

# When We Need Revival: Distracted by Distress

by Ronald Glass

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*The sermon emphasizes the need for revival in times of distress and the importance of focusing on God's Word to get our lives back in focus.*

**Duration:** 47:30

**Scripture:** Numbers 23:19, Psalm 77:11-13, Psalm 119:153-160, Jeremiah 4:28, Lamentations 3:22-23, Malachi 3:6

**Topics:** "Revival"

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## Description

In this sermon, the speaker addresses the problem of feeling distant from God and the solution to this problem. He suggests that when life becomes difficult and overwhelming, our focus can become distorted. To regain focus, the speaker encourages the audience to remember God's word and His loving kindness. He emphasizes the importance of meditating on God's wonders and supernatural activity, particularly the creation. By doing so, we can find comfort and strength in knowing that God is faithful and unchanging, even in the midst of challenging circumstances.

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## Transcript

We come now today to the 119th psalm and the paragraph or section actually in this psalm that extends from verses 153 to 160. 153 to 160, as you know there are 22 eight verse sections in psalm 119 and each one of those is designated by a letter of the Hebrew alphabet. And this is next to the last letter and it's verses 153 to 160.

Follow with me as I read these verses. Look upon my affliction and rescue me for I do not forget your law. Plead my cause and redeem me, revive me according to your word.

Salvation is far from the wicked for they do not seek your statutes. Great are your mercies, O Lord, revive me according to your ordinances. Many are my persecutors and my adversaries, yet I do not turn aside from your testimonies.

I behold the treacherous and loathe them because they do not keep your word. Consider how I love your precepts. Revive me, O Lord, according to your loving kindness.

The sum of your word is truth and every one of your righteous ordinances is everlasting. And my focus today is on those three verses 154, 156, and 159. Revive me according to your word, revive me according to your ordinances, revive me, O Lord, according to your loving kindness.

Life is messy. Sometimes it's just hard to cope. To make things worse, the enemy of our souls is a master of distraction.

He knows how to preoccupy us. He knows how to deflect our attention from spiritual things, from our spiritual priorities. His repertoire of distraction seems endless.

Physical suffering, career and job-related stress, schedule conflicts, family problems, social pressures, loss and grief, financial hardship, interpersonal trouble, emotional and psychological interruptions, spiritual struggles, psychological difficulties. Yes, we constantly face obligations, deadlines, and interruptions in our schedules. And the thing about it is these pressures never just come one at a time.

They always come in multiples, simultaneously. And so many of us find ourselves living at the point of frustration under what one writer called once the tyranny of the urgent. Everything has to be done now, today.

And when we do those things, they always have problems. Well, we get overwhelmed. Sometimes we get angry.

And I think that sense of overwhelming is what we find here in the words of the psalmist. In our series on biblical revival, we are asking the question, when do we need revival? How do we know when it is that we need revival? Well, the answers to that question are multiple, but we're thinking through some of them from the 119th psalm. As I pointed out, although it is the word of God that forms the great theme of this central chapter in all of the Bible, the longest chapter of the Bible, underlying that, we find constantly this prayer scattered throughout this psalm, this prayer for revival, for personal revival.

Now, so far, we have considered three answers to the question, when do we need revival? First of all, we saw that when we're experiencing barrenness of soul, we need revival. And that revival, according to the psalmist, is according to your word. Then, secondly, when we find ourselves addicted to sin, trapped in the bondage of sin, the psalmist prayed, revive me according to your ways.

And then, when we are longing for righteousness, as we saw in our last study, when our souls are just craving, we come to a point where we say, Lord, I want to obey you, I want to be righteous, I want to do what you want me to do, but so often I struggle. Then, the prayer is, revive me according to your righteousness. Now, there's a fourth situation, which emerges toward the end of this chapter, and it is a prayer for revival that reaches an urgent climax.

If you read this psalm carefully, I think you can kind of sense that as he moves towards the end, especially as he reaches this section, there is something of a climax, an emotional climax. This 20th section alone contains three prayers, three requests that the psalmist might experience personal revival. The effect of all of this distress in our lives is to dampen our enthusiasm, to drain us of our emotional reserves, to override our commitment to cultivate a consistent and vibrant relationship with the Lord.

We become so bogged down that at times we simply ignore the word of God. We abandon our times of prayer. We don't walk with him, and we find ourselves living disobedient lives.

We find our personalities sort of erupting in negative and nasty ways to other people, and we get very frustrated about all of that. Under pressure, our relationship with the Lord is often the first thing to go, and that's when we find ourselves needing revival. Maybe that's where you are today.

Maybe you've come to a point where you say, my life is simply in chaos. The way I'm thinking, the things I'm doing, my job, my family, everything about my life is chaotic, and I realize I'm not where I ought to be. Now, the psalmist, as we read this passage, is clearly under pressure from what he calls his adversaries, the wicked and his persecutors.

Obviously, there are people who are out to get him. He recognizes that he has been distracted by distress, what he calls here in this passage, affliction. Verse 153, look upon my affliction.

His spiritual life has been affected, and so he asks for revival. In three ways, in verse 154, the words literally are, according to your sayings, the things that God has spoken, the things that God has said. Then, in verse 156, he asks for revival, according to your literally judgments.

These are the things that God has declared to be right and to be wrong. And then, thirdly, in verse 159, he asks for revival, according to your loving kindness, which, again, is that term that designates God's covenant faithfulness, the fact that God honors his promises to his people. These all, all of these, his sayings, his judgments, his covenant loyalties, are expressed, according to the psalmist, in verse 159, in his precepts, which we looked at last time, that word which says, these are the things God has said, these are the things God has commanded, but these things are things that naturally, in my own self, I really don't want to do, but I force myself because God says this is what he wants.

Now, all of this sounds good, but how does it work? You see that as the psalmist becomes intensely focused on his pressures, on the things that disturb him, the pressures of his afflictions and his enemies, his adversaries, his persecutors, all of this crowds in upon him. He just feels the need to cry out to God for revival. How does it work? Well, we want to explore that today in our study, and to do that, I want you to turn back with me to the 77th Psalm.

Psalm 77, which we read earlier in our service, and I'm going to be here for most of the rest of our time today. Psalm 77. We find this distraction, of which I've been speaking, this distraction by distress, explained in two parts.

And I want you to think very carefully, because this dynamic is so common in the lives of Christian people, and it may be in your life today. So let me begin in verses 1 to 10 of Psalm 77. Let me start with the problem.

The problem is God's apparent failure. Yes, God's apparent failure. When life gets messy and we struggle to cope, we often lose our zeal and we often lose our devotion.

And if we're not careful, we can get disillusioned, and we can even get bitter and angry. Yes, even bitter and angry at God. Tell me that you've never been at least a little upset with God.

If you've lived the Christian life for any time at all, I'm sure you've been distressed at times about how God has worked in your life, or not worked in your life. There are two arguments that the psalmist makes, and this is a prayer, by the way. Two arguments he makes.

Number one, God is a disappointment. Notice in verses 1 to 5, My voice rises to God, I will cry aloud. My voice rises to God and He will hear me.

What is the psalmist saying here? Asaph, the writer. He's saying, I am, right now, praying earnestly. I cry aloud.

And I'm praying with faith because, he says, He will hear me. So I'm doing what I'm supposed to do, right? I am praying to God and He will hear me. He goes on to say, in verse 2, I have been literally praying day and night.

I have persevered in prayer. In the day of my trouble I sought the Lord. In the night my hand was stretched out without weariness.

My soul refused to be comforted. I found no relief. I found no comfort in prayer.

I applied myself to the throne of grace. I prayed, I prayed. During the day, during the night, I prayed, and yet no answers, no responses, no comfort for my hurting soul.

And so he says in verse 3, When I remember God, then I'm disturbed. I'm disturbed when I think about the Lord. I am weak spiritually.

And God's apparent lack of concern has forced me to keep praying, but His silence has left me so upset that I can't even talk about it. Listen, when I sigh, then my spirit grows faint. You, Lord, have held my eyelids open because of all the trouble and the fact that you don't respond.

I have to keep praying. I am so troubled I cannot speak. And by eyelids being held open, he may be implying that he can't sleep.

He is so disturbed that he can't even talk about it. There is an obvious disconnect between my circumstances and the God I thought I knew. Verse 5, I have considered the days of old, the years of long ago.

I look back into the Word of God. I look back into the lives of the saints. I read what God has done, but I don't see that God working in my life.

And thus I must conclude, not only is God a disappointment, but secondly, that God has changed. Asaph's conclusion is very painful. It's almost unthinkable.

So to soften his words, he frames the conclusion that he has come to in the form of questions. He doesn't make it an outright accusation against God. That would be very irreverent.

But he asks questions. Notice in verse 7, Will the Lord reject forever? Will he never be favorable again? He's essentially saying the Lord is no longer kind as he once was. I can no longer count on his kindness.

And then verse 8, Has his loving kindness ceased forever? Has his promise come to an end forever? He's saying essentially that God no longer honors his promise as he once did. And then verse 9, two more questions. Has God forgotten to be gracious? Or has he in anger withdrawn his compassion? God's no longer compassionate as he once was.

Unless you think that Asaph is alone here, you know, if you know your Old Testament, that he is not by any means the only hymn writer in Israel to ask this question. Much earlier than Asaph was the greatest hymn writer of all, of course, and that was David. Think of Psalm 13.

How long, O Lord, will you forget me forever? How long will you hide your face from me? How long shall I take counsel in my soul, having sorrow in my heart all the day? Same sentiment that Asaph has. And then there is the man named Ethan, as we see in the 89th Psalm. Psalm 89, verses 46 and 47.

How long, O Lord, will you hide yourself forever? Will your wrath burn like fire? Remember what my span of life is, for what vanity you have created all the sons of men. I'm a dying human being. I don't have that long left.

Lord, pay attention to me. Well, then there were the sons of Korah, to whom several psalms are ascribed. Psalm 44, verse 9. And we read these words.

Yet you have rejected us and brought us to dishonor, and do not go out with our armies. Verse 24. Why do you hide your face and forget our affliction and our oppression? And then a psalm which we looked at earlier in our study, also from the sons of Korah.

Psalm 85, verses 4 through 6. Restore us, O God of our salvation, and cause your indignation toward us to cease. Will you be angry with us forever? Will you prolong your anger to all generations? Will you not yourself revive us again, that your people may rejoice in you? Prayer for revival, because it seems like God has quit listening to His people. He doesn't care about His people anymore.

We step outside the psalms and we see it too. I think of the famous question of Habakkuk to the Lord. Right at the beginning of the little book of Habakkuk, chapter 1, verse 2. Here's what the prophet said to God.

How long, O Lord, will I call for help and you will not hear? So, if you today are in a position where you are saying, I'm praying to God and God is silent. I have a desperate need for God to act in my life and He's not acting. I am beseeching the heavens and I am only getting in return silence.

You're saying that today, you're not alone. The saints of God have always experienced that kind of apparent silence on the part of God. That kind of apparent abandonment by God.

What's the conclusion? Well, His conclusion here in the 77th psalm again. The conclusion of the psalmist is found in verse 10. Then I said, it is my grief.

Now, the word grief here, this verse has been argued about by the commentators. I won't bore you with all the details, but this word grief really is rooted in a word that speaks of wounds. He's saying in a sense, my wound.

That the right hand of the Most High, and the right hand of the Most High refers to the power of God in the Old Testament language, has changed. So, what he's saying is, it is my wound. My soul is wounded that the very power of God seems to have changed.

I feel deeply wounded. I'm hurt. I thought I could count on God, and I'm hurt.

It's painful to conclude this. This isn't the conclusion to which I thought I would come. I didn't think I'd ever say this, but that's where the circumstantial evidence is leading me to say that God has changed.

Now, there are times when you and I feel that way. That the God we thought we could trust in has disappointed us. We may even have people who know we're Christians ridiculing us, needling us, saying, where is your God? I thought you said you were a Christian.

How come God doesn't answer your prayers? But now I want you to listen to what Scripture teaches. These are verses we know, but we need to remember them. Verse 19 of Numbers, chapter 23.

God is not a man that he should lie, nor of a son of man that he should repent. Has he said, and will he not do it? Or has he spoken, and will he not make it good? God's no liar. Well, but what about times when things are really tough? When I'm facing distraction through distress? Jeremiah, chapter 4, verse 28.

The prophet says the same kind of thing. For this the earth shall mourn, and the heavens above be dark, because I have spoken, I have purposed, this is God speaking, I have spoken, I have purposed, I will not change my mind, nor will I turn from it. He's not a man that he's going to lie, he's going to change.

I will not change my mind, I will not turn from it. In fact, as Jeremiah stood in the rubble of the city of Jerusalem and wept over all that had happened in the destruction of his beloved city, Lamentations, chapter 3, tempted, I'm sure, to say something else, he says this, Lamentations 3, verses 22 and 23. The Lord's loving kindnesses indeed never cease, for his compassions never fail, they are new every morning, great is your faithfulness.

If you want the definitive statement in Scripture on this principle, we find it in the last book of the Old Testament, Malachi, chapter 3, verse 6. For God speaking says, I, the Lord, do not change. Period. But wait a minute, you say, my circumstances indicate something else, this God that I see in Scripture doesn't seem to be the God who's at work in my life or the God who isn't working in my life.

I pray, but I don't get any answers. The problem is God's apparent failure. And all we can conclude sometimes is the God that I worship, the God to whom I pray, is not the God of the Bible.

Something's happened, God has changed. Maybe God got tired, I don't know. But against that problem, there is a solution.

For that problem, there is a solution. And the solution is this, my adjusted focus. Now listen, when we are so pressed by circumstances, when we become so distressed because of the difficulties of our lives, what happens is, life gets out of focus.

Now you know that when a camera is out of focus, nothing is clear. Nobody likes a fuzzy picture. You can't really see clearly.

But when a picture is in focus, the details make a sharp, clear image. You see it all. For the man or woman of God, that focus, that focus that we need is our understanding of God's Word.

We just keep coming back to this point, don't we? It is the foundation of personal revival. God's Word. God's Word is our resource in distress.

And that's why the writer of our text in Psalm 119 pleads for revival according to the Word of God three times. Revive me according to your Word, your sayings. Revive me according to your ordinances, your judgments.

Revive me according to your loving kindness, your covenant loyalty. Let me ask you a question today. How are you and I to get our lives back in focus when we find they're all blurry? Because our lives have become so messy.

Because they have become so distorted. Our perspective is all out of whack. To the point now that we are saying God's changed.

Or we're accusing God of not being good or kind or compassionate. How do we get our lives back in focus? Let me suggest to you three ways. By remembering his deeds as revealed in Scripture in three ways.

Now we're back in the 77th Psalm. And here's the heart of the Psalm. It's verses 11 through 13 where we have the answer to the apparent problem of verse 10.

Here they are. Three steps. First of all, focus on his wonders.

Focus on his wonders. Verse 11. Now this is an act of the will.

The psalmist says, I shall remember. It doesn't come automatically. It's not something that just happens.

He has to actually take steps to meditate on all your work and muse on all your deeds. Focus on his wonders. By this I mean, meditate on the Lord's supernatural activity.

The wonders in Scripture usually refers to supernatural activity. Well, when we think about that, what comes to mind immediately? Creation. Creation, which was the greatest of all of God's supernatural works.

I'm astounded. Most of us take this for granted, but sometimes just sit down and think about this. Go on the internet, or even maybe to the library.

Especially on the internet, there are some recent pictures that have come back from the Hubble telescope. And look at those pictures. Reaching into the farthest reaches of the universe that the human eye can see through a camera, nobody has ever seen further.

And what do you see? You don't see a blank wall. You don't see the end. No.

You see little specks of light. Stars in the sky that you can't even see with your eye. But you know what? Some of those stars are not stars.

They're galaxies. Galaxies far bigger than the one in which we live. I don't know about you, but I can't get my mind around that.

That the universe is so enormous. Why did God ever make that? Oh, but listen. Here's the really amazing thing.

Genesis 1 says, God said, Let there be. And there was. In an instant, it all appeared.

And yet we're going to say that this God doesn't care about us. This God has changed. This God is somehow powerless to intervene in our lives.

Think about it. And above everything else with regard to His wonders, there stands in the Word of God His work of redemption, which may even be a greater work than creation. Because the Lord Jesus Christ was in heaven with God the Father.

He existed out there in eternity and all He did was speak and it was made. But when it came to redemption, the Lord Jesus Christ had to come from Earth's glory, take upon Himself the form of a sinful human man, subject Himself to the abuse of sinners, and die on a cross, giving His blood for the sins of mankind. His work of redemption.

That's the point of verses 14-20. Let me read these again. Listen to this now.

You are the God who works wonders. You have made known Your strength among the peoples. He's speaking here of the Gentile nations.

How? You have by Your power redeemed Your people, the sons of Jacob and Joseph. Israel! The water saw You, O God. The water saw You.

They were in anguish. Now, keep this in mind. He's referring now to the Exodus.

He's referring to the Red Sea. We aren't told all these details in Exodus, but listen. The deeps also trembled.

The clouds poured out water. The skies gave forth a sound. Your arrows flashed here and there.

When God parted the waters of the Red Sea, apparently there was thunder and tremendous amount of lightning. The sound of Your thunder was in the whirlwind. The lightnings lit up the world.

The earth trembled and shook. Your way was in the sea. Your path's in the mighty waters.

Your footprints may not be known. You led Your people like a flock by the hand of Moses and Aaron. The moment you begin to doubt the power of God to intervene in your life, when you get so under it that you begin to question God and say He's changed, think about what God has done in supernaturally intervening into His world, in making the entire universe, and in delivering His people Israel in His redemptive work, bringing them out of Egypt through the Red Sea, Moses, Aaron, they couldn't have parted those waters, but God did.

And so today, God's supreme work is His supernatural intervention in the affairs of mankind in order to redeem His elect through the death and resurrection of the Lord Jesus Christ. Yes, it was the power of God that brought Him from the dead. It raised Him to be seated at His right hand where He lives today making intercession for us.

God has intervened supernaturally into the affairs of mankind, and His power is evident. My friends, when you begin to doubt God, focus on His wonders, just His creation and His work of redemption. Here's a second insight.

Focus not only on His wonders, focus on His works. I will meditate on all your work and muse on your deeds. Now if you're going to meditate on the supernatural activity of God, then meditate on the providential activity of God.

Now the psalmist here commits himself to talking to himself. That's what these two words mean here. The word meditate is that word which means to sort of mumble under your breath talking to yourself.

And the word musing has the idea of occupying your thoughts, of intentionally filling your mind with the memory of what God has done in behalf of His people. Now you think back throughout the Old Testament and you see God at work in behalf of the people of Israel. You look at the story of Israel from the time of Abraham through the patriarchs, the way God worked all the details out through Jacob.

And then think of Joseph and his situation in Egypt and how God brought Joseph to be right there in Egypt at the right time. When you think of how God led Israel out of Egypt, how He settled them in the land,

constantly throughout the history of Israel bringing them back to Himself. Keep in mind the amazing ministry of the Lord Jesus Christ.

Think of His works, the miracles that the Lord Jesus did. Think of how the Lord Jesus has cared for His church throughout the ages, from the time of the New Testament through our own time right now. For over 2,000 years, God has demonstrated His grace to His church, including the grace of reviving the church over and over again.

And then consider, when we think of His providence, the preservation of national Israel to this very day as some astute observers have said, you want proof for the truth of the word of God, you have to look no farther than the nation of Israel. All of these providential works, all these things God has done, focus on His works. How can you doubt Him? And then thirdly, focus on His ways, verse 12, verse 13 rather.

Your way, O God, is holy, what God is great, like our God. Now, if you focus on the supernatural activity and then on the providential activity of God, you still need to think it through. Focus on the transcendental dignity of God.

These verses say, there is no God like our God. All the nations have their gods. Even in biblical times, of course, the nations had their idols.

Today, the nations still have their gods, their idols, their Allahs, all of their false gods. But this passage tells us that there is no other God like the God of the Bible. That is a theme, by the way, which is struck right from the beginning.

As soon as Israel crossed the Red Sea, in that song of praise that Moses sang, it says this, Exodus 15, verse 11, Who is like you among the gods, O Lord? Who is like you, majestic in holiness, awesome in praises, working wonders? That theme is echoed frequently in the Old Testament. Psalm 71, verse 19, we read this, For your righteousness, O God, reaches to the heavens. You have done great things, O God.

Who is like you? Here's a specific example that ought to thrill our souls. It's the same question asked in terms of sinful human beings. It's found in the book of Micah and in chapter 7, verse 18.

And here it is. Who is a god like you who pardons iniquity, who passes over the rebellious act of the remnant of his possession? He does not retain his anger forever because he delights in... Listen, unchanging. What this all tells us is that God always does what is right.

He always does what is wise, even when we don't see it that way. Focus on his ways. Think, for example, of young Joseph.

Thirteen years he sat in prison and in bondage in Egypt before he was exalted. Thirteen years. You think he got discouraged? Yes, he did.

Or think of David, anointed to be king at the age of 17, but again, 13 years before he was able to become the king. God's ways are right. God doesn't always act immediately.

God doesn't always answer our prayers immediately. Psalm 145, verse 17. The Lord is righteous in all his ways and kind in all his deeds.

Did you hear that? He is kind in all his deeds. We Christians have this promise. Philippians 1, verse 6, that he who has begun a good work in you will complete it until the day of Jesus Christ.

He will complete it until the day of Jesus Christ, until we see him. Therefore, whatever God does, God does for our good. So, brothers and sisters, does the Lord care when you and I have so much distress that we've become spiritually distracted? Does he care when you are so troubled that you can't speak, when you can't even speak to God? Of course he does.

He knows all about it. He has permitted it. Yes, he's even ordained it for your good.

And he is waiting for you to come to him with a heartfelt prayer that he might revive you. To breathe fresh life into your weary soul. To give you renewed joy and hope when you think that you have forever lost your joy and your hope.

When you are so distracted that you have become so distressed that your life is falling apart, you need to make a deliberate decision. Yes, if we can put it in these terms, you need to take yourself by the collar and shake yourself a little bit and make a deliberate decision to live like the Christian that you say you are. Once you've come back to the Word of God, then you will find that you're able to rise above your circumstances.

But once again, and this is the important thing I want you to see, you can't do this on your own. If you're going to wait until you're ready to do this, if you're going to wait until the day you feel like it, you're probably never going to do it. That's why in the hour of his extreme stress, the psalmist comes back and three times in these eight verses says, revive me according to your Word.

Revive me. Lord, I know where the answer is. I know where my strength lies and where the answers to my struggles lie.

I can see where the comfort lies. It's in your Word. But Lord, I need your reviving power on my life to get me back into that Word.

Now what is true of us individually is also true corporately. As a church body, we can get so weighed down by difficult circumstances that we lose our zeal and our commitment to the Lord. We can get so busy in ministry that we neglect our relationship with the Lord.

In some churches today, I think they have gone so far in becoming so involved in worshipping the Lord that they're forgetting the Lord they're worshipping, supposedly. And they get disillusioned with the apparent meaninglessness of all of this. We may be tempted to second-guess God or even give up and walk away from Him and from His people altogether.

And when we see that kind of dynamic in a church, that's when we need to pray for revival. Lord, we're down. We're under it.

In your Word. In your judgments. And in your promises.

Now there's one overwhelming imperative in all of this. When life becomes so messy and out of focus that we are distracted from living vibrant Christian lives, we will only rise above those discouragements by going back to the Bible. Back to God's revealed truth.

Back to the Word of God that is living and powerful. And that will bring that whole picture into focus. All the fuzziness will disappear and everything will come into sharp focus.

Verse 160. The sum of your Word is truth. You put it all together and it's truth.

See, that's the problem. When you say, God has changed. When you say, I'm discouraged.

I'm disappointed in you, God. That's because you have isolated a little slice of your life. But when you put all of God's Word together and you study not only the promises and truths of the New Testament, say, but go back into the Old Testament and read the life stories of the great saints of God and you will see God at work in difficult circumstances.

And here's the reality. The sum of your Word is truth and every one of your righteous ordinances is everlasting. The promises of God, the truth of God, do not.

So once again, the first step in revival, whether it's personal or whether it's corporate, is to have our thoughts, our hearts, our wills, our very being renewed by the power of the Holy Spirit as he awakens us through the Word. My dear friends, we will never be awakened. We will never know revival if we neglect this book.

And so let our prayer be, O breath of love, come, breathe within us, renewing thought and will and heart. Come, love of Christ, afresh to win us. Revive your church in every part.

O heart of Christ, once broken for us, tis there we find our strength and rest, our broken, contrite hearts. Now, solace, and let your waiting church be blessed. Let's pray together.

Our prayer, Father, with the heart of Christ, which was once broken for us, will come and strengthen our broken, contrite heart. Father, as we wait before you, we join our hearts today in acknowledging that life is messy. Some of us may try to hide that, but behind the facade when we go home, when we deal with our lives, many of us would have to say, it's a mess.

And our focus has faded. Everything is blurry. Life is hard to cope with.

And our enemy has succeeded in distracting us in so many ways. Father, you know all about it. You've created us.

You've created the world. You know what it is to live in a sinful world. The Lord Jesus Christ himself did it.

We're all under pressures. Father, we just sense right now this need in our lives individually. And in our lives together as a church, we sense the need for revival.

Lord, that's why we're studying this subject together. That's why we're praying as we do. Breathe new life into us, oh God.

So that when life is hard, and the circumstances are discouraging, that we may not be like the psalmist who said, I'm so discouraged I can't speak. And my wounded soul has concluded that God has changed, but rather that our conclusion will be, based upon your word, on the truth, an unchanging truth at that, of your divine revelation, based upon the experience of your people for millennia, we can say, it is well with my soul. May that be our conclusion.

Our commitment in our lives today, as we come back to your word. Lord, revive us in your word. We pray in Jesus' name.

Amen.

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