

One Fear to Rule Them All — Delivery Transcript

Psalm 27 (CSB) • Wes Terry • Sunday, February 23, 2025 • Facing Fear

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Have your Bible, we're going to be in Psalm chapter 27 this morning. You can go ahead and turn there. And as Jace mentioned, if you don't have a Bible, there's one in the chair in the seat in front of you. And we'd love for you to take that home. If you don't have a Bible And today is somewhat of a sad day, not just because of Taylor's last day leading worship, but it's the last day of a campaign that we started at the beginning of the year looking through the book of Psalms, particular Psalms Which are addressing particular fears that we all face.

And the reason we decided on this theme for our spiritual growth campaign is because many sociologists are beginning to sound the alarm. That we have a mental health crisis in our culture, especially among young people who are just becoming increasingly crippled by fear and anxiety and having no real tools to deal with it. And we believe at Broadview that the Word of God is well, we believe the Bible is the Word of God, that when the Bible speaks, God speaks, and that as the Word of God, it is sufficient for every challenge that we may face, including mental health challenges.

It's not to say medication and things like that don't have a place and under a wise doctor and all those things, but that at the root of fear and anxiety is a need for us to be reminded of certain things about the Lord. And so what the Psalms have helped the what the Psalms have helped us do is remind ourselves of those key truths about God that when we're in a need of decision making and we're uncertain where to go, that the Lord is our guide, or when we are in the shadow of the valley of the shadow of death and we feel weak and in unable to move forward that the Lord is our shepherd who comes along and he comforts us, he protects us in seasons of danger, he's our fortress in times of calamity.

On and on we could go as we made our way through these Psalms. And as we are going to conclude this series, instead of looking at a particular fear and an attribute about God in light of that fear, I thought it would be wise for us to examine one fear in the scripture that is actually encouraged and promoted. A fear that doesn't create mental health problems, but in

fact cures many of the fears and anxieties, other fears and anxieties that we face in the world. And that fear is the fear of God.

In your notes, the fear of God is the one fear that rules them all. It's the fountain of knowledge, it's the beginning of all wisdom. It is the fear that puts all other fears in their place. And what's so helpful about that and what we've seen in the series is that you can't really keep yourself from feeling afraid. Your fears are what they are, and there's not necessarily a contradiction in terms to say that fear and faith are residing in the same human heart. Oftentimes you will have fear and faith Working together.

But what's important for the Christian person is that fear never gets in the driver's seat. Fear is never crippling you in terms of being able to believe. And what fear of the Lord does for us is it puts fear in its proper place. It puts it where it belongs, subordinate to the things that we know are true about God and the kind of lives that we are going to live as a result of those truths about God. Now, what's happening in Psalm 27 is David, who's authored a lot of these Psalms that we've looked at, is maybe on the tail end of his life looking back over all of his experiences and reflecting how the fear of the Lord ruled all of the other competitive fears that were vying for his heart's affection or attention and that when he learned to fear the Lord in the way that the Bible encourages, all those other fears began to diminish and fade away in his life.

And I love Psalm 27, not just because it teaches that truth. But it also shows us how to unleash that dynamic in our own hearts through some very tangible and practical things. And so we're going to start in verse one and we're actually just going to read the one verse. Because it sets the table for where the psalm is going to go, and then we will begin to work our way through as we typically do. So David says in Psalm 27, verse 1, that the Lord, it's the Hebrew word Yahweh is my light and my salvation.

So whom should I fear? The Lord Yahweh is the stronghold of my life whom should I dread? So twice he raises the question, whom should I fear? Which is his way of saying, I scurred. I'm just kidding, it's not excited. But two ways he's saying I should be afraid, but I'm not. The Lord is my light and my salvation. And what's so helpful about this passage it almost belongs on a coffee mug at Mardell's. The reason it's so helpful is because light and salvation are really answers to the m two most common fears that we face.

We've actually seen this in one of the Psalms that we studied. We said that there's a connection between our fears and our limits. That if you think about why you're afraid in life, usually it's stemming from either an inability to see in front of you what's coming down the pipe, an uncertainty in the future, it looks hazy and I don't know exactly what's going to happen, or you're absolutely clear on what's coming down the pipe. You kind of anticipate what's coming in the future, and it's terrible, and there's nothing you can do to stop it.

And in those situations where you're unable to see, David says, the Lord is my light, which means I can see what I need to see. And in those situations where what's coming at me is terrible and I have no resources to stop it, the Lord is my salvation. Some translations will use the word deliverance. It's the name of God, Yeshua. He is going to deliver me out of this difficulty that I find myself in. So the fears I can't see, God is light, and the fears I can't stop, he is my salvation.

And if you think about that just the dynamic of light and darkness is so instructive because kids when they're born into this world, I've never met a little kid who's not afraid of the dark. Some of you grow up and you begin to like the dark because you can't go to sleep with the lights on, but even adults I know don't like certain places that are dark, like churches. If you ever come in this church when it's totally dark You'll scream like a little baby. It is scary. Now why are you afraid of the dark?

If you think about it, the reason you're afraid of the dark, it's not just because you can't see. That's maybe big part of it, but it's not the only part. The thing is, is you can't see, and there's nothing within your own abilities that can fix that inability to see. In other words, for you to have light in the darkness, it's got to come from outside of yourself. We were not born with flashlights, you know, in our pinkies. At least not yet. Elon Musk may figure that out, but up to now he hasn't been able to do so.

So you have to have something outside of you to light up the dark. And you could use a match, you could use a l electric light bulb and plug it into some electricity. The thing is though is if you don't pay your electricity bill, the light turns off, and if you light a match, even if you burn a candle, eventually the candle's going to burn to the wick, or even if you lit a bonfire eventually the fire is going to burn out. But what David is saying is, when I put my hope in the Lord, the Lord is my light, and his light never goes out.

He is he is my light, and there is no darkness that can extinguish the light that the Lord gives. And in those situations where I think danger is on its way. The Lord is the stronghold of my life. He puts the shield of protection around me, this impenetrable shield, titanium steel, and nothing can get through. And therefore, why would I be afraid? Whom should I fear? Now I know some of you are sitting there thinking, well, how nice, what a what a verse, you know, put it on the coffee mug, sell it at Mardell's.

But it doesn't really help me because my fears Aren't like Bible fears because my life isn't like Bible life because my life isn't like David's. And I want to tell you challenge that assumption, and I know that a lot of us feel that way. Sometimes I even feel that way reading the scriptures like this is so old and dated, it doesn't really resonate with what we deal with today. But I want to challenge that because if you look at what David says about his fears, some of them are really legit.

He says in verse 2, when evildoers came against me to devour my flesh. My foes and my enemies stumbled and fell. I don't know when the last time was that someone cannibalistically pursued you to eat your body, but that's really freaky. Like that's weird. He also says, though an army deploys against me. The word deploys is unhelpful. Some of your translations will say, though an army encamps against me that's a better idea. The idea is that of a siege where an invading army has surrounded you and all your walls. They've cut off your water sources, they've cut off your food sources, and they're just waiting you out.

Even though that's true, I will not be afraid. And though a war breaks out against me, which is not so much a siege as it is a hot war, people attacking me, I will still be confident. If you go to the latter half of the psalm because again Psalm 27 is a chiasm, so you've got stuff at the front that matches stuff on the back, and they just kind of parallel until they walk to the center, which is going to be verse six and seven. He says a little later on of these dangers in verse 12, don't give me over to the will of my foes.

For false witnesses rise up against me. They're breathing violence. In other words, they're trying to ruin my reputation. And in fact, they were evidently so successful at ruining David's reputation that he says in verse 10, my father and mother have forsaken me. And even though they abandon me, somehow the Lord cares for me. Now these, again, are terrible fears, but for many of us would we would say, you know, I just haven't fought off any cannibals lately. I'm pretty old, but I'm not that old. I haven't had any sieges, you know, surround me, cutting me off of water.

And one of the things that's important to do when you read the Bible is to try to take what was then and bring it into what is now. And to help us do that, I tried to think. David is an artist, right? He's a songwriter. He's using these images and metaphors, I think, to communicate very timeless truths. And if you think about it in that way, though there may not be cannibals trying to destroy your flesh, there can be times where people try to cause you harm. Physically, mentally, certainly emotionally.

And we could put that under the umbrella of personal violation. People say all the time, I've been violated. And people who say that and mean it mean that a person who did not have permission or an invitation heard me. They afflicted me, physically harmed me. My flesh has been physically harmed. My mind has been physically tor or mentally tormented. I am afflicted mentally, emotionally, and physically. And I think many of us in this room can resonate with that. For some of you, immediately what comes to your mind is a person you thought was safe who abused you.

Or a person who said they were not going to abuse you doing unspeakable evil acts against you. Whether physical or sexual or emotional. And you know the anxiety that that produces in your life. You know the kinds of problems and worries and fears that that kind of that kind of damage can do. And so though David puts it in terms of a cannibal trying to destroy his

flesh, the reality is there are people trying to destroy our flesh right now, even today. And it's a legit fear that we all face.

For some of us it's not a personal violation as much as it is an overwhelming situation. But again, the image of a siege is so helpful because there are many times where you in your life feel like you are absolutely surrounded. By hardship and difficulty and you have no recourse. There's nothing you can do to find outside sources of help or relief. You are simply drowning in a sea of trouble for some of you this is what would describe your financial situation. You're drowning in debt, you don't have nearly enough income to pay the debt and even if there were the possibility of other outside sources of help, you've burned so many bridges or you've gone through so many different things that even the typical outside sources of help they're no longer available to you, and so you're drowning.

And you're surrounded. And you're cut off from outside sources of help. But sometimes maybe it's not money, it's physical illness, and there's just literally nothing else you can do. You've tried everything else, you've done all the treatments, you've gone to all the doctors no one is able to do anything, you're completely alone. Or maybe for you it's not a violation or overwhelming situation as much as it is a unrelenting conflict. Think when you think about a war, because David says a war breaks out against me, usually when war breaks out it's because everything else failed.

War typically is the avenue of last resort. And there are some of us in this room who have had conflicts, opposition, a lack of peace between yourself and a maybe family member or friend or coworker or whatever the case may be, and you have literally done everything you know to do, you have bent over backwards, you have tried again and again and again. You've made the apologies, you've attempted to make peace, you've attempted to bring reconciliation, and yet no matter how what you do or how hard you try or how good you think it is, eventually.

That little season of peace ends, and then you're right back in the same situation where there's hostility and brokenness and anger and bitterness and unforgiveness, and you are exhausted. And you don't know what to do. Because I can't fix this. It's what you feel with your maybe your children, it's what you feel with maybe your spouse. It's it could be in the workplace, it could be anything, but you s you're beginning some of you are nodding your heads and you're beginning to see what David is facing is not all that different from what you and I face on a pretty regular basis.

And yet somehow David says. What do I have to be afraid of? Whom should I fear? When people ruin my reputation, David says, and if you have any kind of public status whatsoever, even if it's a Facebook page. You know what it's like for people to gossip about you and malign you and say things that are wrong, fake news as one guy likes to call it, and they twist your words and they spin a narrative. And because of their lies and deception, and because

of their skill in weaving those lies and deception, your reputation is ruined in front of the people that matter and no matter how hard you try, no matter what evidence you bring to the table.

Nobody believes you. And there's nothing you can do to get your reputation back. Some of you know exactly how that feels, and others of you know exactly how it feels to be forsaken and abandoned. For by people who should have cared. So you can be accused and attacked for things you didn't do, or like David says, forsaken and rejected by those who should have cared. Even my mom and my dad. Took their side. They didn't take my side. They said they'd never leave me. They said they'd always be there. My best friend.

We're going to ride till we die. He checked out, he wasn't there, she checked out, she wasn't there, and I feel isolated and alone. The reality is these are legitimate fears. These are big fears. These are common fears. These are fears every one of us face. And I bet you when you're experiencing these kind of fears, you're not saying what David says, which is the Lord is my light and salvation. He's the stronghold of my life. Whom shall I fear? For many of us, when you face these situations, you pray, Hey God, that guy wants to eat my arm.

Break his leg, please. Hey God, this guy is slandering me. Give him a taste of his own medicine. Or at least silence him or br justify my cause. Defend me. Right? That's what we would pray. That's what I'd pray. God, I have been isolated and alone. The people who are supposed to show up didn't show up. Please give me a new friend. Please surround me with help. And David doesn't pray any of those things. It's really crazy. He doesn't pray the things you and I would pray. What does he pray?

It's in verse 4. He says, there's only one thing I want, God. One thing I've asked of the Lord. This is what I desire. I want to dwell in the house of the Lord all the days of my life, gazing on the beauty of the Lord and seeking him in his temple. He says it a different way in verse 7 and 8. Lord, hear my voice when I call. Be gracious to me and answer me. My heart says this about you. Seek his face. And so, Lord, I will seek your face.

Really fascinating that the one thing David wants. Is to be in the presence of the Lord. And what David does is he subordinates all of these legitimate fears and legitimate needs and resolution to these big problems in his life. And he says, as urgent as those things are, and as much pressure as I feel to deal with those things, there's actually something even greater. There's an even greater desire in my heart. And it's not the immediate resolution of those problems, it's the immediate I want to dwell in the house of the Lord.

Which is not David's way of saying, I want to get into the temple where it's safe and secure and the Holy Roman army can defend me from these crazies because there was no temple and there was just a tabernacle and it wasn't all that good of a defensive shelter. It's his way of saying, Lord, I want to seek your face. He actually uses the phrase, I want to seek your

face. I want intimacy. I want Communion. I want your presence in my life. And that is the most important thing I could receive in order to say, whom shall I fear?

It's such a helpful it's surprising, but it's so helpful. It reminds me of a story in the New Testament where Jesus talked about the one thing that matters. You may remember it. It's in Luke chapter 10, the story of Mary and Martha. You guys remember this? If you don't know the story, essentially Mary and Martha and Lazarus were pretty they were pretty close friends of Jesus, and Jesus would stay in their house. When he was traveling. The thing is they didn't have cell phones back then, they didn't keep calendars, and so Jesus would just kind of randomly show up.

Just like everybody, just kind of randomly show up. So Jesus just randomly shows up, except Jesus is Jesus, which means he has a big entourage, which means he doesn't just show up. And you have one mouth to feed, you sh he shows up and you have like a hundred or fifty mouths to feed. And so he just shows up at Mary and Martha and Lazarus' house. And Martha, I'm sure, was like, wow, what a honor, what a privilege. The Lord has visited my house today. Please come come have a seat.

Sit in the living room. I'm going to make you some bread. I'm going to get something to drink. And she would have been overwhelmed with the amount of duties that she had to perform in order to be a good guest and demonstrate biblical hospitality to Jesus, the most important guest of her life. And so she is doing it. She is getting it done. She is sweeping the floor. She is setting the table. She is prepping the food. She's doing all the things, except her sister, Mary, who should have been right along her side doing those things because that was what they were supposed to do.

She's not. She's actually sitting at the feet of Jesus, listening to Jesus teach with all the other male disciples. And I'm sure it was awkward. Sure it was awkward for the male disciples, like why is this girl sitting here? I mean she's kind of cute, but I don't know if I can think that right now because Jesus is trying to talk to me. And this is you know girls don't usually sit at the feet of the disciple like this is a disciple thing. And can a girl be a disciple? And Jesus like actually they can and my thing but we'll talk about that later.

And Martha is coming in and she is worried. She is distracted. She is worn out. And I think I can't prove this, it's not in the Bible, but I think probably Martha walked in there, looked at Jesus. Looked at Mary and went because that's what people do. And Jesus doesn't say anything. He just sits there and keeps on talking. And finally, I don't know how many times Martha does that. Maybe none. You know, maybe she's so holy, but probably not. Finally she comes in and she's she's had enough and so she says to Jesus Lord, do you not care?

That's the magic words. Do you not care that my sister has left me to serve alone? Tell her to give me a hand. This is what we call anxiety. Worry, frustration. God must not see it. God

must not care. And even if He does care, He doesn't care enough to give me what I need. And you get anxious and afraid. So she is letting her anxiety talk to Jesus, rebuking the Lord, because how can you just sit there and let her sit there and not help me? And instead of rebuking Martha, Jesus actually I'm sorry, instead of rebuking Mary, Jesus actually rebukes Martha.

And he says, Martha, if you go back to the verse, you are worried and distracted, or you are worried and upset about many things. No, not bad things. Prepping the table, sweeping the floors, all the prepping the food. But you're worried and upset about many things. There's only one thing necessary. And Mary has made the right choice, and I'm not going to take it away from her. In other words, Jesus is saying exactly what David is saying. I got issues. I am worried and upset. I am heavily distracted. But there is one thing necessary, and that is to dwell in the presence of the Lord all the days of my life.

And if I can dwell in the presence of the Lord, the presence of manifest presence of God will begin to diminish and shrink all of these fears and anxieties in my life. And so that's what I want more than anything else. Now, what is that story and what does Psalm 27 teach us about our anxieties? Well, one thing it teaches us is that sometimes your anxiety can start to talk, and when your anxiety starts talking, it's important that you listen. Now don't get me wrong, I'm not saying you should never be anxious.

I don't even think the Bible says you should never be anxious because sometimes anxiety can be helpful. It reminds me of the s the movie Inside Out, which I don't typically recommend Disney for theology, but Inside Out two is a legit great movie. And Inside Out two when Riley turns twelve or thirteen anxiety comes on the scene. If you're not familiar with the show, basically these emotions become characters in her heart and you're kind of like in her heart watching the short stubby red anger man get all angry and the sad blue sad lady get all sad and all the emotions play their different parts.

But there was no anxiety when Riley was young because little kids don't have anxiety. Isn't that nice? But when they turn 12 or 13, then anxiety comes on the scene, and anxiety was actually helpful at first. Because anxiety helped her prepare for the test, and anxiety helped her get on the sports team, and anxiety helped her do all the things that anxiety can sometimes help you do. But sometimes anxiety goes from contributing to the overall flourishing of your soul to being in the driver's seat and taking control. And when anxiety takes control of your life, then it will destroy you.

It will ruin you and you will begin to express your anxiety in a sinful way. Just like Martha did. Lord, do you not care? Lord, do you not see? Lord, how could you? And that is not a good place to be in your relationship with the Lord. And so what. And what David, I think, is helping show us with this the one thing I need is he's saying, when your anxiety starts to talk,

you need to listen. St. Augustine, brilliant church father, brilliant theologian, said that anxiety of all the emotions is one of the most helpful because anxiety is like a smoke.

That can help you trace back to a fire going on in your heart. Tim Keller, another good pastor, says that anxiety is almost always the result. Let's say sinful anxiety is almost always the result of an idol in your heart being threatened or destroyed. I think he says it a little differently, but I like it that way. In other words, there is something in your heart that is most important to you. It's actually actually more important to you than maybe even God himself. And when that thing takes that priority in your heart.

And it's under threat, or people are attacking it, or you think somehow it's not going to be sustained, you will get angry, you will get anxious, you will become sinful. And the expression of that anger and anxiety and in those moments you should listen to what you're saying because Jesus says out of the heart the mouth speaks and there is an idol in your heart that needs to be destroyed and repented of. And the reason you're so sinful right now is because you've let it get too far. And so I think in your notes I say anxiety can help expose when a good thing becomes the one thing you seek.

And the example David uses, I think, is brilliant. He says, even if my father and mother abandoned me, the Lord still cares for me. That's the perfect illustration because everybody would agree the love of a father and a mother is a good thing. Can we all agree on that? How many of you when you were born said, I want mom and dad to love me? Almost, I think literally everyone. But there's a lot of us in this room who would say, even though that is what I wanted more than anything else, mom, dad didn't do it.

Mom and dad maybe weren't even there. Or maybe mom and dad tried real hard, but they were broken people, they weren't all that good, and they ended up doing damage instead of helping you flourish. And for those of us who have had those kind of experiences, you would agree with me in saying. It so damaged my heart that I actually spent the rest of my life looking for their love and all of the other things that I did in life. So every relationship I got into I had unrealistic expectations because I was looking for what mom and dad didn't give me from that person.

And the reason I would work so many hours and neglect my own marriage and children is because I was looking for someone to finally say you're good. Or wow, great job. I'm proud of you. And so I destroyed my life looking for the love I didn't receive. And what that is, is it's a good thing becoming a one thing. It's a good thing to be loved by your parents. It's a good thing to want the approval and the affection of people who matter to you. But when you take that and you make it your one thing that you seek, it becomes an idol in your heart.

And when it becomes an idol in your heart, it will not help you flourish, it will destroy you. And it will create toxic relationships and unethical work habits and all sorts of brokenness in

your life and what David is saying is that's not what the Lord would have for you. He would want to shield you from that anxiety. He would want to cure you of those fears, but you've got to make your one thing the main thing, the one thing that really matters, and that is the presence of God in your life.

And so take your good thing that became your one thing and put it back as a good thing and make your one thing pursuing the presence of God all the days of your life. That's what Psalm 27 is trying to teach us. The presence of God is the one thing worth seeking above everything else. Now I know some of you theologically minded people are thinking to yourself, well, duh, you know. But God's presence is everywhere, Wes. The Psalm 139, written by David Teaches the omnipresence of God. He is everywhere in all places at all times.

And David said, as I go up to heaven, you're there, I go down to hell, you're there, I go to the east and the west, you're there, you're everywhere. But David, who wrote 139 and teaches omnipresence, also wrote Psalm 27, which teaches something different. It's a presence of God that is special, that is localized, that is intense, that is personal, that is intimate, it is curative. It is restorative. It is what I'm going to call the manifest presence of God. And there will be people who might disagree with me. I just don't know how you can when you see things like Psalm 27 and David saying, I want to seek your face.

I want to be in your presence. I want to gaze on your beauty. I want to be I want to seek you in your temple. All that language is to me it's the difference between being in a stadium full of people in the blow in the in the nosebleed section and watching your favorite artist perform. And it's awesome, right? You're like, oh, they're so good. For me it was Michael Bublé. I love Michael Bublé. I went to a Michael Bublé concert. I thought, wow, he really does hit those notes. That's cool, you know.

Or maybe for you it's an athlete, right? You're in the stadium, you're watching I don't know the athletes. I'm not a guy. Emmitt Smith, Troy Aikman, like that's my athletes. You're like, wow, they're so great. Wow, that's amazing. That's pretty good. That can impress you. There's a difference we would all agree there's a difference between that, the stadium, the nosebleed section, and the locker room. Or the green room, and you're in the presence of Taylor Swift. You know, I'm just joking. You're in the presence of Michael Bublé. You're face-to-face You can see in their eyes.

Oh my gosh, he looked in my eyes. Like your heart gets the butterflies. You get all animated. Literally nothing else in the world matters right now because I am in the green room with whoever it is that is manifest presence. That is face-to-face. That is communion. And that is what your Heavenly Father wants to give to you literally every single day of your life. And that is the one thing that when you experience that kind of presence of God, you will say to yourself, nothing else matters. As the old hymn writer put it, turn your eyes on Jesus.

Look full in his wonderful face, and the things of earth will grow strangely dim in the light of his glory and grace. We were made for his presence and it will shrink and diminish all of our fears and anxieties. It doesn't take them away. But it does make us the kind of people who can persevere and endure until he is faithful to keep his promise. And so what does that look like? How do you get that? Well first notice what David says in describing it in verse 5. When I'm in the presence of God, this is what it's like.

It's like he conceals me in his shelter in the day of adversity. He will hide me under the cover of his tent. He will set me high up on a rock, and then my head will be high above my enemies around me. Again, this is just kind of him unpacking to a greater degree the stuff he's already said. These words shelter and tent are a play off the word for house. It's again it's talking about God's presence, but they're different words. The shelter was a permanent place. It was like a fixture, a house.

The tent was a portable place. You'd pitch your tent and then get up and bag it up and go somewhere else and pitch your tent. And what David is saying is he's saying that the presence of God is not just at church. In the building. The presence of God is in my home. It's in the it's in when I travel. It's in the car. It's in all the places. And then he talks about how the presence of God Conceals him. This word conceal is actually the idea of hiding a treasure.

Almost as though in some translations say God treasures me in his secret place. It's like burying your treasure so that nobody else will find it because this thing matters more to you than anything else. And when you're in the presence of God, Amazingly, it's as if God, who is God and holy and creator, says of you, I love you, I want you, I desire you, I treasure you, and it melts your soul to be loved by God in that way. Not only does he conceal you or treasure you, he also hides you, which means you are out of sight of the people who want to harm you.

You go from an unstable environment where everything is unsteady and unsure and he puts you high up on a rock, something solid and dependable and certain. And you can see everything you need to see and even the worst of threats cannot reach you in that place. Because you're in the presence of God. How does that happen? How can I get into the how can I unleash that into my life? David says there's two things I do. One is I offer sacrifices with joy. In his tent and then I sing and make music to the Lord.

In other words, I go to church and sing. Surely Wes, it's not that easy. Well, let me explain. This word offer is actually the Hebrew word for sacrifice. It's the verb form. So he's literally saying, I sacrifice sacrifices in the tabernacle. Joyfully. Why is he joyful? Well, if you think about it, the sacrificial system was at the center of Old Testament worship. The way you worship God in the Old Testament is you would bring your goat or your lamb. And the high priest would sacrifice it on the altar, the mercy seat they called it.

And it was a joyful thing because what you were acknowledging in that act of worship is God is holy. He is glorious. He is worthy of all I have to give, and yet I'm sinful. Damaged goods. Even as hard as I try, I can't meet God's standard. And so God in his great love for me has made atonement through the life of this animal. And so in shedding the blood of this animal, God, I am recognizing my sins are separate me from you. I acknowledge my sins, the consequence of sin is death.

And separation from you, but I also believe in your means of atonement and that in the shedding of this blood I can be forgiven of my sin and I can experience your presence in this place. That was Old Testament worship. Thankfully we don't have that kind of worship today. As badly I have a ram named Gary. I'd love to bring him to the mercy seat, you know. And shed his blood, but God wouldn't take him, because he's neither spotless nor without blemish. He's a very naughty ram. But even if I wanted to, I wouldn't do that because it's really kind of gross and you'd probably never come back to church.

The reason we don't offer animal sacrifices is because all of those Old Testament sacrifices were pointing to a greater sacrifice. All those lambs and the blood of those shed lambs, even the Passover lamb and the story of the Exodus was pointing to the true and better Passover lamb. John the Baptist said pointing to Jesus, the lamb of God who takes away the sins of the world. And we're going to see as we study the book of Hebrews next week, the lamb of God was unique because it was actually God in the flesh making atonement.

The God who is holy and righteous and deserving to punish us for our sin, He actually came and took on flesh. And did what we couldn't do. He lived a sinless life of love and obedience to his heavenly father, and he never sinned not once. And even though he was more deserving of God's love and protection and peace. And even though he enjoyed the presence of God better and beyond any of us have ever experienced in this life, even though all of that was true He laid down that perfect life as an atoning sacrifice and allowed himself to be punished for our sins.

And removed from the presence of God as he bore his wrath instead of his love. Not because he did anything wrong, but because we did something wrong. And his great love for us, he said, I will pay your price of sin. I will receive the penalty into myself so that you don't have to. And Hebrews says what makes that atonement so unique is that the s that God, the infinite, became finite, and his atonement is always and forever. It is one sin for all. It is all sins for all people, past, present, and future.

And from this point forward, God, who is holy, says to people who are sinful, You can come into my family, you can receive my love without fear because of what my son has done for you. And that is how we enter into the presence of God today. Through the shed blood of Jesus Christ on the cross. And our worship isn't centered around sacrifices. It's not even centered around gratitude or all the things that we talk about in generically, it's centered

around gratitude for the Lord Jesus Christ, his person, his work, his resurrection, and exaltation to the Father.

And what we want as a church, as a pastor, what I want more than anything else is for you to experience in this church the manifest presence of God because we center our worship on the Lord Jesus Christ. And ex we praise God the Father through the exaltation of God the Son and the power of God the Spirit. And as you worship Him and adore Him and we sing those songs. With that with all the instruments and our souls, not just our minds, but our souls begin to praise and sing.

God inhabits the praises of his people, and there is just a tangible, concrete special awareness of God's presence, and somehow all of the things of our lives, all of our worries and all of our anxieties, they begin to shrink and dissipate in light of His goodness and glory and grace. And that is the one thing we need more than anything else. And so true worship is centered on Jesus. Worship unlocks the presence of God in your life and true worship is centered on Jesus. And we don't have time to go through all the other things, but when you learn as a Christian, not just in a church service, but in your personal quiet time, to make your one thing, the presence of God, all the days of your life.

You will find your fears and anxieties don't just necessarily go away, but you will find within yourself a resource and a power. To endure through even the most challenging fears and anxieties until God keeps his promise. And that's essentially what David shows us in the rest of the Psalm. I call them the three marks of genuine true worship. Paul said, true worship is in light of the mercies of God. Presenting your body as a living sacrifice, holy and acceptable to God, this is your true or reasonable worship. And so true worship, according to David, is marked number one by urgent desire.

As you look at God's mercy in Christ, you say to yourself, God, I it's you or nothing. I either have you or I lose everything. David says in verse 9. Do not hide your face from me. If you go to that verse, do not hide your face from me. Do not turn your servant away of anger. You've been my helper don't leave me or abandon me, God of my salvation. As you look at the cross, you say the same things. God, don't turn your face, not because of me, but because of Jesus.

God, don't turn your servant away in anger. I don't come to you in fear because of my sin. I come to you in confidence because of what Christ has done. Don't leave me or abandon me. God of my salvation. When you express urgent desire for God is prone to give you an awareness of his presence. The second thing David says is because of my adversary, show me your way, Lord, lead me on a level path. Do not give me over to the will of my foes. This I think describes joyful surrender to the Lord, which is the second mark of genuine worship.

This phrase, give me over to my foes, is so helpful because David is saying, I don't want to give myself over to anyone other than you. I'm checking my privilege. I'm checking my rights

at the door. I don't want them. I don't want that. I don't want money. I don't want power influence any of the things. I'm giving myself over to you. My blank check is on the table. It's always yes, Lord I'm joyfully surrendering my life. I'm eagerly desirous of your presence. And then the last mark in verses 13 and 14, I am certain I will see the Lord's goodness in the land of the living.

Wait for the Lord. Be strong and let your heart be courageous. Wait for the Lord. And so David is demonstrating a confident hope. Now if you take that and you think about Jesus fulfilling Psalm 27, you see it in a whole new light. You begin to see that Jesus was personally violated. They destroyed his flesh. They beat him within an inch of his life. As he went to the cross, Jesus was surrounded and cut off from outside sources of help. He could have called down a legion of angels, but he said, Father, not what I will, but what you will be done.

He was falsely accused, he was reputationally damaged, he was isolated and forsaken. Cried out on the cross, my God, my God, why have you forsaken me? And even though he fulfilled to an even greater degree Psalm 27. I'm sorry, even though David experienced all of these things in Psalm 27, David is merely pointing us to the greater David, the one to whom all the Psalms anticipate, and that is the person and work of Jesus Christ on the cross. And because Jesus can say with absolute confidence everything that David said in Psalm 27, that means you and I can say the same things if we are hidden with Christ and God.

And so if this morning you don't have a relationship with Jesus as your personal Lord and Savior, you are made for the presence of God. You were built to let His presence diminishes all of your worries and fears. It is the solution to your mental health crisis. But the only way to receive that presence is to repent of sin and put your faith in Jesus Christ for salvation. And if you've never done that, I want to encourage you to make that decision today. And for the majority of us in this room, you would say, I believe that Jesus died for my sins.

But you're living as though all of your problems are up to you to solve. And you've allowed the stress and the anxiety to cut you off from fellowship with God. You've stopped reading the Bible. You stopped going to church. You stopped pursuing communion with God because you think, I don't got time for that. I got issues. And this morning, your Heavenly Father is saying, I'm the issue that matters the most. And if you will seek my face, if you will gaze on my beauty, if you will look to the cross and see my great love for you.

You'll be able to say like David, I am confident that things are going to be okay. And I'm going to wait on the Lord. However long it takes, because he is faithful to his promises. My favorite song of Shane & Shane: Out of the darkness I cry to you, in darkest places I will call Incline your ear to me anew, hear my cry for mercy, Lord. I will wait for you, I will wait for you. Through the storm and through the night, I will wait for you, I will wait for you until my soul is satisfied.

So this morning is a fresh invitation to us, regardless of your fear and anxiety, to wait on the Lord and to put your hope in God alone through the exaltation and confident trust in Jesus Christ. Who saves. So, Father in heaven, we thank you for this time and your word. And we pray we would be able to say with David that we are confident. We can say, whom shall I fear? Whom shall I dread? The Lord is with me, the Lord strengthens me, the Lord conceals me, He treasures me, He sets me up on the rock.

For whatever reason that we're not able to say those words, Lord, would you bring conviction? Stirring us a heart of repentance so that we can renounce fears and anxiety and turn away from the things that we've been looking to. Turn away from those outside sources of help that are competing for our heart's affection. Whether that's a relationship or Pornography, drugs, money, reputation, whatever it is, Lord, that has become an idol in our heart. Even if it's a good thing. If it's become our one thing, would you help us to repent?

Help us to set that down and make you our one desire. The one thing that we seek, and would you reward that with a special manifestation of your presence? Reminder of your love and grace in the Lord Jesus Christ. And we pray these things in Jesus' name. Amen.