

06.15.25

Luke

Chapter 6 - An Uncommon Perspective

Mans: Fixation with Evil (vs. 6-11)

**Luke 6:6-11:** On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered. The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him. But He knew what they were thinking, and He said to the man with the withered hand, "Get up and come forward!" And he got up and came forward. And Jesus said to them, "I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?" After looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. But they themselves were filled with rage, and discussed together what they might do to Jesus.

Jesus does good and it just infuriates the religious leaders. I think some of the most miserable people on the face of the earth are religious people; people that declare themselves to be good people. I mean, they're working so hard at doing that, aren't they? They're just so intent on being good. I see a lot of miserable people in church because they're resting on their ability to do good. I think there's only one thing that makes a do-gooder more miserable than somebody else doing good, better than them, and that is somebody doing good, better than them and enjoying it. That's where Jesus comes into play. Because Jesus was doing good and enjoying it. They keep asking questions as you go through, as we were looking in Luke 5:30, "Why do You eat and drink with the tax gatherers and sinners?" Another way of putting it would be, "Why are You having so much enjoyment doing this? Why do You actually seem to love people?" They ask in Luke 5:33, "Why don't You offer prayers by fasting like we do?"

Matthew 6 talks about be careful when you pray, be careful when you fast. Don't put on a gloomy face. Don't neglect your appearance. Boy, we just love to be noticed, to be suffering for God. You know what a wonderful thing that is, and to be so somber and so intent. "We're holy people. We even walk holy." The garments that they would wear were holy garments. Ironically, of course, they have and had the same Scripture that God Himself declared to them that was to bring them happiness and joy. One of the things about the law is if you do all these things, you'll really have a wonderful life. But wow, they just went the opposite. It is amazing that some people can read Scripture and get depressed over it and other people can read it and feel relief. What's the problem? The problem is that we focus on ourselves, and we focus on our abilities rather than on the power of God to do this within us. Instead of falling in love with God, we fall in love with ourselves and our abilities and our accomplishments, and by virtue of that, it makes us miserable. We don't think like God, we don't see things like God.

Both in Matthew and Luke, it talks about the evil eye, and it actually uses the word in the Greek, "*ponēros*," which makes reference to the fact that you see bad. What it's talking about is that we have a tendency to see bad in almost everything, and it's one of the reasons why we're so critical of others. I mean, once again, some people can walk into the church and they begin to cut down everything that they see and are critical of the different people, and the other people come in and they just rejoice in the Lord always. You walk outside, "What a wonderful day it is!" And other people are just so depressed about everything they see. Why? Because they have an eye for evil. Their focus is on, and their fixation is on these things, and we begin to see throughout Scripture the sorrow and the depression that comes out of that.

Well, in Luke 6:6 in particular, we have another day in which we're upon another Sabbath, and we're dealing with the Pharisees and the religious leaders, and the scribes once again. I mean, we could easily say, "Been there done that." We've seen this over and over again. Why is it they continue to hound Jesus? Why can't they

just be happy? When you pursue good things in your own power, it will make you miserable and in you becoming miserable, you become miserable if somebody else isn't. It just sort of feeds on itself. So, you wonder, "Why aren't you as miserable as I am? You need to be doing the same things that I do in rigidity." Jesus continually says things like in 1 Samuel 15, where God declares obedience is better than sacrifice. But we think in terms of, "No, I have to sacrifice. I have to hurt myself." Colossians would talk about beating yourself. It's not going to do any good. It's not going to make you any more righteous by doing that, but we put ourselves in the ivory towers and we withhold enjoyment from ourselves, and we say, "I'm so holy because I do this." Well, it's not that which makes you holy. It's the Spirit of God that makes you holy and it's the relationship that you have with God that makes you holy, and Jesus actually conveys it to the Pharisees, "I'm the Bridegroom, we're rejoicing here. We're having a good time. This is a time of celebration."

Scripture will actually say, and when you go into Jeremiah 8, there were a lot of individuals surrounding, trying to

tear down the work of building up the walls and everything. So, Nehemiah gathers them together and he says, "Let me tell you something. I'm going to tell you how we're going to win this. The joy of the Lord is going to be your strength." That's an interesting phrase, and we oftentimes quote it, but the point of the matter is that if you'll fixate on pleasing God, if you'll fixate on the relationship with God, then you're good. The strength of God is going to be with you. The power of God is going to be with you, and it's a no lose situation.

One of the things I like about the Book of 2 Corinthians is it's a book of encouragement, right? It's a book of comfort, and if you look with me in 2 Corinthians 1 in particular, Paul starts off by saying, "Hey, we can't lose in this. We have a great confidence." And to walk in great confidence and to walk in the Spirit of Christ is not a drudgery. It's "I want to do this," and it's just a great confidence that you have. In 2 Corinthians 1:15, Paul will use the word "confidence" right away in that particular verse, and in verse 17 he'll go on and say, "And when I was dealing with you, I wasn't vacillating." It actually is

translated, “I wasn't going back and forth in the conversation in my intention to you.” And the wonderful thing about walking in the Spirit is there's great confidence, there's great peace. As we've oftentimes made reference in Acts 4, that when the Spirit fills you, there is great confidence and it's one of the ways that you know that a person is walking in the Spirit of God. They're not doubting. They're not vacillating. They're not wondering. They're not scratching their head. They're not in obscurity, but they know this is what God wants them to do, and what a what a wonderful way to live. He goes on and says, “I wasn't vacillating.”

He says in verse 18, and I love the way that it's put in this particular passage,

(2 Corinthians 1:18) “But as God is faithful, our word to you is not yes and no.”

Would be an interesting picture of going back and forth. It's good. No, wait. I don't really know what to do here. It's not a maybe, it's not a cross the fingers, but if you look in the passage,

(2 Corinthians 1:19) “For the Son of God, Christ Jesus, who was preached among you by us—by me and Silvanus and Timothy—was not yes and no, but is yes in Him.

(2 Corinthians 1:20) For as many as are the promises of God, in Him they are yes...”

“I wonder if God's going to do this.” Yes. “I wonder if He'll keep His...” Yes.

We should be walking around with a smile on our face because all the promises are yes.

He goes on and he piggybacks on this throughout the book, and once again, I'm not going to go through the book, but he'll make this statement, if you look,

(2 Corinthians 2:14) “But thanks be to God, who always...”

Not sometimes.

“... always leads us in triumph in Christ...”

That sounds like a no-lose proposition.

He goes on and says,

(2 Corinthians 3:12) “Therefore having such a hope, we use great boldness...”



You know, we're not down in the mouth. We're not feeling iffy about things. We know that God is for us, and if God is for us, who can be against us? We walk in that confidence.

So, he says,

(2 Corinthians 4:1) “Therefore, since we have this ministry, as we received mercy, we do not lose heart.”

Right. Our heart is strong in this.

So, he goes on and he will actually talk about difficult times.

(2 Corinthians 4:7) “But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;

(2 Corinthians 4:8) we are afflicted in every way, but not crushed; perplexed, but not despairing.”

We're going, “Where are you getting this from?”

He'll say,

(2 Corinthians 4:16) “Therefore we do not lose heart...”

Right.

Go into 2 Corinthians 5:6,

“Therefore, being always of good courage...”

(2 Corinthians 5:8) “We are of good courage...”

There's no doubt that he's of good courage and that he has great confidence. Christ is walking in this and He's walking with His disciples, and He's doing great work. People are being healed. Miraculous things are happening, and the only thing that the Pharisees and Sadducees can say is, “Why don't You fast like us?” I'm going, “Did you miss this?” They began to criticize His disciples for gleaning the fields, and He goes, “Ok. Didn't you read about David?” Now, once again, it's one of the greatest insults that He can give to scribes and Pharisees because they're always reading Old Testament Scripture. It's the same thing that He says to Nicodemus. He goes, “What? You didn't read the book of Numbers, where it says this?” What an insult to a Sanhedrin. But the fact of the matter is they can't see the truth because they're so immersed with the evil eye, they can only see bad. Some people read Scripture and they can only see, “Well, God is mean. He brought judgment.” Open your eyes. That's a

wonderful thing that as I go through the study of Genesis, I'm going, "How wonderfully patient God is and loving He is in spite of the rebellious nature of man." Man reads it and he goes, "How mean God is." And he goes through the Old Testament. Why? Because his eye is fixated on that which is evil. So, instead of seeing people healed, they're seeing people that are sinners that are being saved. They should be rejoicing in the salvation of the sinners, but instead they can only see He's sitting at the table with sinners. It's a distorted way of seeing things.

So, we pick up in the same way in Luke 6:6, in which it came about on another Sabbath. It just happened to be. It came about another Sabbath, and the emphasis is clearly on the Sabbath. Now, once again, I want to emphasize what "Sabbath" means. We often use the phrase together as Scripture does, "Sabbath rest," and the two are together. "Sabbath" makes reference to swearing or promising, in which oftentimes translated because it's on the seventh day, and it actually means "seven," when you swore or you made a promise, you would seven yourself. You would make a promise. So, the Sabbath is about

making a commitment. It's what the Sabbath is about and the question is what are you making a commitment to do? Once again, that's where the tie is. You're making a commitment to rest.

Now, the greatest description is found in Isaiah, where he literally describes what you're resting from and what you're resting from is your own desires, pursuing your own way.

Ultimately, as we've oftentimes made reference to in Hebrews 4, we come into a Sabbath rest or a "*sabbatismos*," which is a continual rest in Christ in which when we receive Jesus Christ as our Lord and Savior, we surrender our ways and we say, "From now on, I cease and desist," which is what rest means, not sleeping, but "Ceasing and desisting from my ways. I commit this to God. I make a promise to God to do this." And that's what happens when you receive and make Jesus Lord of your life. Sanctify Christ as Lord of your heart and you'll be ready to give an answer to every one of the hope that's within you, and what happens is that it's in faith that you made this commitment. In other words, you didn't make

this commitment because somebody put a gun to your head. You made this commitment because you love God. The love of Christ compelled you. The cross compels you to love Him back. 1 John will say, "We love Him because He first loved us." It transforms us and the whole way that we look at things, the whole perspective that we have is different. We believe that obedience is better than sacrifice. So, it's not about me performing or even competing, "Did I move more chairs than somebody else in the sanctuary? Did I work harder in the yard than somebody else?" It has nothing to do with that. It has everything to do with the joy of the Lord is my strength, and He inspires me because I love him. The relationship is what moves me so that I'm no longer working in the realm of competition. I'm no longer working in the realm of religion and rituals. I'm working in the realm of compassion and mercy. I'm working in the realm of worship and adoration rather than activity. You know, like Mary and Martha? It's not about activity. It's about adoring Him, and there is this wonderful freedom that you have in that kind of relationship. You can actually enjoy this.

So, we come in Luke 6:6,

“On another Sabbath He entered the synagogue...”

Now, at this juncture, a synagogue is not necessarily a wonderful place to be, and the reason once again is because man has gone after his own religion and his own performance, and he's just doing this to maybe impress others, as Matthew 6 says at the beginning. They do all their works so that they can be seen of men, so as to impress others; this whole competitive thing.

So, He goes into the synagogue and He begins teaching. Now, the passage doesn't say what He's teaching, but it does say that there's somebody there that has a problem, and the man that's there that has a problem has his right hand, which is the hand of strength or power, and it's literally dried up. If you've read the Old Testament almost, it jettisons us immediately back to the passage of 1 Kings 13 where you have king Jeroboam that was actually turning the nation away from God. So, he started building all these idols and altars to the other gods, and a man of God comes to him and he pronounces judgment against the king. He says, “Because you did this, God's

going to destroy this altar, and He's going to destroy all of these things that you worship." And Jeroboam the king, being a king, goes, "You can't do that." He takes his hand, he gets ready to manhandle him, and his hand withers up. It actually uses the same word within the text.

Immediately, he cries out and he goes, "Cry unto your God that He would save me." And the priest does and he is saved. His hand comes back to life. You have an interesting parallel to this in some way because you're in a synagogue in which people have been pursuing their own idols away from God. They're not worshipping God in spirit and in truth. They're worshiping their own gods, which are really performance and religiosity, and all these kind of things under the guise of following God. But they have their own gods on the altar, and in some way, Christ coming in and healing this man is basically saying, "You can be healed too, even though you're rebelling against Me." You have the interesting picture, which they would be well aware of that whole scenario of 1 Kings 13 because of how many times they have read the passage.

So, He comes in and here this guy is with the withered hand, and now the scribes and the Pharisees were not hoping that this man would be healed, certainly in misery from this, perhaps a long time, but just watching to find a way to trip up Jesus. Jesus makes them so miserable because He so enjoys and cares for people that it just makes them look so bad.

(Luke 6:7) “The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath...”

“We're going to catch Him on the technicality.” Which, interestingly enough, as Jesus would oftentimes say, “You have a cow dropped in a hole, you're going to pull him out on the Sabbath. So, why can't we help people on the Sabbath?” And here again, the priests would work on the Sabbath. The priests were probably working harder on the Sabbath than any other day, but it was because they were doing good. It was because they were doing things for God. But they're going to look for a way to somehow trip Him up.

“... to see if He healed on the Sabbath, so that they might find reason to accuse Him.”



Now, it actually uses a word that deals with a criminal case. So, what we're dealing with is that they hope to bring a criminal charge upon Him, which would bring Him under arrest in some way.

(Luke 6:8) “But He knew what they were thinking, and He said to the man with the withered hand, “Get up and come forward!” And he got up and came forward.”

Now, what's to be noted within the passage is the way that this man is referred to, and I have to kind of go back in the passage in verse 6.

As you look at the end of verse 6, it reads,

“... and there was a man...”

That nominative case is actually emphasizing that he's basically a nobody, and fundamentally not recognized by anybody. In fact, he had probably been passed a lot of times just because this is the guy that sits here with a bad hand and you get used to people being miserable just so long as they're not miserable on your time and you're ok with it and you allow that to exist. When you go through the gospels, it is also amazing how many times you see

individuals in the synagogue that are actually demon possessed and you have to ask yourself, “Why are the demons so comfortable in church?” So, here they are and the same thing is true with this particular individual. This is just a guy that is nobody important, nobody knows who he really is, and that's why Scripture says he's just a guy to them. But what Jesus does is He calls him out, and He puts him smack dab in the middle of everybody. It's an interesting way of Jesus going, "Today you become somebody." It's a wonderful picture, and that's the wonderful thing about meeting Christ. When you meet Him today, this is the day you become somebody because this is Somebody that now will die for you. Scripture says you weren't purchased with silver or gold, but with the precious blood of Christ. How much do you think you're worth now? You become somebody.

So, He calls him out, and as He calls him out, it says within the passage that He says,

“... Get up and come forward!” And he got up and came forward.

(Luke 6:9) And Jesus said to them...”

I just have a question, a forensic question. Is it legal? Is it lawful to do good on the Sabbath? Is that the reason for the Sabbath? Here again, you go back to the fundamental definition, Isaiah 58, you're to cease from your ways and you're to do God's ways. What are God's ways? Doing good. That's a question that they need to deal with, but once again, they have a way of being able to read Scripture and never coming up with the truth.

(Luke 6:8) “But He knew what they were thinking, and He said to the man with the withered hand, “Get up and come forward!” And he got up and came forward.

(Luke 6:9) And Jesus said to them, “I ask you, is it lawful to do good or to do harm (evil) ...”

So, you have two words that are used. One is to bring benefit to in some way help others. Is that what we should do, or should we in some way hurt somebody else? Is that what we should do? Should we save a life, or should we destroy the life?

(Luke 6:10) “After looking around at them all...”

Which seems to appear that they have nothing to say. They don't know what to say because they can't agree with Him.

“... He said to him, “Stretch out your hand!” And he did so; and his hand was restored.”

Now, if you look at the end of the passage, this is what's interesting to me, how they responded to Him.

The passage reads this way,

(Luke 6:11) “But they themselves were filled with rage, and discussed together what they might do to Jesus.”

Angry. What makes them so angry? It's that whole competitive thing. It goes back to Cain and Abel. I mean here Cain is and the guy Abel gives a better sacrifice. He's a threat to him. He makes him look bad, and you just can't deal with people that make you look bad, especially if you're into the whole thing of competition or you're into the whole thing of comparatives. So, when somebody goes out there and does something a little bit better than you, you just can't seem to stand it. For example, Esau; your brother gets the birthright, “Why is he getting my

birthright? I deserve the birthright.” And you have this sense of entitlement. “This person's depriving me of all of the things that I deserve.” Have you ever had anybody in your life lately? I mean, you were the good guy. You were the person that was doing the right thing. You were working hard at doing the right thing.

I remember the first time when one day in particular I was going to church, and as I'm going to church, you're inevitably going to find people that aren't going to church. So, you're heading to church, they're going someplace else, and a lot of times they're going to the beach, and sometimes they have surfboards on the car, and sometimes they're pulling a boat. I remember thinking on that particular day, “Those sinners.” Man, I was just so mad at them. They have no idea how terrible they are. You watch these joggers get in front of your car, “Yeah. If you were at church, you wouldn't get run over.” You just have all these interesting thoughts. If you're thinking that way, you're not enjoying your faith, and that means you're living in the law. You're living in the whole realm of

competition, and that's exactly what we're seeing within the passage, when you think about it.

If you look at Luke 12, you kind of see interesting pictures of this throughout. Jesus, of course, is dealing with the crowd and doing great and marvelous things.

It reads this way,

(Luke 12:13) “Someone in the crowd said to Him, “Teacher, tell my brother to divide the family inheritance with me.”

“I can't stand it when somebody else gets more than me.” Now, wait a minute. Is it possible that God is sovereign? Is it possible that God is doing good in this? “I can't see it.” That's because you have an evil eye. That's because the eye that you have is focused on bad. “Well, what do you mean?” Well, it's the same reason why you can't rejoice when you go through trials, because you can't see how God can bring good out of it. You just can't see it. It's not within you to see it. The whole thought is, “I'm being shortchanged. I mean, somebody's taking advantage of me. Somebody took something away from me.” And I'm saying to myself, if you're thinking that way, you're not

walking in the joy of the Lord. You're not believing that all of His promises are yes. Is God doing good for you? Yes. Will He withhold any good thing? No. So, it's a yes in the sense that He desires all these wonderful things for you and you have confidence in this. If you're walking in this confidence, are you afraid of what somebody else might do to you or what might happen, or could you ever literally be a victim? You could never be a victim. It's impossible to be a victim because you are seeing the goodness of God in absolutely everything that is happening to you. I'm so thankful that God is doing this to me. David could even rejoice in a way over the curses of Shimei knowing that God was using him to humble himself.

James will say in James 1, if in fact you have to be humiliated, you ought to rejoice in that, because it's in the humbling that draws you closer to God. "I didn't see that." Well, that's right. We didn't see that because our nature is to see only those things that bring us glory and exalt us because we're in this competitive mindset, and one of the ways that you know you're in a competitive

way of thinking is you're always miserable; you're always critical; you're always thinking of why that person is doing something that they shouldn't be doing, or maybe they're not suffering as much as you are in your faith. They seem to be so happy. They must be doing something wrong because they're happy, right?

There is a passage actually that deals with that, and if you turn with me, it's in Luke 15. Wouldn't you know, Luke would record it. Here again, the book is dealing with an uncommon perspective that God has because it is the nature of man to see the bad. It's the nature of man to criticize. It's the reason why Scripture will say, "Do not complain against one another." Why? Because we have a tendency to complain against one another. Colossians will say, "Don't be critical." Why? Because we have a tendency to be critical, and the whole reason is you're not walking in the joy of the Lord. If you read in Luke 15, that's a story you're familiar with, right? The prodigal son. Old story of the prodigal son. What's interesting about the prodigal son, of course, is you have this sinner, as if we're not. But you have this sinner, and he goes away



from God, but then he comes back. As God works His miracles in that particular realm, which is another reminder that God has to change the heart, we can't do that. But as God changed the heart, he comes back to his father, and he's a changed man. His father celebrates, but the other brother is not too happy about it. But I like the way that it reads. If you look at the very end, in Luke 15:32, where the father turns to the older son and he goes basically, "Why aren't you happy with me?"

And then it reads this way,

(Luke 15:32) "But we had to celebrate and rejoice, for this brother of yours was dead and has begun to live, and was lost and has been found."

"We have to be happy." People have forgotten the whole purpose of why we're even here. The joy of the Lord is our strength. We've lost our focus. We've lost why we're here. If through some difficulty another person could come to the Lord, if through some difficulty you can become stronger in your relationship with the Lord, which is certainly true every single time, if in fact you're a child of God because He is causing all these things to work

together for good and all His promises are yes to you. Why in the world would you be upset about anything that comes along? Would you not rejoice in the Lord always and again, I say rejoice?

I've got to have you read it at the end of Psalm 27. If you would close with this particular Psalm with me. I love the way that it's worded because you can see that the psalmist obviously throughout the Psalms is struggling with particular issues. It's one of the things that the Psalm does because the Psalms are music, right? And music, basically is emotions that you feel so that's what music is about, emotions. Emotions are not bad. They're the very things that we should use to praise God. But emotions shouldn't lead you; truth should lead you in the emotions that follow. Unfortunately, oftentimes we allow our emotions to lead us, and we find ourselves in a mess.

But in the Psalm 27, he starts off by saying,

(Psalm 27:1) “The LORD is my light and my salvation...”

I would just say this, that's where you have to start off, because if you don't start off here, your eyes going to be dark; if your focus isn't on the Lord first. “Thou will keep

him in perfect peace, whose mind is stayed on Thee.”  
Where is your fixation? “Well, my fixation is on me.” Well, he goes, “How dark is the darkness?” Because you start looking within yourself, it's dark in there. There's no light in there, but you turn to the Lord, “The Lord is my light. He's my salvation. I don't have anything to fear.” Do you have anything to be anxious about? Be anxious for nothing. Isn't that what Scripture says? Christ will ask over and over again in both Matthew and Luke, “Why are you anxious about these things? Why are you anxious about what you wear? The clothes that you have, the things that you eat, the roof over your head? Why are you worried about that? Seek first the kingdom of God and His righteousness and all these things will be added unto you. If the Lord is your light, who do you fear?

“... Whom shall I fear?

The LORD is the defense of my life;

Whom shall I dread?

(Psalm 27:2) When evildoers came upon me to devour my flesh,

My adversaries and my enemies, they stumbled and fell.

(Psalm 27:3) Though a host encamp against me,  
My heart will not fear;  
Though war arise against me,  
In spite of this I shall be confident."

The same thing that you saw in 2 Corinthians, right? I'm always confident. Never lose heart. How do you do that? Focus on the right thing.

(Psalm 27:4) "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..."

What does he want to behold? Watch the phrase.

"...To behold the beauty of the LORD..."

"Let me see You."

When you come into the church, our hope is that you would see Him. Once you see Him, all worries go away because you have Somebody that loves you. You have Somebody that cares for you. You could cast all your cares upon Him. He'll care, and He'll never leave you. He'll never forsake you. He only wants good for you.

(Psalm 27:5) “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.

(Psalm 27:6) And now my head will be lifted up above my enemies...”

How did that happen? How did you win the battle? You didn't. You kept your mind and your focus on Him. You could see Christ. “I always seek to please the Father.” And as He begins to walk in this, wonderful things begin to happen. He begins to say things and those that are not focused on God go, “We don't see it.” And they're not going to see it. You'll never be happy by focusing on yourself. You'll never be happy by comparing yourself with somebody else, and you'll never be happy when you try to make somebody else as righteous as yourself. You know those people that aren't as holy as you are? Man, don't they anger you? If only they could be as miserable as me going to church then they would be holy, right? You know what has to change, is my heart has to change, and I have to want to be in church more than on a surfboard,

and if I want to be in church more than at the beach then I'm not mad because they're going to the beach. I feel bad that they don't have the joy that I have. It's an interesting way of seeing it, but if you're being critical about the way that people are responding or doing things and you feel like you have to fix them, you're miserable doing what you're doing; you're doing it for all the wrong reasons.

It says,

(Psalm 27:6) “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.

(Psalm 27:7) Hear, O LORD, when I cry with my voice,  
And be gracious to me and answer me.

(Psalm 27:8) When You said, “Seek My face,” ...”

That's what God's telling you to do. Seek Him.

“... my heart said to You,

“Your face, O LORD, I shall seek.””

I like the way that it's put in the Corinthians. He goes,

“You can see the glory of God in the face of Christ.” And

as you begin to fall in love with God all over again, you begin to enjoy the things of righteousness.

Even though his father and mother have forsaken him, he comes to God, and he goes, “You need to teach me Your ways.” And in verse 13, I want you to see how this Psalm ends.

He states this,

(Psalm 27:13) “I would have despaired unless I had believed that I would see the goodness of the LORD...”

See, all those things that make you mad go away when you believe that God is not going to shortchange you on goodness. “Tell my brother to give me half of my inheritance.” You don't have to ask him to do that. If God doesn't want you to have the other half, then He loves you and is holding you back from something that would destroy you, and you ought to turn to Him and go, “Thank You. I see Your goodness in every single thing that happens in my life.” You begin living that way, you'll live a victorious life. You will actually pull your life out of despair and into the realm of great rejoicing.

“I would have despaired unless I had believed that I would  
see the goodness of the LORD  
In the land of the living.

(Psalm 27:14) Wait for the LORD;  
Be strong and let your heart take courage;  
Yes, wait for the LORD.”

It changes everything, doesn't it? It literally will take the miserable out of you, and you'll stop pointing fingers at people. You'll stop judging people. You'll stop worrying about what they're doing, and you'll just say, “As long as I'm right with God, I'm good.”

## **Closing Prayer:**

Father, we give You thanks for Your love for us. We give You thanks that You care, that not one good thing will You withhold to those who love You, to those who will walk according to Your purpose. You'll literally cause things to work for good. It will be You that will bring about the best for me in everything, and Lord, I believe that if You



withhold things from me, it's not to shortchange me, it's to bless me. If in fact, You give me things, it's for my good as well. That these are all gifts from You, and that in the person of Christ, all of Your promises are yes to me. I don't have to rely upon somebody else doing something or not doing something to make myself happy, I just please You.

With your heads bowed and your eyes closed, what we're asking you to do is look into the face of God. Now, is that Somebody you can trust? Is that Somebody that loves you? Does that look like Somebody that will shortchange you? Then you don't have to be miserable anymore. You can actually enjoy every moment that you come into His presence and learn just a little bit more about Him. Because He's going to be your confidence and your strength. In fact, the joy of the Lord will be your strength in every area of your life.