



MATT BLACK, Sun, August 5, 2018
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4 | PSALM 4

SEEKING THE FACE OF GOD

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Don't We Always Have God's Presence?

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A Superior Joy

A Superior Peace

Announcements

1. Welcome visitors!
2. Father-daughter campout is this Friday, Aug 10-11 Blackwell Forest Preserve.
3. Wake for Tony Alagna is from 1-6 today at Salero's Funeral home. The funeral is tomorrow at 8:30am.
4. We need an assistant teacher for our Juniors class. This is 2nd grade to 11 years old. Let my wife Jill know if you are interested.

Title

Open your Bible if you will to **Psalm 4**. The title of our study this morning is: “Seeking the Face of God.” We are continuing a series through the Psalms called “Shadow of the Almighty.” The goal of this series is to teach us how to pray and how to walk with God.

Outline

1. The **God** Whom we seek (4:1)
2. The **Practice** of seeking God (4:2-5)
3. The **Reward** of seeking God (4:6-8)

Rekindling Our Walk with God

When I was a kid, I loved to go camping in Louisiana where I grew up. We’d camp all times of year. Even though I was only 11 or 12 years old, we all had guns. I had my 22 rifle; my friends brought a 410 shotgun or a 20 gauge. We’d shoot squirrel. Sometimes we’d have a whole pile of squirrel – skinning them a sharp knife. I never liked to eat squirrel, but we had neighbors that did.

Sometimes it would get cold at night when we’d camp in the Fall. As soon as we’d wake up, we’d rekindle the fire and huddle around it eating sausages on a stick for breakfast.

Everyday in our walk with God we need to rekindle the fire. We grow cold, and we need to be constantly rekindling the fire of our walk with God, huddling close to God, and being nourished by him. That’s what it means to seek the face of God. That’s what Psalm 4 is all about.

I love that David was chosen to write a Psalm about seeking God. King David a very imperfect person. David tells us in Psalm 4, how to seek the **face** of God. This is a theme in the whole Bible. The Bible has a wonderful picture of seeking God in Numbers 6:24-26, “The Lord **ble**ss you and **keep** you; ²⁵ the Lord make his **face** shine on you and be **gracious** to you; ²⁶ the Lord **turn his face toward you** and give you **peace**.” The image of God’s face shining upon us is one of nearness and one of God’s glad heart toward us. The poetry of the Levitical blessing is synonymous parallelism. It’s God saying the same thing six times. For God’s face to shine on you is for God to bless you and keep you and show you grace and peace.

What Seeking God’s Face Means

In Psalm 4 David teaches us how to seek God’s face. What does it mean to seek the Lord’s face? Seeking the *Lord* means seeking his *presence*. “Presence” is a common translation of the Hebrew word “face.” Literally, we are to seek his “face.” But this is the Hebraic way of having access to God. To be before his *face* is to be in his *presence*.

Here’s my **main point**: we’ve been granted access to God, so we should seek his face.

Don't We Always Have God's Presence?

But aren't his children always in his presence? Yes and no. Yes in two senses: First, in the sense that God is omnipresent and therefore always near everything and everyone. He holds everything in being. His power is ever-present in sustaining and governing all things.

And second, yes, he is always present with his children in the sense of his covenant commitment to always stand by us and work for us and turn everything for our good. "Behold, I am with you always, to the end of the age" (Mt 28:20).

But there is a **sense** in which **God's presence is not with us always** in a way that we enjoy and experience it. For this reason, the Bible repeatedly calls us to "seek the Lord... seek his presence continually" (1 Chron 16:11). This is God saying, I want you to experience my presence always: 100% of the time. Sadly, God's manifest, conscious, trusted presence is not our constant experience. There are seasons when **we become neglectful of God** and give him no thought and do not put trust in him, and we find him "unmanifested" — that is, unperceived as great and beautiful and valuable by the eyes of our hearts. We want to remedy that today.

This morning, we want to see that it is vital for every child of God to make a conscious effort to seek and experience the gift of God's presence. The presence of God is often hidden because of our weakness, frailty and sin. In spite of those obstacles, throughout the Bible we are called to experience God's presence with the senses of our heart (from Piper):

- We are to **see** God's spiritual beauty with the **eyes** of our heart (Eph 1:18).
- We are to **smell** the sweet spiritual aroma of Christ with the **nose** of our heart (2 Cor 2:15–16).
- We are to **taste** the satisfying goodness of God with the **tongue** of our heart (1 Pet 2:2–3).
- We are to **touch** the healing fringe of the garment of God with the **finger** of our heart (Mt 9:20; 1 Jn 1:1).
- We are to **hear** the song of God rejoicing over us with gladness with the **ears** of our heart (Zeph 3:17).

Context

I don't want to miss the experience of God's presence, but I have more often than I want to admit. I could be blinded by trials or sin. Or it could simply be mental confusion; but all of it is a failure to make a conscious effort to insist on experiencing the presence of God.

Of all people on earth, David (in Psalm 4) had a reason to be discouraged and to miss the comforting presence of God, but he didn't. David is on the run from Absalom, and he has every reason to be distracted by bitterness or fear or pride. But no. He insists on experiencing God's presence.

Remember, Psalm 4 is the companion to Psalm 3. Psalm 3 was written on the morning after David fled from Jerusalem, when his son Absalom robbed him of his throne.

Absalom is evil and wants to kill his father in order to replace the old man as king of Israel. It's the last year of David's life. He's 70 years old. Psalm 4, today's Psalm, is likely written on the evening of the same day. David's son is in rebellion against God.

The story doesn't have a good end. The report comes to David that Absalom has been killed. David doesn't celebrate; he's the father. He crumbles into grief, and you can hear those cries of a father echoing down the years of history, "Absalom, my son, Absalom, Absalom!" (2 Sam 18:33).

And so, Psalm 4 is a wonderful look, a wonderful window into the heart of a man who's in the middle of that kind of trial, in the middle of the unthinkable. David's heart is broken, not for himself, but for his son and for his people. David loves his son. He trusts in the Lord. When all is stripped away, David clings to God as his treasure.

Key Verse

Psalm 4:6 is the key verse in our study this morning. David needs an answer from God, but it's not what you think. His friends and band of warriors and faithful men are losing hope. They are complaining, perhaps giving up hope. David says of them: "There are many who say, 'Who will show us some good?'" But notice David's prayer: "**Lift up the light of your face upon us, O Lord!**"

There is a great distinction in this Psalm: those who seek the face of God, and those who do not. David has fullness of joy in God even when everything is stripped away from him. There are times in the Christian life when God takes good things away from you so that you will learn contentment in God in all circumstances.

Christian brother and sister, are you distinct from those in the world? Can you say that God's presence, and his steadfast love is better than anything this life has to offer? That's what this Psalm is all about.

It's like the hymn: *Give me Jesus. You can have all this world, but give me Jesus.* That is every true Christian's prayer. Let's read this Psalm.

Scripture Reading

Let's stand and read our passage today, Psalm 4,

¹ Answer me when I call, O God of my righteousness!
You have given me relief when I was in distress.
Be gracious to me and hear my prayer!

² O men, how long shall my honor be turned into shame?
How long will you love vain words and seek after lies? *Selah*

³ But know that the Lord has set apart the godly for himself;
the Lord hears when I call to him.

⁴ Be angry, and do not sin;
ponder in your own hearts on your beds, and be silent. *Selah*

⁵ Offer right sacrifices,
and put your trust in the Lord.

⁶ There are many who say, “Who will show us some good?”

Lift up the light of your face upon us, O Lord!

⁷ You have put more joy in my heart
than they have when their grain and wine abound.

⁸ In peace I will both lie down and sleep;
for you alone, O Lord, make me dwell in safety.

This is God’s Word.

Psalm 4 **distinguishes** the godly from the ungodly because of what they **delight** in. The godly delight in YHWH, our heavenly Father. That is only possible with the new birth. The most basic, most essential distinction between the born-again person and the world is not new decisions, or new deeds, or new doctrines.”

- **Judas** had **new decisions**. Every day he chose to follow Jesus but continued to love money.
- The **Pharisees** had **new deeds** every day but their hearts were evil.
- The **devil** knows **doctrine** better than any one of us.

So it’s not not new decisions, or new deeds, or new doctrines that distinguish us from the world. Any lost person can imitate those things. What cannot be imitated is the gladness of heart. God gives a new desires to seek his face in the new birth. That **new gladness**, a new delight in God, is what distinguishes Christians from the world in the most basic sense.

If a person does not have an overwhelming, life directing delight in our heavenly Father through Jesus, conversion is missing and there is no hope. Conversion gives us a new heart that delights in God. All good fruit proceeds from that new delight. In Psalm 4, we are called to stir up that delight in God, and it is a delight that is superior to all the best things in the world.

The key verse, as I said is verse 6b, “**Lift up the light of your face upon us, O YHWH.**” David calls this delight a desire for God to shine his face upon him. God’s presence is where all the best delights in life come from.

1. THE GOD WHOM WE SEEK (4:1)

David begins:

¹ Answer me when I call, O God of my righteousness! You have given me relief
when I was in distress. Be gracious to me and hear my prayer!

Here is a faithful, gracious, righteous God. And he is David’s Father your Father.

AN UNEXPECTED REQUEST

When you see how gracious and loving God is, you find that David and all God’s people make an unexpected request. David wants an answer from God but it’s not what you think. When David wrote this Psalm, it was the night after he learned his son wanted to destroy

him. But **David doesn't ask for his kingdom back. He doesn't ask for his reputation back. He asks for one thing: the face of God.**

David had a special relationship with God. He calls him God of my righteousness. He's far from a perfect man, but he knows he's a righteous man. There's no fear and no condemnation. David is a justified man. He's found a treasure that when all is stripped away, he has the pearl of great price. David is trusting in a faithful God that always answers in deepest distress. He is a God of grace. So David is far from perfect, but he understands God's nature and character as gracious and merciful.

Hear David's words:

^{1a} Answer me when I call, O God of my righteousness!

We approach God because he has no limits. He is our God. He is the **Almighty** Creator God. Everything that was made is maintained by him. That means he has all power. Do you know there is no limit to God's resources? Run to him. In order to access that power, you must come to him by faith. **Faith** means *total trust and surrender*. You can trust him because he is a good and **loving** God. The Bible says, "God is love" (1 Jn 4:8). He loves you. Most importantly, David had come to know this loving God and surrendered his life to him. Have you? God answers everyone who comes to him by childlike faith. You have to come to him with **no other solution**.

David had certainly come to the end of himself. Everything that was happening was out of his control. David comes with no other solutions. He has only one solution: call on God in prayer.

The God whom we seek is an almighty God. There is no limit to what he can do. Why would you seek anyone else in the midst of your distress?

GOD OF MY RIGHTEOUSNESS

I love how David addresses God.

^{1a} Answer me when I call, O God of my righteousness!

We see God's character right away. He's a righteous God. So David appeals to that in a unique way. Only people who know the God of the Bible would refer to God this way.

To call God: "**God of my righteousness**" is interesting in Hebrew. It could mean several things.

God's Imputed Righteousness

First, David has no righteousness of his own. Righteousness has to do with our standing before God. "We are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away" (Isa 64:6). In ourselves we have no standing with God. But look at God's character. He's willing to impute his righteousness to us. God does not compromise his holiness in order to welcome sinners into his presence. He upholds his righteousness. Christ was made sin for us who knew no sin. That is, he took our sin upon himself and gave us his righteousness. God is our justifying God. He makes us right in his sight.

But this title also means something else.

God's Righteous Guidance

This title also has the idea of God's righteous guidance of your life. We see him here as a **righteous judge**, guiding David's path in a righteous manner. The judge of the earth will do right by you. He will guide you in righteous paths. You may be mistreated, you may be maligned by this world, but God will ultimately do right by you.

So you are righteous in his sight, and he will do right by you, no matter what you see with your eyes.

A FAITHFUL GOD

David then appeals to God's perfect record and reputation as our **faithful** God. We hear David recounting God's perfect record of answering prayer in the past.

^{1b} You have given me relief when I was in distress.

God's answered in the past in amazing ways. Remember when he saved you? One of the greatest places where prayer flourishes is times of **distress**. Rarely does he bring an immediate end to the circumstances, but he can **give relief** from the **distress**. He does this by teaching us to delight in his presence, focusing on him instead of the circumstance.

God is not so much interested in changing your circumstances as he is in changing you. He is faithful to answer and **give you relief**.

He is faithful to shine his face upon you when you are in distress. God will do this for you constantly. The key to God's answer is how David first began: he will answer according to his own **righteous** standard. In order to see God answer, you need to understand he is faithful to answer you when you are **right** with him.

A GRACIOUS GOD

And then David recounts God's gracious character.

^{1c} Be gracious to me and hear my prayer!

David knows he must appeal to God's grace in order to be heard by a holy God. From the beginning God has revealed him to us sinners as a gracious God. He says to Moses, "The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness" (Exo 34:6).

David quotes that verse in Psalm 86:15. Joel (2:13) and Nehemiah (9:17) both quote it. Jonah quoted it (4:2), complaining that God was so amazingly merciful, that he knew he would even save the cruel Ninevites of the punishing Assyrian Empire.

God is gracious! That's the basis of our basis for answered prayer.

2. THE PRACTICE OF SEEKING GOD (4:2-5)

SEEKING GOD IS WORTH THE WAIT (4:2-3)

How long is this trial going to go on? However long it goes, David says, it's worth the wait.

² O men, how long shall my honor be turned into shame? How long will you love vain words and seek after lies? *Selah* ³ But know that the LORD has set apart the godly for himself; the LORD hears when I call to him.

How Long?

These enemies, headed by his own son, took enormous pleasure in what they were doing, namely, taking the glorious kingdom of Israel away from David, undoubtedly assuring themselves that they would lead it to even greater heights of glory.

David asked the Lord, “How long?” Have you ever asked the Lord a question like that? However long this trial takes, it’s worth the wait. David says, “But know that the LORD has set apart the godly for himself; the LORD hears when I call to him” (4:3). The LORD is not deaf. Even though I have to wait and wait and wait, David is clear: the LORD hears you. Your heavenly Father knows your pain. He’s given us Jesus who is a compassionate high priest. He understands our weaknesses. But he’s with us and his grace is sufficient.

The question is, are you will to wait and seek God until your heart experiences his presence?

How Different!

Seeking God is so different than what the ungodly do. Who are the ungodly who lie and use vain words? It’s mainly Absalom and David’s former companions and friends who are now traitors. Absalom lied and used vain words at the gates of Jerusalem, usurping his father’s kingdom.

In verses 2-3, we see the one who seeks after God, and David makes a great distinction. David then thinks of those who are persecuting him, turning his honor into shame. His son Absalom is throwing his reputation as God’s king right out the window. His dearest friends and counselors have turned on him. Many in his army have turned into traitors. Listen to David:

² O men, how long shall my honor be turned into shame? How long will you love vain words and seek after lies? *Selah* ³ But know that the LORD has set apart the godly for himself; the Lord hears when I call to him.

Look at this great distinction. There is David on the one side, and there are those who love vain words and seek after lies and try to turn David’s honor into shame. These are not the godly. They are not covenant-keeping lovers of God. They are the world. For “the LORD has set apart the godly for himself.” And those who love vain words and seek after lies are not included. David’s great comfort is one thing: the face of his God. “But know that the LORD has set apart the godly for himself; the Lord hears when I call to him” (4:3). “The godly” means “holy one.” The New Testament idea is “saint.” David knows God has set him apart. David is God’s **holy one**. His rebuke to these ungodly men plotting his death was to say: you are not fighting against me, but you are fighting against God.

“**The LORD has set apart the godly for himself.**” This is why God hears when we call him.

Remember the title LORD (YHWH) means I Am – it’s God’s covenant name. It’s like saying “Abba, Father” in the New Testament. And our Father in heaven has set apart the

godly for himself. No matter what the devil throws at you or how he uses ungodly people against you, God's got your back.

SEEK GOD WITH A CLEAN CONSCIENCE (4:4)

Experiencing God presence means you are going to be a person who is always searching your conscience to cleanse it.

God's face — the brightness of his personal character — is sometimes hidden behind the curtain of our **fleshly desires**. This condition is always ready to overtake us. That is why we are told to "seek his presence continually." God calls us to enjoy continual consciousness of his supreme greatness and beauty and worth. David understands this in verse 4:

⁴Be angry, and do not sin; ponder in your own hearts on your beds, and be silent. *Selah*

Chrysostom (349-407, early Christian preacher) was called the Golden Mouthed preacher. He was the prince of preachers in his day. He translated this, "Be angry, but unwilling to sin." David says, "Ponder in your own hearts on your beds and be silent." Is your conscience clean when you lie down at night? That's a wonderful practice for seeking God's face.

Ponder in your own hearts" could be translated literally, "Search your hearts on your own beds." We ought to pray, "Search me, O God, and know my heart! Try me and know my thoughts!" ²⁴ And see if there be any grievous way in me, and lead me in the way everlasting!" (**Psa 139:23-24**).

Listen, it is so easy in moments of trial to be so engaged in your suffering that you're not paying attention to what's going on in your heart in the middle of the suffering. And in verse 4, David mentions the great difficulty when we go through trials. When we are tired, weary, discouraged, thinking of the trial, we can begin to have sinful anger.

Don't Defile Your Conscience

Let me be more specific. It's easy to **defile your conscience** with anger when you are hurting. Maybe, that anger is **low-grade irritation** where everybody that's around you knows you're mad. Maybe that can be **the silent treatment**, and you're inflicting the people around you with steely and **cold silence** because you're angry. Maybe that's a wife who's getting supper ready, but she's **making a lot of noise** with the pots and pans, more noise than she normally makes. She's angry. Maybe the husband is walking heavier because he's angry.

Maybe it's a parent and you're more irritable with your children because you're mad at what's going on. Maybe you **scream more in traffic** than you normally do. Listen, no matter where you express the anger, if you are angry in the middle of your circumstances, and you have **claimed to believe in a sovereign God**, your anger is **with God**.

You can't ask God to lift up the light of his face upon you, if you are sinfully angry. In fact, anger is just one of a thousand fleshly sins that keep us from experiencing the face of

God. Look into your life, and ask yourself, what fleshly sin is keeping me from experiencing the beauty of God's presence? Are you seeking God with a clean conscience? Is there any prideful thoughts that you are harboring? Any worldly entertainment or pleasure? Is there anything that would dishonor the Lord in your life?

Paul tells us: "Grieve not the Holy Spirit of God, by whom you were sealed for the day of redemption" (**Eph 4:30**).

SEEK GOD WITH RIGHT WORSHIP (4:5)

You can't just seek God casually. David says:

⁵ Offer right sacrifices, and put your trust in the Lord.

We are called to seek God "with our whole heart." I love the words of Jeremiah 29:12-13, "Then you will call upon me and come and pray to me, and I will hear you. 13 You will seek me and find me, when you seek me with all your heart."

There were at least five specific sacrifices that were to be given in Leviticus 1-10, each one dealt with sin or worship. We need to do both. Confess your sins to the Lord. He will not condemn you be forgive you. Isaiah says, "Return to the Lord, that he may have compassion on [you], and to our God, for he will abundantly pardon" (**Isa 55:7**).

The practice of seeking God's face requires you to worship the Lord and **put your full trust in him**. Deal with any sins in your heart and rejoice in the goodness of God, in his person! Delight in him. Worship him! Praise him! "Let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to his name" (**Heb 13:15**, NASB).

3. THE REWARD OF SEEKING GOD (4:6-8)

David flees from the palace and is in a cave 20 miles north of Jerusalem, not far from Shiloh. Everything that he had spent his life working for had suddenly unraveled. But David sees the LORD as a far superior reward than just winning a battle or being restored as king of Israel.

A SUPERIOR GOOD

What does David do when all is lost? Does he despair? His companions are beginning to despair. But not David. David has sought God's face, and asks God to do something unusual.

⁶ There are many who say, "Who will show us some good?"

Lift up the light of your face upon us, O LORD!

Here's what's happening in verse six, David is probably in a poetic way summarizing what's going on in that cave; that band of followers who's loyal to him have followed him into the cave, and what are they saying to David? "What's going to happen now? Tell us, King. How is this ever going to turn out good? What's going happen? What's going happen? What's going to happen?"

I think it's very interesting what David does next. He doesn't answer those questions, those fearful, anxious questions with foggy, self-centered theology. What he does is he prays a God-centered prayer, and he says essentially this, "Lord, what these people who are with me need is not a set of answers as much as a knowledge of an experience of your presence in this cave. And, Lord, could you be, would you be so tender and loving and kind as to shine your face on us? We need to see you; we need to see you; we need to see you."

David begins to minister to those who are in the cave. David was experiencing God's presence, but he wanted God to show his presence to them too.

Whatever good David's companions were thinking of, David had a superior good. David's warriors were probably thinking of the good of winning the battle; the good of David being restored as king; the good of bringing peace back to Israel. No David's good was for God to "**shine the light of his face**" upon them all.

And what is the "light of God's face"? Light refers to God's plan and purposes for us. God's face refers to his presence. David is saying, "In all of our plans we want to see the evidence of your presence." Is that what you want? We need God's presence in every one of our plans.

A SUPERIOR JOY

When we seek God's face, we get another reward: the **joy of knowing the LORD**, and it is a superior joy than what is in the world.

⁷ You have put more joy in my heart than they have when their grain and wine abound.

David is claiming that there is another joy that is not necessarily attached to having food and drink. It is a joy that comes from being in the light of the face of God. David considers the light of God's face a thrilling place to be. The joy of knowing God, walking closely with him, being aware of his presence is found throughout the Bible.

Job 33:26 — "Man prays to God, and he accepts him; he sees his **face** with a shout of joy."

Psalm 16:11 — "In your **presence** [same word, literally "face"] there is fullness of joy."

Psalm 17:15 — "I shall behold your **face** in righteousness; when I awake, I shall be satisfied with your likeness."

Psalm 63:3 — "Because your **steadfast love** is better than life, my lips will praise you."

Gladness in God is better than the gladness of the world in every way: the source is **infinite** and supremely beautiful, the duration is **eternal**, and the quality of it is unique because no mere man can see and enjoy the holy beauty of God. He must experience a miracle. Only those with the Spirit through the new birth can have this superior delight.

Our greatest joy is not the joy of grain and wine — or any created thing. The Christian's joy is in God's face. This is a supernatural joy in the person of God, the radiance, the brightness, the beauty, the glory of God that you experience because of the new birth. David had it. You have it. The Spirit ministered God's presence to David. How do we get it? Just like David: we ask for it.

Jesus said, “If you sinful people know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask him” (Lk 11:13, NLT).

A SUPERIOR PEACE

Here is another reward of seeking God: a peace that the world cannot give. David’s band of brothers were hoping for overwhelming victory against Absalom. That would bring them peace. But David has a superior peace.

⁸ In peace I will both lie down and sleep; for you alone, O LORD, make me dwell in safety.

The Psalm kind of ends with David falling asleep in peace. His heart is full. His fears are taken away. His anger is quenched. His fire for his Father in heaven is strong. Now he can sleep.

This cave that David was in was just as safe as the palace. David’s heart is filled with such joy that his joy in the LORD puts him to sleep. “You alone! You alone! You alone make me to dwell in safety.” David has a **superior peace** than what the world can give him. “Some trust in chariots and some in horses, but we trust in the name of the LORD our God” (Psa 20:7). O LORD, the safest place for me is in the center of your will. Goodnight Lord! What peace and what praise! The LORD “gives to his beloved sleep” (Psa 127:2). **And David drifts off to sleep.**

Another Cave and Another King

There's another thing. You can't help but think that Psalm 4 is like a finger that points to another King. This King, too, left 'is throne; this King, too, faced the unthinkable; this King didn't just face the specter of death, this King died. This King ended up in a cave.

The cave was a tomb. This King conquered that tomb, defeating sin and death. That King is Jesus, and he faced death for you. He conquered death for you so you would have eternal life, but also, so that you would have the grace you need in your moment of suffering and difficulty in trial.

I would ask you this morning, “Have you placed your trust in Jesus?” Maybe some of you have never, ever done that, not even for the first time. Maybe some of you are here and struggling in your functional trust of Jesus. Trust in Jesus; He was willing to face that cave for you.

Jesus lied down in that cave in death so that you could lie down and sleep in peace, not only at night, but when you enter that great river of death, you will not drown. You will be able to not only sleep, but to die in safety and enter the presence of God.

Ten out of ten people die, and you will one day meet death. It is on that day, that you can say, “In your presence, [your face], is fullness of joy, and at your right hand there are pleasures forevermore” (Psa 16:11).

Conclusion

When we seek God's face, we will find him and be satisfied. Don't settle for Christianity in name only. Christ has made the way so that we can know God through the Holy Spirit. He has sent the Comforter.

Seek God face saint. Seek the conscious awareness and assurance of his presence. This is not only possible, you shouldn't stop until you experience the presence of God.

What about you saint, are you in a dry spell in your life? Wait on the Lord. Examine your conscience. Rejoice in his grace. Marvel at how much better his love is than life. Far superior to all the world's best food and best wine.

Do you have this superior joy? Are you in Christ? If not trust in him today. If you are in Jesus, don't ever cut his presence short. Wait on the Lord. Seek his face. Say to him, "You have put more joy in my heart than they have when their grain and wine abound" (4:7). Taste and see that the Lord is good! Amen!