

# Trusting God in Troubling Times

Psalm 27

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**Main point:** Trust in God is the result of knowing, seeking, following, and waiting upon Him.

*A Psalm of David.*

The LORD is my light and my salvation;  
Whom shall I fear?

The LORD is the defense of my life;  
Whom shall I dread?

<sup>2</sup> When evildoers came upon me to devour my flesh,  
My adversaries and my enemies, they stumbled and fell.

<sup>3</sup> Though a host encamp against me,  
My heart will not fear;

Though war arise against me,  
In *spite of* this I shall be confident.

<sup>4</sup> One thing I have asked from the LORD, that I shall seek:  
That I may dwell in the house of the LORD all the days of my life,  
To behold the beauty of the LORD  
And to meditate in His temple.

<sup>5</sup> For in the day of trouble He will conceal me in His tabernacle;  
In the secret place of His tent He will hide me;  
He will lift me up on a rock.

<sup>6</sup> And now my head will be lifted up above my enemies around me,  
And I will offer in His tent sacrifices with shouts of joy;  
I will sing, yes, I will sing praises to the LORD.

<sup>7</sup> Hear, O LORD, when I cry with my voice,  
And be gracious to me and answer me.

<sup>8</sup> *When You said, "Seek My face,"* my heart said to You,  
"Your face, O LORD, I shall seek."

<sup>9</sup> Do not hide Your face from me,  
Do not turn Your servant away in anger;  
You have been my help;  
Do not abandon me nor forsake me,  
O God of my salvation!

<sup>10</sup> For my father and my mother have forsaken me,  
But the LORD will take me up.

<sup>11</sup> Teach me Your way, O LORD,  
And lead me in a level path  
Because of my foes.

<sup>12</sup> Do not deliver me over to the desire of my adversaries,  
For false witnesses have risen against me,  
And such as breathe out violence.

<sup>13</sup> *I would have despaired* unless I had believed that I would see the goodness of the LORD  
In the land of the living.

<sup>14</sup> Wait for the LORD;  
Be strong and let your heart take courage;  
Yes, wait for the LORD.

**PSALM 27**

## Introduction:

**Psalm 27 is a psalm of confidence for those troubling times when we feel vulnerable.** How do we find a rock-solid place of confidence when all else is swirling about us? It is this ability to stand confidently that sets the faithful apart and gives testimony to the presence of God in our lives. Where or to whom do you go when life seems too much to handle? Perhaps you turn to your spouse or a close friend, a trusted pastor, or your parents? Too often, human relationships fail—because they are human. Many of us have felt betrayed or abandoned by friends, spouses, and even parents. The statistics are not good! Divorce, abuse, and neglect are realities in many homes this morning. When all our human resources are so unreliable, David shows us why Yahweh is the one reliable, unshakeable support.

**If we think of Psalm 27 as a painting** with a *background* and a *foreground*, we can appreciate the overall effect of the psalm. In the background of the psalm are *David's enemies*, surrounding him and pressing him hard. We feel this pressure when we are overwhelmed by trouble. The opening verses present a situation that seems hopeless from a human perspective. David is alone, beset everywhere by "enemies," "an army," and "evil men" who salivate for his defeat and death. In the foreground of the painting, however, are Yahweh and David. When David looks out, the situation is bleak. Then David looks up, and he finds *confidence*. In the background, there is *danger*; in the foreground, there is *God*. In the background, there is a *threat*; in the foreground, there is *a temple*. In the background, David sees even the neglect of his father and mother (*v.10*). In the foreground, David has become the adopted son of Yahweh. David does not rush to prepare his military defense; instead, his difficulty provides an opportunity for worship. Here is a psalm for troubling times when we feel vulnerable.

The change in mood and disjointed character led some early scholars to believe this was two different psalms stitched together. Still, the reality of spiritual experience persuades us to see it as, the "peaks and valleys" of true saving faith. Atop the mountains, there are praises of confidence; in the valleys, there are pleas for deliverance. Who among us does not know what it is to start the day soaring with belief in God, but suddenly we are faced with dangers and find ourselves desperately crying out to God for help? By the time our heads hit the pillow at night, our hearts had a quiet, settled trust and reliance upon the Lord.

If you're taking notes, here are four headings (squares for the kids) to help us discover how to trust God in troubling times.

## Outline:

1. Knowing God (*vv.1-3*) brings confidence.
2. Seeking God (*vv.4-6*) brings calm.
3. Following God (*vv.7-13*) brings comfort.
4. Waiting on God (*v.14*) brings challenges.

**Psalm 27 is theocentric**; that is, it is *God-centered*. David highlights three attributes of God. The first attribute is God's sovereignty (*vv.2-3, 6, 12*). The second attribute highlighted in this psalm is God's goodness (*vv.1, 13*). The third attribute is God's faithfulness (*vv.5, 10*). Here, we discover why it is so important to *know God for ourselves* as He is revealed in Scripture, but also why it is crucial to meditate on Him as we walk moment-by-moment in this world. Listen, if God is not in our thoughts throughout the day, we will not be able to remember what we need in an emergency. But if we meditate on God as David does (*v.4*), when our times of trouble come, we too will know David's confidence.

## Exposition:

How do we learn to trust God in troubling times?

### A. Knowing God brings confidence. (vv.1-3)

The LORD is my light and my salvation;  
Whom shall I fear?  
The LORD is the defense of my life;  
Whom shall I dread?  
<sup>2</sup>When evildoers came upon me to devour my flesh,  
My adversaries and my enemies, they stumbled and fell.  
<sup>3</sup>Though a host encamp against me,  
My heart will not fear;  
Though war arise against me,  
In *spite of* this I shall be confident.

Not every person is confident by nature, but every Christian *can be* confident in the Lord. To be "**confident**" (*boteah*) means to be persuaded of, to be very sure of, or to trust. The psalmist expresses both an immediate and continuing trust that he is placing in Yahweh. How can we get to this point in our lives? In the first part of this psalm, we discover the psalmist declaring his confidence in the Lord, and in doing so, he shows us how we can do the same.

1. **Notice the source of his confidence.** His confidence depends on a personal knowledge of *who the Lord is*. He describes Yahweh by three terms or metaphors: *light, salvation, and defense*.
  - The first metaphor of Yahweh as his **light** implies a force that automatically dispels darkness. Darkness is a common figure of *distress and confusion*, and therefore light is a relief from it (Light is a frequent metaphor for God's presence and purpose—Ps.18:28; 36:9; 43:3; 104:1-2; Is.10:17; 60:1-2; John 1:4-9; 8:12; 1 Tim.6:16; 1 John 1:5). When the psalmist describes God as his light, he means that God gives him *life that he may live, light that he might walk, and love, which dispels fear*. This belief in God as illuminating light caused Micah to say,  
  
**Micah 7:8**—Do not rejoice over me, O my enemy.  
Though I fall I will rise;  
Though I dwell in darkness, the LORD is a light for me.
  - The second metaphor of Yahweh as his **salvation** emphasizes God's ability to give victory regardless of the odds against success. God delivers
  - The third metaphor of Yahweh as his **defense** paints the picture of God as a military stronghold. A place of safety in a war zone. All three terms place us in the context of *battle or trial*, which is where we need confidence the most.

Someone might say, "Yes, pastor, I believe that the Lord *can be* these things, but how can I know that He will be this for *me*?" The triple-use of the pronoun "**my**" in verse 1 tells us that for David, this is about a *personal relationship with God*. You cannot have this confidence without a personal acquaintance and saving knowledge of the Lord. Because he trusts in the Lord, he feels confident to face any crisis without being paralyzed by fear.

**Application:** Now, this does not mean that David *feels no fear* or *sees no cause for concern*. No, no, but rather, it is his awareness of the threat that leads him to God, where he finds courage and says, "**whom shall I fear?...whom shall I dread?**" *Fear* and *dread* are in the imperfect tense, which connotes ongoing confidence.

The sense is that *the trust which David developed when the waters were smoother is a trust that is ongoing even though he has now hit choppy waters* (Cf. Ps.25:2; 26:1). Oh, listen, friends, to be able to say, "I will not fear" in the rough times, means learning to say, "the Lord is my light, my salvation, and my defense" in the quiet, normal times of everyday life.

Confidence in troubled times *begins* with a heart trust and personal relationship with God.

2. **Notice, the grounds of his confidence**. In verse 2, the verbs look back to past victories

<sup>2</sup>When evildoers came upon me to devour my flesh,  
My adversaries and my enemies, they stumbled and fell.

The life of a believer is not exempt from attacks from the enemy. His enemies are depicted as *ravens* seeking to devour his flesh, and as *enemy military forces* encamped around him.

As David looks back and recalls times when those who opposed God wanted to rip him to pieces, but unbeknownst to them, their plans failed, and he finds additional confidence. Friend, when was the last time you intentionally looked back to retrace the times God delivered you from those who were opposed to Him? Often, a look back can create confidence in the present circumstances of life.

In verse 3, the verbs look forward to future grace.

<sup>3</sup>Though a host encamp against me,  
My heart will not fear;  
Though war arise against me,  
In *spite of* this I shall be confident.

It does not matter how numerous the enemies may be or how trapped you may feel, if God is for you, you can remain confident and unafraid because you will never be outnumbered (Cf. Rom.8:31).

**Illustration:** An excellent Old Testament example of this appears in 2 Kings 6, where the King of Aram plots to capture Elisha, the prophet of God, in a little city called Dothan. The king was furious because no matter what he did to ambush Israel, somehow Israel eluded it, and the king suspected that a mole, a traitor, was in his inner circle supplying military leaks to Israel. So, he plans a secret mission to take Elisha out!

While Elisha was sleeping, the king's vast army of horses and chariots surrounded the city. Elisha's intern woke up early—I suppose to get some bagels for breakfast (not in the text)—and was shocked to find a foreign army circling the city (2 Kings 6:15). Well, he does what any one of us would do—he bolted to wake up Elisha, and he said, "What shall we do? How are we going to manage this?"

Elisha probably patted the boy on the shoulder and said, "Calm down junior...I know a fact which you do not know, "Do not fear, for those who are with us are more than those who are with them" (6:16). We

are not outnumbered, junior! Now, it is one thing to be told the facts, and it is another thing to see it. So, Elisha prayed,

**2 Kings 6:17**—"O LORD, I pray, open his eyes that he may see." And the LORD opened the servant's eyes and he saw; and behold, the mountain was full of horses and chariots of fire all around Elisha.

Can you imagine the confidence this poured into the servant's backbone!

**Application:** Now it's one thing to HEAR a truth like this, but it's another thing to be HELD by a truth like this. But, what if the Lord does not show you the horses and chariots of fire? It's okay to ask Him to let you see it, *but if He chooses not to show you*, then you must go on TRUST Him!

When the hot-water heater breaks, *the cancer spreads, the spouse is unfaithful, or the kid's rebel*. You still must go on leaning on the FACT that God is your *light, your salvation, and your defense*. Knowing God for yourself brings this kind of confidence.

## B. Seeking God brings calm. (vv.4-6)

In the second stanza, the focus changes, and the psalmist makes one of the most single-minded statements of purpose to be found anywhere in the Old Testament. Only Paul's statement matches it in Philippians 3:13, "*but one thing I do...*"

<sup>4</sup>One thing I have asked from the LORD, that I shall seek:  
That I may dwell in the house of the LORD all the days of my life,  
To behold the beauty of the LORD  
And to meditate in His temple.

<sup>5</sup>For in the day of trouble He will conceal me in His tabernacle;  
In the secret place of His tent He will hide me;  
He will lift me up on a rock.

<sup>6</sup>And now my head will be lifted up above my enemies around me,  
And I will offer in His tent sacrifices with shouts of joy;  
I will sing, yes, I will sing praises to the LORD.

**The central point of this single request** is stated in verse 4, of "seeking" Yahweh.

<sup>4</sup>One thing I have asked from the LORD, that I shall seek:  
That I may dwell in the house of the LORD all the days of my life,

Ancient monarchs were known on occasion to grant extravagant requests to their subjects. In Esther, King Xerxes was so taken by Queen Esther that he invited her to ask what she wanted "up to half the kingdom," and it would be given to her (*Esth.5:3, 6*). If God only gave you one wish, for anything in the world (evil things excluded), what would your one request be? Here is David's answer.

Now, this statement should not be taken literally, as if David is saying that he wanted to be like one of the temple-servants who lived in the temple precincts. Indeed, this is figurative language to describe *David's commitment to the way of life that God demands and provides*. The verb tenses tell us that this is not a *new request* from David because he is facing a *new challenge*. This is no fox-hole prayer or "come to Jesus moment." Instead, it is an ongoing prayer that David has had in this life—"One thing I have asked from the Lord, that I am continually seeking."

David didn't merely desire an experience, but he wants to *seek God's face, to dwell in God's presence, to behold God's wonder, and to inquire in God's sanctuary.* Come up close and listen, dear friends.

- The best answer to distracting fears is a loving preoccupation with God's person and His will.

Derek Kidner says, "this is the essence of worship; indeed of discipleship."

## **What are the benefits of seeking God?**

### **1. There is a transforming benefit to seeking God. (v.4)**

To behold the beauty of the LORD  
And to meditate in His temple.

The object of David's desire is the *Lord Himself*. God's beauty, His holiness, His loveliness, and His desirableness are what make Him the object of affection and attraction to the believer.

We sing a song around here which goes,

You are beautiful beyond description  
Too marvelous for words  
Too wonderful for comprehension  
Like nothing ever seen or heard  
Who can grasp Your infinite wisdom  
Who can fathom the depths of Your love  
You are beautiful beyond description  
Majesty enthroned above  
And I stand, I stand in awe of You  
I stand, I stand in awe of You  
Holy God to whom, all praise is due  
I stand in awe of You<sup>1</sup>

It reminds me of the statement that Philip made to Jesus, "*Show us the Father, and it is enough for us*" (John 14:8). David is not speaking of some physical vision of the Lord, but rather, he desires to experience the *gracefulness, fullness, or kindness* of God's grace. It describes the favor bestowed by God's good fellowship upon his life. It is an expression of intimate communion with God. Is this a desire in your life?

David not only desires to *behold God's beauty*, but the way he will achieve this is by "**meditating in His temple**." "Meditating" here can be interpreted as "*inquiring*" in God's temple. In the context, if David was going to war, he would come to God seeking guidance from God. But the term means more than merely *asking about God's will*, but *feasting, clinging, and lingering* with an awed gaze upon the Lord's Person and will.

You might say, "I don't have time for meditation, and I don't think it's necessary to live for God."

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<sup>1</sup> Mark Altrogge, *I Stand in Awe of You*

Think back with me on that occasion when Joshua, Moses' successor, was faced with the task of conquering the Promised Land. Giants in the land meant that there was a mighty battle ahead for Joshua. How was he going to defeat them? He was no Moses. When the Lord appeared to him, the Lord did not lay out a military strategy or battle plans, but rather, the Lord told Joshua his greatest need was to live meditating upon God's Word.

- **Joshua 1:8**—This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.

When you do this, *then* you will have success! Could it be that the key to overcoming that besetting sin or that bout of paralyzing fear in your life is to learn how to meditate on God's Word?

**What does it mean to meditate on God's Word?** It's like a cow chewing the cud to get all the juice out of the grass. It means to dwell or think (*Phil.4:8*), to consider (*Heb.12:3; 10:24-25*), to ponder (*Luke 2:19*), to set the affections (*Col.3:2*), and to remember (*Rev.2:5*), not because you have forgotten it, but because you need to recall it for encouragement and use.

**What does meditation do for you?** Henry Scudder argued that "if a person did not meditate on truth in his free time, he would inevitably be tempted and fall into sin...Satan goes after idle minds."

Thomas Watson beautifully explained this necessity:

"Without meditation, the truth will not stay with us; the heart is hard, and the memory is slippery, and without meditation, all is lost; meditation imprints and fastens a truth in the mind...as a hammer drives a nail to the head [board], so meditation drives truth to the heart."

Richard Baxter considered a Christian without meditation as "*a house that had no light because its windows remained shut.*"

**How do you do it?** Dr. Joel Beeke, the foremost scholar on the Puritans today said,

"...the Puritans distinguished between *deliberate personal mediation* and what they called *occasion or spontaneous meditation*. They would say you need to do both. If you are not backsliding, you will naturally do *spontaneous* meditation. Deliberate meditation happens in your devotional times, or when you go on a private walk, ...spontaneous meditation is a sudden and short bending of the mind on some spiritual object.

What they advocated is this...when you have your morning devotions, read a couple of verses and then meditate on those verses, and then pray consciously in light of what you just meditated upon. Then go back and do the same thing. So it goes from *Scripture reading to meditation, to prayer, Scripture reading, meditation, and prayer*. By doing this, you might be meditating three or four different times in 10 minutes. Meditation is "the half-way house" between Scripture reading and prayer."

## 2. There is a protective benefit to seeking God (v.5)

<sup>5</sup> For in the day of trouble He will conceal me in His tabernacle;  
In the secret place of His tent He will hide me;  
He will lift me up on a rock.

Notice, the provision of God, "**He will conceal me...He will hide me...He will lift me up on a rock.**" A rock or a crag pictures what God is to the psalmist. When you are on a rock, you have firm footing. When you are behind a rock, you have a protective covering. This nearness to God does not mean that David is unaware of the danger in the world in which he lives.

We live in a world of danger, but to those who know God and trust Him, a protective benefit is found! David uses a figure of speech to tell us *what he did in times of trouble*. He did not run to the *barracks*; he ran to the *Lord*. He did not run to the *politicians*; he ran to the *Lord*. He did not run to his *relatives*; he ran to the *Rock*! Where do you run in times of uncertainty and trouble first?

### 3. There is an uplifting benefit to seeking God (v.6)

<sup>6</sup>And now my head will be lifted up above my enemies around me,  
And I will offer in His tent sacrifices with shouts of joy;  
I will sing, yes; I will sing praises to the LORD.

The word "**now**" in verse 6 implies three consequences of seeking the Lord:

- First, *confidence comes after meditating on God's person and His will.*
- Second, *what follows meditation is sacrifices of praise, "the fruit of lips that give thanks to His name" (Heb.13:15).*
- Third, observe how this praise is linked with joy. "*I will offer in His tent sacrifices with shouts of joy...*" and this is not some charismatic expression, but rather the nuance indicates a battle cry. A song of victory! Protection and exaltation lead to praise—and he sings!

In heavenly armor we'll enter the land  
The battle belongs to the Lord  
No weapon that's fashioned against us shall stand  
The battle belongs to the Lord

The power of darkness comes in like a flood  
The battle belongs to the Lord  
He's raised up a standard, the power of His blood  
The battle belongs to the Lord

When your enemy presses in hard do not fear  
The battle belongs to the Lord  
Take courage my friend; your redemption is near  
The battle belongs to the Lord

We sing glory and honor  
Power and strength to the Lord<sup>2</sup>

**REVIEW:** How do we learn to trust the Lord in troubling times?

- *Knowing the Lord brings confidence.*
- *Seeking the Lord bring calm.*

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<sup>2</sup> Jamie Owens-Collins, *The Battle Belongs to the Lord*



## C. Following God brings comfort. (vv.7-13)

<sup>7</sup> Hear, O LORD, when I cry with my voice,  
And be gracious to me and answer me.

<sup>8</sup> *When You said, "Seek My face,"* my heart said to You,  
"Your face, O LORD, I shall seek."

<sup>9</sup> Do not hide Your face from me,  
Do not turn Your servant away in anger;  
You have been my help;  
Do not abandon me nor forsake me,  
O God of my salvation!

<sup>10</sup> For my father and my mother have forsaken me,  
But the LORD will take me up.

<sup>11</sup> Teach me Your way, O LORD,  
And lead me in a level path  
Because of my foes.

<sup>12</sup> Do not deliver me over to the desire of my adversaries,  
For false witnesses have risen against me,  
And such as breathe out violence.

<sup>13</sup> *I would have despaired* unless I had believed that I would see the goodness of the LORD  
In the land of the living.

A shift to the second person directly addresses Yahweh. In this part of the psalm, David uses the universal language of a child in need. The tone is blended with *humility, determination, dependence*, and a sense of *unworthiness*. Notice the string of imperative which are not commands of David, but pleas of deliverance. **"Hear me...be gracious to me...answer me...do not hide Your face...do not turn away...Do not abandon me...teach me...lead me...do not deliver me over..."**

David comes to God as a son would come to his father. The primary metaphor here is that of *parents* (v.10)—**"my father and my mother..."** The question is, what are parents supposed to provide for their children? There are four responsibilities that parents have.

- Listening
- Acceptance
- Guidance
- Protection

What does God provide for you if you are His child?

### 1. He listens to your cry. (v.7)

<sup>7</sup> Hear, O LORD, when I cry with my voice,  
And be gracious to me and answer me.

David makes a simple request to gain a hearing and to be acknowledged, and God hears us when we cry out to Him. *"Just as a father has compassion on his children, so the Lord has compassion on those who fear Him"* (Ps.103:13). Salvation, dear friends, involves more than just forgiveness; it also consists of being brought into the family (John 1:12).

## 2. He accepts you by His grace. (vv.8-10)

<sup>8</sup> When You said, "Seek My face," my heart said to You,  
"Your face, O LORD, I shall seek."

<sup>9</sup> Do not hide Your face from me,  
Do not turn Your servant away in anger;  
You have been my help;  
Do not abandon me nor forsake me,  
O God of my salvation!

<sup>10</sup> For my father and my mother have forsaken me,  
But the LORD will take me up.

Do you sense his utter isolation? Daddy can't be found. Momma has no time. Yet, "God," David says, is "**his salvation**." Friend, are you thankful that this is the kind of God we have?

## 3. He guides you by His Word. (v.11)

<sup>11</sup> Teach me Your way, O LORD,  
And lead me in a level path  
Because of my foes.

The level path is the road with no major snags or traps. David knows that dangers are ahead, and enemies lurk along the road, but as your child, David prays, "**teach me Your way....**," and God's way is in God's Word.

## 4. He protects you by His power. (vv.12-13)

<sup>12</sup> Do not deliver me over to the desire of my adversaries,  
For false witnesses have risen against me,  
And such as breathe out violence.

<sup>13</sup> *I would have despaired* unless I had believed that I would see the goodness of the LORD  
In the land of the living.

"**The land of the living**" here simply means that David believed he would survive the attacks of the enemy and still be alive physically to see God's goodness in this life. Many listening to me now are enjoying *God's goodness* because He protected you from death in the past. Has God's kindness led to repentance?

David is giving us the roadmap for trusting God in troubling times. Are you listening? It involves...

- Knowing God brings confidence.
- Seeking God brings calm.
- Following God brings comfort.

## D. Waiting on God brings challenges. (v.14)

<sup>14</sup> Wait for the LORD;  
Be strong and let your heart take courage;  
Yes, wait for the LORD.

One of the most challenging aspects of faithful Christian living for me and most of us has been waiting for God. Too often, I am impatient and want God to act now, or on my schedule. Most often, that is how it happens.

Waiting takes strength, and it demonstrates trust, courage, and endurance. To "**be strong and take courage**" are the words of *challenge* and *encouragement* that Moses and God gave to Joshua before leading Israel into battle.

We think of waiting as *inaction*, but waiting in God is hard work! It is one way that God manifests His strength in our weakness (2 Cor.12:7ff). Whenever we race off and do our thing and try to fix things ourselves, it shows a distrust of God, not a trust in Him.

Now there is a well-known prayer that accurately conveys what David is seeking to teach us in Psalm 27.

- "God, grant me the serenity to accept the things I cannot change, the courage to change the things I can, and the wisdom to know the difference."

It mirrors Psalm 27. That is a good prayer. Here is God's promise.

- **Psalm 33:18-22**—Behold, the eye of the LORD is on those who fear Him,  
On those who hope for His lovingkindness,  
<sup>19</sup> To deliver their soul from death  
And to keep them alive in famine.  
<sup>20</sup> Our soul waits for the LORD;  
He is our help and our shield.  
<sup>21</sup> For our heart rejoices in Him,  
Because we trust in His holy name.  
<sup>22</sup> Let Your lovingkindness, O LORD, be upon us,  
According as we have hoped in You.
- **Psalm 34:15-19**—The eyes of the LORD are toward the righteous  
And His ears are *open* to their cry.  
<sup>16</sup> The face of the LORD is against evildoers,  
To cut off the memory of them from the earth.  
<sup>17</sup> *The righteous cry*, and the LORD hears  
And delivers them out of all their troubles.  
<sup>18</sup> The LORD is near to the brokenhearted  
And saves those who are crushed in spirit.  
<sup>19</sup> Many are the afflictions of the righteous,  
But the LORD delivers him out of them all.

Do you need confidence today? *Know the Lord.*

Do you need calm this morning? *Seek the Lord.*

Do you need comfort? *Follow the Lord.*

Are you facing a challenge? *Wait for the Lord.*

## Conclusion:

**Confidence requires a different way of seeing.** C.S. Lewis tells of his experience of standing in a dark potter's shed on a sunny day. Through a crack in the wall, a sunbeam probed its way into the dark interior of the

shed. Lewis suggests it is two entirely different things to look at the beam of light and how it interacts with the dark, illuminating only a small part of the shed, versus to step into the light and look along the beam to its source.

Waiting on God is like standing in the dark, but looking along the sunbeam of light that comes from Christ. The kind of vision and light that gives us the courage to wait in confidence...look to Christ, "*the sun of righteousness who rises with healing in His wings*" (Mal.4:2). The One who said, "*I am the light of the world, he who follows Me will not walk in darkness, but will have the Light of Life*" (John 8:12).

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