that in the Pilgrim's Progress.

You see, we go from fainting eyes to waiting to waiting with our eyes wide opened with obstacles and oppositions. We're going to see this in verses 85 through 87. So let's read what it looks like when our eyes are wide open spiritually as it were to the battleground that we live in. Verse 85, the proud have dig pits for me which are not after thy law. The psalmist describes his persecutors as proud men who dig hidden pitfalls to entrap him like hunted animal traps back then where as it were they would dig a hole and then they would put palm leaves and they would wait for the unsuspected victim to fall right into the trap. So imagine that's how they would hunt back then. They still do in the third world. These traps were to be unrecognized dangers designed ultimately for destruction. That is what the proud do that are not after God's word. They think they can do things without him. See, those who have experienced God's love will remain rather those who have not experienced God's love will continue to remain hardhearted. See, the proud are the ones that really haven't truly understood and experienced God's love. So, their hearts are hard, selfish in a way and thoughtless and without any love for the person. This is a depiction of the proud. And so, when you're in the middle of your Christian life, your spiritual enemy will set multiple hidden traps in your life. And to in this way trap you to cause you to be an offense not in a good way to not trust in God's word or to make you bitter in your life or cause you to compromise on God's word or leave you in total despair. That's their goal, hoping you will stumble.

And that's why we have passages like Ephesians 6:11-13, which is put on the whole armor of God that ye may be able to stand against the wiles of the devil. That word means methods. Methods of traps. Traps put on by devil, by the devil. And it's to mislead you, to take you off the path. And have you go to their path which is to destruction. And he says, For we wrestle not against flesh and blood. You're not dealing with people ultimately. You're dealing with devil with the devil. And he's doing it with all sorts of methods. His methods is using principalities. He's using powers. He's using the rulers of the darkness of this world. He's using spiritual wickedness in high places. I mean, talk about just attack after attack after attack. And it's one commentator puts it, it's if he can't work with one trap, he'll try another trap and then if that doesn't work, he'll try another trap and then another one until he can get you. He won't stop at this. That's the idea. We're living in a battleground as Tozer puts it. So then apostle Paul says, Wherefore take unto you the whole armor of God that you may be able to withstand there it is to stand firm in the faith in the evil day. And he says, Having done all, to stand. What it's literally saying is stay on the same path that you're on. Just stand there. Don't take your feet off that path. Stand somewhere else. Because it doesn't start with us just moving our stance. That's all it takes.

One pivot and there you are off to another path. So he says, Your standing is key. Your standing is key. Yet we see in Proverbs chapter 26 27 to remind us says this, Who so diggeth a pit shall fall therein and he that rolleth a stone it will return upon him. Meaning it will come back. So just trust God's timing. In other words, if someone has dug a hole for you, just wait. Just keep

standing and watch. They're going to fall into their own pit. Oh, the person that's trying to set the stone so that it can fall on you. Just wait. Stand firm and the stone will fall back on them. You see that? This is God's word. It's talking about timing here. So those who humbly harm you or deceive you or try to create a trap for you will ultimately recoil and strike them instead like a boomerang. They'll come back. They'll come back. Now we look at the contrast in verse 86. The contrast of living in truth versus lies. He says, All thy commandments are faithful, they persecute me wrongfully. Help thou me. Here we see that while his enemies persecute him with falsehoods and slanders, because after all, you're going to keep getting attacked. The psalmist anchors his soul in a single truth by saying, All thy commandments are faithful. You keep hearing from the Lord.

Don't hear from these people. You see that? See, you'll be either pulled physically or be pulled by words. Always remember those are the ways that Satan will attack. And so, he says these words, All thy commandments are faithful. That's a good way to help us remember who God is. He is faithful and always faithful in all things. So, human words may deceive, but God's word will never fail. That's what we see here in the cry of the psalmist. And then we see this what we call the short prayer in verse 86. Look down with me. Caught between the human lies and God's truth. He cries out, Help thou me. See, sometimes when you are in a deep place of spiritual attack, it's not the time to pray lengthy prayers. There are times and places for that. Brief ones are sometimes far more fitting for the situation. Consider Peter as he began sinking into the water. He lacked the time for an extended prayer. Come on, he's falling. Like Peter sinking into the sea, crying, Lord, save me. The brief prayer here demonstrates complete reliance without, here it is, attempting to dictate to God how he should rescue you.

You see that? He just says, Help me in your way. Not the way I think of it, but just like Peter, did not the Lord rescue him? We can trust in the way he rescues us. Verse 87, we're going to see the limitation of the enemy. The severity of the trial brought the psalmist to the very brink of destruction. And he says these words, they had almost consumed me upon earth. Notice the word almost. This is a word of grace for the believer. God sets a strict boundary on design of the wicked. I remember one theologian said, Satan is on a leash put by God. He can only go so far. And he was talking about Job. He can only attack so much. And the idea here then is almost almost. God sets a strict boundary line with the word almost. After all, it is not all together. Can you imagine the moment? It's it just feels like, oh man, they're going to get me. They're going to get me. They're like really close. I'm ready to give in, but God is saying, No, almost. Almost. It's not going to happen. Doesn't that give you comfort? Doesn't that show you God's protective hand? But you know, there's sometimes almost as bad news. In Acts 26:28, Felix said to Paul, Almost thou persuadest me to be a Christian. That statement stands amongst the most tragic in all of scripture. To be almost means perishing in your sins without salvation, without rescued by Christ. Yet for the redeemed almost serve as a message of hope. Even when pushed to the absolute limit of our limitations, the psalmist steadfastly refuses to abandon God's truth. You're an unbeliever.

Don't you want that kind of protection on your soul? No person can get to your soul. Jesus said, Don't be afraid of those that can put the body into fire, but the one that can put your soul and

your body in the fire. Paraphrasing the Lord Jesus, he's the only one that can truly take control of your soul. So, nothing is worth giving up God's truth over anything in this temporary life. What is holding you back unbeliever with the temporary pleasures of this life? Your soul will never be satisfied with it as again I read so much I remember this quote is you'll never your soul will never rest until you rest in him and it's so true. It is so true. Our hope is found only in Jesus Christ and his righteousness as the hymn puts it. When people lie and set traps and seeks our downfall during a long season of waiting, do not take matters into your own hands or abandon what God says in his word. As believers, we are anchored in God's word. Ultimately for us, our ending is good.

Our finishing is going to be well. And so we can cry out, Help me. And he will come to rescue us. And he stands firmly then in the words of scripture as a psalmist, knowing that God in his wisdom and timing will reach out to you in your trial. I want us to look at verse 88. Here we see with all that's going on in the psalmist's life, he cries out for revival. He calls out for revival. Says, Quicken me after thy loving kindness. And we see this word loving kindness, which is a common theme in Psalm 119. And he says, So shall I keep thy testimony of thy mouth. Here he's saying first and foremost, Quicken me. It's using that short phrase quicken me. Just like help me. We need to also be quickened many times over. And he goes, Quicken me after thy loving kindness to revive me in your love. We see this in the church of Ephesus in Revelation says, Repent. Turn back to your first love. How many times when we get cold when we feel like we're not experiencing the love of God is because we have left him. He hasn't left us. Always remember that.

Quicken me, God. I just I need your help. I will always go back and fall back and fall back. But only you can quicken me. Only you can revive me. Again, this is speaking of a believer because you can only make something revive which was once already alive. He's saying, Impart new life in me, new loves for you. Restore the vitality that you have been giving me, and I want to experience your spirit's power in me more powerfully. The psalmist feels like he is in a spiritual coma, as it were, weary, dry, near death. And he asked God to wake him up and put him back on his feet. And you know, this is something that I personally desire for our church because we need to constantly be revived. Never think that, oh, I can just stay the way I am. Wherever you are in your Christian walk, know that you need to constantly be revived by God and his spirit. Verse 88 continues and he says with that quick prayer of quicken me, he says after thy loving kindness, as I said, this is covenant keeping love, God's covenant keeping for us. Like it's not going to ever break because it's his unfailing love. He does not ask for revival based on our merit. We're not supposed to work ourselves up. No, he says we are to be quickened by him in loving kindness. We're trusting in God's character here. And what is it that is needed in revival? What does it look like? You see, he does not pray for, let's look at what he does not, what it's not supposed to look like. He does not pray for renewed strength merely for personal comfort or a selfish ambition.

By no means he's asking of any of these things. But he says, But so shall I keep thy testimony of thy mouth. See, it's totally switched from what I want to what you want. That's the first recognition. Lord, I I want to hear from you. I want to hear from you. How many times have you

been just praying and it's just you speaking and you don't hear from God his mouth? That's a place where the psalmist is. He's just asking, God, open your mouth. I want to hear from you. God revives us so that we may honor him and obey him. He's going to speak back his are you honoring me? Are you obeying me, my child? Where are you? He knows where you are, but do you know where he is? How do we then endure the middle miles when our strength is gone and our souls feel as dry as wine skin in the smoke? Simply look to the Lord Jesus Christ. He is the one that's waiting for us at the finish line. Jesus stepped into the ultimate middle mile. He went before us. He went to the cross before us. Christ entered the darkest night of the soul, crying out, My God, my God, why hast thou forsaken me? He was stripped. He was parched. They were trying to give some to him. He said, No. He wanted to fully absorb the wrath that we deserved. He was surrounded by those who dug pits for him. They wanted to destroy him. Every single one of them that hated him. Yet his hands were stretched out, nailed to the tree, becoming the eternal manifestation of the open hand expression with nails pierced in his hands for us.

That's God's covering grace for us. Those nails could have been ours, but he came and took it upon himself. Jesus died our death and he was the one that was quickened by the power of the Holy Spirit on the third day so that we might have life. And when you are spiritually exhausted in these middle miles and do not have anything in yourself, always remember the spirit doesn't change. The same spirit that raised Christ from the dead lives in you to quicken your body, revive your soul, and ultimately through his steadfast love. Romans 8:11 says this, But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. You're asking the spirit of God to give you that life. 1 John 4:9-10. And this was manifested the love of God toward us, because that God sent his only begotten son in the world, that we might live through him. Herein is love, not that we loved him, but that he loved us and sent his son to be the propitiation for our sins. You don't need anyone except Jesus Christ. He's the one that you need to go to again and again through the middle miles. You need to remind yourself of what he has done for you.

That's the unshakable anchor. He is the truth. His spirit dwelling in you is you yielding more to him. That's what it looks like. The more God pours in is by you yielding more to his love. When he shows you to put away any things in your life, allowing more of Christ's love to manifest in your life, that's revival. It's Christ's love. It's experiencing him more. And what does that look like? It's you abiding in the word of God daily. But here it is that you don't want just an immediate temporary relief. You're not just going to the word of God and just okay, I want to read this text to relieve me. That's not what we see all the commandments. Not being selective. Have you been selective with God's word? Or are you reading all of his word? The whole council of his word. Are you abiding in his word that you don't you care less for immediate temporal feelings? Do you want that anchor to settle deep in his word that you need life to be poured into you so that you can pour into others. This is what I meant earlier. I would never want to see you and I don't like to use this word because it's a worldly word, it's burning out. You will never burn out if you're experiencing God's love in Christ because he will only allow you to do ministry out of his love. I said earlier this morning, grace is freely given, grace is to be released. This is where I want all of

us to be by God's grace and mercy. You cannot pour into others if you have not been poured in first. God's word works in you whether you feel it in the moment or not. Don't trust your feelings. Don't trust where your mind goes. The ministries God has allowed for you to serve must be first and foremost daily in the word in this way. You need to be poured in in order to pour out. Allow your input that gives you the strength to continue like brushing your teeth. It's a good illustration. I don't feel like brushing my teeth at night especially. But I know if I don't brush my teeth at night, what will happen is my teeth will begin to get stained. They'll start create cavities. And if I don't do what I'm supposed to do, it will come out. You will see your own teeth rot before your eyes. And it's as if you will see your own spiritual life rot. Don't take that abiding in God's word lightly. You don't have to feel like you need to be there. You don't have to wait until the alarms die out like the psalmist. I'm just going to stay faithful in your word and I'm going to wait for the one thing that I need rescue from. I need your love.

That's all I need to get it through today, tomorrow, next week, and forever more. And you pray these honest prayers. When you're exhausted from the long prayers, maybe it's time to just pray the short prayers. Help me. Quicken me. And then hear more from him. Amen. Hear more from him. Surrendering the when to God's timing while trusting that what he promised in his word is where you want to be. My wife and I have personally seen when we are at the brink of giving up like the psalmist, that's when God comes through. Have you experienced that? You're just like right on the edge like I don't know how long I'm going to wait, how I can wait, but I'm just going to keep trusting you. And then what starts to happen is you start going, I don't trust anything right now. I need you, Lord, to rescue me. I need you to quicken my spirit. And I we hear from him or he responds. So your middle miles are not your final miles. A delayed deliverance is not a denial of his promise. Just as an airplane breaks through the stormy turbulence to find the sun that was always there. God's open protective hand and sustaining hand will make you through the dark clouds until it's perfect timing that breaks through you. Picture then what happens when you press through the middle miles anchor in God's word and waiting on God's mouth to speak to hear from his love for you. How you would walk then in dark valleys going forward. That you won't stay in bitterness for long. You won't stay shriveled for long. You won't feel defeated for long. You won't feel again burned out. I like to use that word, but burned out for too long because you will feel God's presence and protection and love and you will see that he has been opening his hand the whole time and he's been waiting for you to just hold on. Rather, it's him that rescues you. Amen.

The dark night of the soul is these verses that we read in verses 81 to 88. But it's not the end of your life. And just across I want us to just end with verse 89. Look at verse 89. And we'll go into this next week, but it says, Forever, O Lord, thy word is settled in heaven. I love that. Forever. O Lord, thy word is settled in heaven. Isn't that what you want to hear? Isn't that what you want to trust in God in that way? That no matter circumstances changes, no matter fade in and out and trials press hard at times, the God who covered you in the middle miles will faithfully lead you all the way to your eternal home. And into the loving arms of our savior, our savior, the lord Jesus. Amen. Let's pray. Oh, father, I thank you, Lord, that we're not alone in any of your experiences. We have the psalmist who was honest with you in all of his struggles. And sometimes, Father, we're not as open like the Psalmist is in our struggles. And you never want us to hide these

things because only Satan wants to do that. Rather, your light is what hides what's hidden, what's in darkness, to be exposed to the light. And we want to be that kind of people, Lord, that we trust in you through our situations, wherever we are at in this room, that you are always faithful, that you are always loving, and that you are always good to us who wait upon you. Help us father to be in this way of life so that we can endure anything not because of our strength but because of the strength that Christ gives to us by his holy spirit. Bless father to that end to my dear brothers and sisters in Christ.

And I also pray for those that are lost. Lord I pray that they would not be like Felix. You almost made me a Christian. God, I pray that they would experience you in a full way that that almost will turn to no, I am. I am. I'm going to trust you today. I pray that you would do this work as well upon the lost in our church to actually see that Christ really loves them, that really is opening his arms for them, all that call upon your name. You said that thou shalt be saved. I pray, Father, that that would be the confession that comes out of the mouths of unbelievers in this room. I pray for that public declaration. Lord, I thank you for all that you do, Lord, in this room. In Jesus name I pray. Amen.