

Day 1 Session 2

By: Ken Ulmer

Ken Ulmer: That last session wiped me out. I don't know about anybody else. That brother, that brother wiped me out. My gosh. He is unusually gifted, and I really praise God for his gift. A few weeks ago, I went back to the school where I did my undergraduate work, the University of Illinois, and I was in the middle of a very trying time at our Church. Some very strenuous things were happening, and we were in the middle of trying to purchase some property and make some very, very major major decisions about our Ministry.

And I just sensed the need to get away. So I went back to the University of Illinois, and I just got into a nostalgic bag, nostalgic mood, back to another point of significant turn or transition in my life. And I just spent a couple of days back there on the campus, walking around, reflecting, spend a lot of time in prayer. But by myself, it blessed me. It helped me. It encouraged me. And I realized again the importance of the discipline of stillness, the discipline of stillness.

In that 46th Psalm at 46th Psalm, the Psalmist says in verse ten, be still and know that I am God. Be still. And know, I have a little boy, seven years old, and I don't think, Erin, I think the young lady who shared she's not in here. My little boy, seven years old. He's adopted. And this morning was a special time to me. And after the session, I went over and shared with the young lady who talked about her tight place and giving her baby up for adoption.

But today was a special time for me because I having an adopted son. I had said to myself, I have a pledge, a promise to myself that that if I ever if I ever met my my son's mother, that I would

thank her, and I may never get a chance to do that. And so today I wanted to thank the sister who gave that testimony. I want to thank her in place of my son's mom and say to her, maybe in place of the parents of her child, thank you.

That's kind of a side issue to lead me in saying something about my son, who who is seven and who needs a lot of prayer. Matter of fact, I need a lot of prayer. My wife needs a lot of prayer. Anyone that he ever meets needs a lot of prayer. If you ever meet him, you need a lot of prayer. He's a seven year old wrecking crew could demolish this whole building in a single bound. He could just destroy it. He's seven years old and he was talking to him a while back.

And and actually, he was trying to tell me something. He was trying to tell me something. And he said to me, dad, you're not, and he talks with his hand, he said, you're not listening, you're not listening. I'm trying to tell you something. You're not listening. He said daddy you need to take a chill pill. He said, Daddy, I'm trying to tell you something. I'm trying to tell you something. You're not listening to me. You need to take a chill pill. A chill pill. A chill pill.

And you need to chill. I have two daughters, two daughters, both students at UCLA and a while back, they have this little thing that always said that you need to chill, chill, chill, chill. That's kind of what the Psalmist is saying right here in this passage. That's what God is saying to some of you today. What you need most of all is a chill pill. You need a chill. Be still. Be still. The Psalmist says, be still. Let go. Release. Stop holding chill. You know one of the things that I fear most for you.

I fear most for you as a student in a Christian school, one of the things that I fear most for those of you who maybe in seminary. One of the things that I fear most for you is that you would spend years of your life on this campus learning about God and still miss God. I fear for you. I have a concern. I don't want that to happen to you. I don't want you to spend all this time learning about God and miss God. It is as though the enemy.

It is as though the enemy Satan has devised a very effective weapon against believers. And I believe one of his most effective weapons against us is to encourage us, allow us, push us in being so busy for God that we miss God. So busy learning about God that we miss God. So busy working for God that we miss God. So busy trying to do things for God that we miss him. The Psalmist says, Slow down. Stop. Be still. Let go. Release. Relax. Stop right there. Take a chill pill.

That's hard to do. That's hard to do. To make a practice of the discipline of stillness. It's difficult to do. I want to acknowledge that that's a difficult thing to do for you as you're going back and forth to class as you're in between classes as you're studying, as you're preparing for this class, that test, writing this paper, writing that paper as you're busy trying to make a life. I acknowledge that that very, very difficult sometimes. And yet it is as important as it is difficult.

The Psalmist says, be still. It's almost as though he says, back off, back off, get a bigger picture, regain the proper perspective. Get a true feeling for where you are right now. Be still and know. Listen. Be still, he says. And know, know, that word know means know by observation. Know, he's saying this. Back off. He's saying this. Back off and look around, pull out to a wide shot and

get a wide perspective. A broader perspective of what God is doing. Believe it or not, there really is.

There really is. There really is a world beyond what's happening in your world. I know when you got that deadline in that paper and that test is like the world evidently has stopped because of what's happening in your life right now. But believe it or not, there is a bigger world out there. And whatever you're doing is a part of a larger context. And so God says, be still. Back off, look around, observe and realize something. Realize he says this and know. First of all, God's person, God's person.

He says, know, that I am. Be still and know that I am God. Know that I am God. Be still and know I, know I. Know God. When Moses, when Moses was commissioned to go down and deliver the people from Egypt, Moses said now Lord now who should I tell them sent me? And God says, Well, just give them my name. And he said, What's your name? And God said, tell them I am sent you. I am I am. God says know that I am. Know, I know God.

Know, God not just know about it, but know, that God is the God who says I am. Here's where we are. Back off, be still. Look around, get a bigger perspective, get the big picture and know that I am. Know that God says I am. That's his name. I am that's his eternal name. I am God says know that I am know. He wants you to know that he am because the world says that he ain't. We live in a world that says he ain't. God says he wants you to know that he am notice.

He says, know, that I am. I am. He said, Moses, tell them that I am sent you. So what's the rest of your name? Well tell them I am that I am sent you. I am. I am. It's almost like a blank check. I am what I am blank. Some in order to follow that I am something ought to complete that sentence. I am what am you? I am. I am. What do you need me to be? You fill it in. What do you need God to be right now?

A provider. I know that I am. I'm Jehovah Jira and the Lord who provides. Do you really know that God is a provider? Do you know Him as a provider? Not just know that you've heard about Him being a provider. To know that he is a provider. No. God says, be still long enough to know who I am now that I am God and I am what you need, you fill it in. What do you need him to be today? In order to know that he is that take a chill pill.

Be still. Back off. Slow down. Get the bigger picture. He says, be still and know Gods person know that I am. Know that he always is am. He always has been am. He never was was he never will be will be. He just am. It speaks of the eternal isness of God. Who dwells in the perpetual nowness time. He's beyond time. He's beyond the moment with God. He always am is bad English, but it's good theology. And God says he wants you to know that not just know about Him, but to know him.

And sometimes in order to know that you got to back off, slow down, put on the brakes. Chill long enough to realize as you look around long enough to realize that God still is God. Now look what else he says. Not only does he want you to know his person, but he wants you to know his

plan. He says this, know that I will be exalted. Don't you miss this? Because some of you are in a position right now, and you're wondering that you're wondering whether he will or not.

You're wondering whether you gonna come out or what you're in right now. You're wondering how, as I said earlier, you're in that tight place. God says, know, that in the end I will be exalted. And he wants you to know that where you are right now, even as I speak, God says, know, that I will be exalted. He affirms. He affirms that he's going to have the last word. My little boy, my little boy, seven years old, seven years old. I don't know how children learn this, but he decides he's going to have the last word now in our house.

You don't talk back. If you don't talk back. I was a little boy. I would talk back or say nothing to my mother or roll my eyes at my mother. And she would say, if you roll it again, you'll pick it up off the floor. If you roll that eye, I tell you what you do. Roll it one more time. I didn't know we're going to roll you out one more time. You will roll it across the floor. You don't roll your eyes. You know, Mama and Daddy always had the last word in our house. And I'm trying to be a good parent. I'm teaching my child the same thing, right?

And so I discovered it. My child will say I'll say something and say, and I'll say, Kendon, that's it. That's it. It's over. And he'll walk away saying this, [mumbles]. I said, what? What you say? What does he say? Who teaches these kids to lie like that? I don't understand nothing to another, but he's determined to have the last word. You know what God says? I'm going to have the last word when it's all said and done.

I'm going to have the last word. When it's over, I will be exhausted. In the end, we win. God says, back off long enough. Chill long enough. Settle down, stop. Slow down long enough to know that I am God and that I will be exalted. That's so hard to believe sometimes that sounds good in a Sunday school class, but that's tough in the integrity of life. And he got doesn't back off from it. The discipline of stillness. How much time do you spend with the Lord? I'm not talking about the perfunctory quiet time.

I don't know what it quiet time sounds kind of spiritual. I'm in my quiet time. Don't interrupt me. I'm in quiet time, not talking about quiet time. I'm talking about time with the the line. How much time do you deliberately pull away from the crowd? The classes from the professors praise the line from the books, the computer and just back off and realize that God is still in charge, where I live, where I live and where I minister. That's hard sometimes where I live and where I minister and I see the things that are happening in the city, in the neighborhood and the communities in which I live in which I minister.

And that's hard sometimes, but as difficult as it is, it just reinforces to me why God said, do this, because this point is it does not matter the way it seems. In the end, God says, I will be exalted and I'm still God. I'm still in charge. That amazes me sometimes when I see the stuff that's going on, what I see the stuff around me when I see the stuff in our neighborhood, when I see the stuff in our community. And God says I'm in charge. You got to move on to the next phrase where he says, and I will be exalted, which means it does not.

Which means you can't close the book now. Just not over yet. And God says, in the end, I will be exalted. It's kind, it's kind of like what I said in the New Testament when it says that the time is coming, the time is coming when every knee shall bow and every tongue shall confess that I like that's a pretty good deal. I like that because what he does is he gives you a choice. You got an option. You can bow now or you can bow later.

But you will bow. Every knee, shall bow every tongue shall confess. God is saying, what in the end I will be exalted. You get that in your spirit. Get that in your bones. Get that in your mind. Get that in your heart that it does not matter what's happening in your life right now. God will be exalted. Does not matter how dark it is. Does not matter how difficult it is. God will be exalted does not matter how tight your place is. God will be exalted now.

His point is, you're not gonna know that if you don't slow down, slow enough. So he says back off. Let's go back to the text. He said this. He says in verse eight, behold, the works of the Lord that were behold, literally means to look at evidence. This word means to grasp something by insight, it means to see something and interpret it and to see the meaning behind it. Not just look at it on the surface, but it means to look at evidence and by insight come to a conclusion.

He saying, look around, behold, the works of the Lord. Here's the paradox of that. It is that no matter what situation you're in right now, if you keep looking, you'll still see the works of the Lord, you will still see the visible, evidential manifestation of the power of God in your life. And that's hard to do because we become so myopic. We become so narrow, so narrow in our vision, we can only see so far we can only see and we only see with tunnel vision.

That's what God meant when he said to us that he is the God who will provide. Jehovah Jireh, The God who will provide is the God who will make provision. And it's hard for us to see that. Sometimes he says, I'm a God who will provide. Provide is a compound word. The root word is video. Video, which means to see, to see, to see, to see. The prefix is pro, which means before got this, I am God. I am the God who will provide. He says, I want you to back off and know that I want you to see that I'm in control.

I want you to see that I'm going to be exalted once you see that I will have the last word. And he says, I will do that because I'm a God who will provide now, he says, in order to see that you must look around you. That's a problem with us because we can only see. We only see with tunnel vision. God says, I'm the God who will provide. Listen. The word provide means to see, listen to see before pro. Video. Good word means video to see prefix.

Pro means before God says, I'm the God. Listen. Now, I am the God who will provide in order to be the God who will provide. He is the God who can see before. Therefore, he is a God who can make pro vision because he has pre vision. Did you get that? You didn't get it? You missed it. Y'all too quiet,[inaudible], you missed you missed he whole thing. I'll say it again. I said, God is a God who can make provision because he has prevision.

He is able to see before. See here's our problem. Our problem is we're myopic were myopic we can only see in the right now. Somebody's right now, as you hear my voice, you can only see what's happening in the right now. You got a problem in the right now. A difficulty in the right

now, a question in the right now, a decision in the right now, a set of circumstances in the right now, a dilemma in the right now. And that's as far as you can see now while you're back here in the right down dealing with this problem.

God is down the road and he's not in the right now. He's in the not yet. Now, while you're back here in the right now pulling out your hair, standing up all night, breaking out in hives, hair falling out, your nerves are bad, can't eat, can't sleep. Got a bad attitude. Can't concentrate, flunking all your exams in the right now. God's way down the road in the not yet. Now, by the time you make it with that problem from the right now to the not yet.

By the time you get to the not yet God has moved the problem from the not yet to the no longer. And he does that because he had already provided the answer before you got that. He could do that because he has pre vision. He saw you coming and he's going to have the last word. Now, if you back off, be still, take a chill pill. Slow down. Exercise. Stillness long enough. He says, you'll see that the God will be exhausted. What are you facing right now?

What dilemma are you facing if any? Let me tell you what everybody else in tell you what. Everybody in his room. Everyone in this room was in one of three places. Some of you, some of you, some of you came in this room this morning with a problem. Some of you came with the problem. Other of you came and you came in here praising God, lifting Holy hands. Hallelujah. Because you just left the problem. Now, if you're not in that first crowd and you're not in that second crowd, you're in the third crowd.

My third crowd. He has. If you didn't just leave a problem and you don't have a problem right now, you're on your way to a problem. Stick around, keep living somewhere down the road.

There's a problem waiting on you. Here's what God says. By the time you get there, he's already there and he will be exalted. And he wants you to know that. Go back to the text. He has. Now watch this. This whole passage, this whole Psalm is tied together. A little word *selah* in verse three.

You see the word *selah*. He said again in verse seven *selah*. He says it again at the end of verse eleven, he says, *selah*. It's the word that's using various contexts. It's used in literature to tie together various strolls in a poem. Standards in a poem. It's used in musical context. It's used, it's used following a great fortissimo. It is a term that ties together what has been said or done with what is about to follow. It's a word that says now something has been said and what has been said is so important.

Take a moment to contemplate that. Think about that. Arsenio would say it's the word it makes you go *hmm*. It makes you stop and think about what is said before you move on to the next issue. Let's go with it. First of all. So he says this. He says, when you are still with God, he wants you to know the confidence of His protection. Verse one says, this God is our refuge and strength, a very present help in trouble. God is our refuge and strength. When he said refuge, when he's a refuge. In the Jewish mind, lights went on, bells went off.

They automatically knew what he was speaking of when he said at refuge, because they knew that when God gave them the promised land, that he had given clear instructions that they were

to divide that land on either side of the Jordan River. And on either side of the river, there was to be three cities on each side, a total of six cities designated as cities of refuge. Now watch this. Now, God, this is, he says, designate the landmark out the land so that six cities on either side of the Jordan River are designated as cities of refuge.

Which means this. These were cities to which one could run when you were in trouble when you committed a crime. And so to avoid the vengeance of the relative of that person to whom you had committed the crime, if you could make it to the city of refuge, you were considered safe. You on safe ground. It was a place to run when you were in trouble. Now let me ask you a question. Where do you go when you're in trouble? What's your outlet? What's your refuge? Where do you flee when you have a problem?

On some campuses? Not this campus. On some campuses, there are those who run to the bottle alcohol thing on some campuses, not this campus. They are those who run to drugs on some campuses. Not this campus, that those who run to elicit sexual relationship. Not on this campus. Surely not on this campus. Not on this campus. Can I get a man or somebody? Well, maybe there is on this campus. But anyway, where do you run? Where do you run? When you're in, that when you're stressed out, where do you run? When you're in trouble and you can't go any further?

Where do you go? Where do you run? God says this. He says, God is our refuge. He says this. He is a very present, very present help, is very present. That word is the idea of a well proven. Watch this. He says, this God, God is a God with a track record for being a helper. It's on God's

resume that he's a helper. He's well experienced in helping. Now, let me tell you something. How often do you share testify witness to others of how God has helped you?

You know, I never went to a Christian school, so I'm not sure about the sociology on this place. I mean, do you guys witness each other? I mean, I don't know. Is that allowable? I mean, I know you do when you go out into the community, go to the community. But, I mean, I don't know. Do you guys do that? Do you guys share with each other witness the Lord did this or that? Is that okay? Okay. Yeah. God needs somebody to tell somebody else what he's done in their lives.

He says, God the well proven of well proven, very present help. And he wants you to know that. Look what else he's here. He says this. He wants you to know the confidence of His protection. Then anyone should know this. The comfort of his provision. You're gonna love this. Don't miss it. He wants you to know the comfort of his provision. Notice the flow of this text. Don't miss this. Okay? Now it's going to read a little different than your book in mind. I'm reading King James.

I'm kind of outdated, but that's all right. You read the one you have. Get the flow of it. Get the idea of it because I don't want you to miss. Notice this what he says. He says this God is our refuge. That is our strength. Very present. Help in trouble. Watch. Verse two. Watch the flow of this. Therefore we will not fear, though the Earth be removed, mountains to be carried into the midst of the sea. Waters there a roar and be trouble, mountain shake with a swelling thereof.

Anybody got an NIV or NASB watch this. He said this, though the Earth give way, the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging. Then he says, *selah*, which means, Did you get that? Give it to you again though the Earth give way, mountains fall, harder the sea, water is roar, mountains quake with their surging. Watch the flow of the text. Don't miss this. Don't miss this. Come down to the next verse and put the two together.

Verse four says, there is a river. Did you get that? Now in most of you some of your verses, you may notice that in verse for the there is is in italics, which means it's not in the original text. In fact, verse four really begins with a river. You with me now watch this. Watch the flow of the text and watch where he's going. He says this, though earth give way, mountains fall into the heart of the sea, waters roaring, waters forming, mountains quaking mountain surging. Hmm a river.

Did you get it? No, you didn't. You missed, you missed that. You missed that. Watch the flow of a text. You gotta get it. You gotta get. Give it it to you again. Earth give way, mountains fall, earth is quaking, waters roaring, waters foaming, mountains quaking, a river. You imagination. I got wake you up. See what he's doing. Watch what he's doing. Remember I told you, hmm *selah* is a word of contrast. It means something's been said over here that's connected with what's about to be said over here.

Don't watch it. Watch it. It says it. In that first passage, he paints a picture of total devastation. Total calamity is a person. Listen, listen. It's the person whose life is it's crumbling all around

them, whose dreams are blasted. Trouble on every hand. And in the midst of that trouble in the midst of that chaos, says a river. You didn't get it. I'll give it to you. Watch it, watch it, watch it, watch it, watch it. You said this, though the Earth give way, mountains fall into the heart of the sea.

Waters roaring, waters foaming, mountains quaking, rambling shaking, rambling rolling crowning on every hand. Devastation all around. Hmm a river. Yeah, I didn't get yet. You didn't get it yet. He's saying with all of that devastation, there's hope, he says, I see this junk all around me, but in the middle of it, I see a river. Now, what's this oftentimes a scripture metaphors for watcher, are you to speak of the Godhead. In Jeremiah 2 the Father God is spoken of as a fountain. In John Four, the Son Jesus has spoken of as a whale.

And in John Seven, the Holy Spirit has spoken of as a river. Now, watch this. You're gonna love it. He's saying this with my life combining all around me, trouble on every hand can't feel my way out. It feels as though this Earth is quaking all around me. Mountains falling. Earth is roaring. Billows are roaring, waves are tossing two and fro. In the middle of all of that, a river. He says I'm stabilized. Listen, listen. I'm stabilized when I see the river in the midst of the devastation.

Now listen very carefully. That river symbolizes the presence and power of the Spirit of God in your life. Because what's the catch? The catch is? It is the Spirit of God whose power is manifest on the inside, in spite of what's happening on the outside. It is the Spirit of God who maintains me, strengthens me, encourages me, inspires me in spite of Earth quaking, mountains roaring,

waves tossing, free, billows dashing, in spite of the times when it seems as though my life is falling and crumbling all around me.

So he wants you to know that he wants you to know about the comfort of his provision. Here's the last thing he gives you a close with. And this he wants you to know this. Don't miss this. He says this. He wants you to know something about the commitment of His promise, not just the confidence of His protection and not just the comfort of His provision. Here's the last thing, but the commitment in His promise. Here's what he says. He says in verse eleven, the Lord God of Hosts is with us.

With us. Now what is? He says? I will not fear, because in spite of what's happening in my life, I am encouraged and sustained by the river, which is the presence and power of the Holy Spirit in my life. Ten says this God makes a promise to me. God promises that he will be, listen now, he will be with us. God says he will be with us. He says he will never leave you. He will never forsake you, he says, as you exercise a discipline of stillness, you will realize his commitment to His promise and his promises.

He'll never leave you. Now watch what he says. He says this. He says His promise is that God is with us. Watch this now. God is with with us. God. God. God. God. God. God. God, who's one of many names is El El El you know El Shaddai. You know El El El El. He says, He's God who is El. And he says, he is with us. With us. With us. With us. The Hebrew phrase with us is the phrase is the word that means it is the word emanu.

Emanu, emanu. God is with us. His name is El El. In the midst of my trial, he is El God El God. And he is emanu. He is with us, Emanu, with us. El is God. In the midst of my trial, he is emanu. He is El. He is with us, emanu. His name is El. emanu. El emanu el emanu El that's his name El. And he is emanu. He is with us, emanu El. Emanu El, emanu El that's his name. Emanu El Emanu El, emmanuel.

Emmanuel. Emmanuel. There it is Emmanuel, and his name shall be called Emmanuel. He shall save his people from their sins. He is God Emmanuel, who will never leave us or forsake us. Now, if you're running too fast you're going to miss that because you're going to feel forsaken and every one of us in this room at one time, one other.

If you tell the truth has felt forsaken. Whenever you feel forsaken by God, it is because you're moving too fast. If you turn around and you look and God is not there, guess who moved. He says, I'll never leave you nor forsake you. The discipline of stillness. Know that he is God. Father, how we thank you for your word, for your truth, for your inspiration. Well, I thank you, Lord, for every student here today. And I thank you for how you are and how you will manifest yourself to them.

I thank you, Father, for how you will keep your promise to them, that you will never leave them, nor forsake them. Father so often we believe that because we are in a Christian school or because we here on this campus, we're not expected to have many problems. We're not expected to see many storms were not expected to go through many valleys. [Inaudible] because we're in this campus, sometimes we feel as though we're not expected to ever be discouraged. And yet in the

midst of our discouragement, we hear you saying, Be still and know that you are still God. And that you will be exalted. And you will never leave us. You will never forsake us. And for that we thank you. In Jesus name. Amen. God bless you.