

Main Idea: In Proverbs 3:5-6, the Lord gives us the promise of His guidance. It’s a two-part promise.

- I. The Lord gives us three responsibilities.
  - A. We must rely.
    1. To do this, we must first know Him.
    2. To do this, we must realize that partial trust is really the absence of trust.
  - B. We must refuse.
    1. We must not put our confidence in our own instincts and notions.
    2. We must not live as practical atheists.
  - C. We must resolve.
    1. Our aim must always be to know Him.
    2. Our aim must always be to make Him known.
- II. The Lord gives us one guarantee.
  - A. Please notice what He doesn’t say.
    1. God doesn’t give us wings.
    2. We still have to walk the paths of life.
  - B. Please notice what He does say.
    1. The Lord is personally directing our journey.
    2. The Lord promises that He will lead us where He wants us to go.

Take Inventory: Ask yourself these questions...

1. Am I on the right path?
2. Am I hiding God’s promises in my heart?
3. Am I living like I really believe God’s promises?

This is week five in our series, “*Promises to Live By in the Crucible of Suffering.*” I’ve been sharing with you promises God has given us in the Bible that have been particularly helpful to me in hard times. Like the promise of a way of escape, in 1 Corinthians 10:13. And the promise of a good outcome, in Romans 8:28-29. And the promise of forgiveness, in 1 John 1:9. And the promise of God’s provision, in Matthew 6:33.

Because I care for your soul, I want you to know these promises, so you can honor our Savior when life gets hard. I urge you to memorize them, so they’re ready to use.

One of the things that we find ourselves doing when we’re in a prolonged period of suffering is asking questions. Like... *What’s going on? Why is this happening? What should I do next? Is there any purpose in all this?* Those are normal questions during tough times, and we all have them, and we all ask them.

I have good news for you. We have a divine promise that’s tailor-made for those questions, and we’re going to immerse ourselves in it this morning.

The promise we’re about to consider is probably, if you’ve been around the Bible very long, a *familiar* promise. In fact, many of you could quote it. I first learned and even memorized this promise when I was young teenager. But just because we can quote it doesn’t mean we’re embracing it and applying it to our lives.

I want to point out also that this is both a very *encouraging* promise and a *convicting* one. Encouraging because it can put courage into our timid hearts when times are tough. And convicting because we so often live like we don’t believe it.

What’s more, I want you to know at the outset that this promise is a *conditional* promise. As we’ll see in a moment, there are two parts to it. The promise contains, first of all, the element of human responsibility. God says there are some things we must do,

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\*\* Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

some steps we must take. And if we do, there is a divine guarantee. God says He will do something, and it's absolutely certain that it will happen in every situation we face.

Here's the promise. If you know it, say it with me. *"Trust in the Lord with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He will direct your paths."* That's Proverbs 3:5-6, and it's here that we find God's promise of guidance.

A word about the context. When we open our Bibles to the book of Proverbs, we're in the section of our Old Testament the Hebrews referred to as *The Writings*. In the Law, or Torah, the Lord God had revealed His holy standard to His chosen people, Israel. Thou shalt, thou shalt not. Then the Lord gave them the Wisdom Book, Proverbs. Why did God give His people Proverbs? To apply the Torah to daily life. We might say, to get the Word of God out of the pews and into the family room and the dining room and the factory.

The book of Proverbs is all about wisdom. Notice how it begins in Proverbs 1:1-3, "The proverbs of Solomon son of David, king of Israel: for attaining wisdom and discipline; for understanding words of insight; for acquiring a disciplined and prudent life, doing what is right and just and fair."

So Proverbs shows us how to be wise in life. Who does God hold responsible to do this teaching of wisdom? You'll notice an introductory phrase that appears again and again in the first seven chapters.

1:8 "Listen, my son, to your father's instruction."

1:10 "My son"

1:15 "My son"

2:1 "My son"

3:1 "My son"

You'll see it again in 3:11 and 3:21 and 4:1 (in the plural) and 4:10 and so on (about 17 times). The significance? Granted, the phrase "my son" was a customary form of address between a teacher and a disciple in Solomon's day, but it says more. It makes it clear that passing on the faith is the task of parents, that wisdom is to be taught in the home. God expects parents to apply the truth of His Word as they interact with their children.

What subjects should parents address with their kids so they're be wise? God tells us right here in Proverbs. When I walk through Proverbs 1-7, I discover eleven issues that this godly father deemed critical to address with his son. Issues like authority and temptation and peer pressure, in chapter one. And priorities in chapter two. And obedience and God's discipline and discernment in decision-making in chapter three. And learning and choices and heart issues and resisting sexual temptation and integrity in chapters 5-7.

So this is practical stuff. A dad is talking to his sons about how to live for the Lord in the real world. And right in the middle of this practical teaching we find our promise, because if we are going to live for God in the real world, we need to know what makes it possible.

This is not a self-help manual. This is what life looks like when we live it for the Lord and by the enabling grace of the Lord. We might call it a God-in-real-life manual.

So what that means is this. If you don't know Jesus Christ as your Savior, you're about to see another reason why you need Him, for you are about to see a standard you lack the ability to reach on your own.

Now we're ready for the promise. In Proverbs 3:5-6, the Lord gives us a hope-giving, two-part promise. First, we see three responsibilities, and then one guarantee.

### I. The Lord gives us three responsibilities.

See if you can pick out the three responsibilities as I read several translations of this promise. First, the *Young's Literal Translation*, "Trust unto Jehovah with all thy heart, And unto thine own understanding lean not. In all thy ways know thou Him, And He doth make straight thy paths."

Here's the KJV, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Now the ESV, "Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths."

The NIV is almost the same as the ESV, "Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight."

So there are three commands here, three imperative verbs. Trust. Lean not. Acknowledge. Let me put it this way. We must rely, refuse, and resolve. Let's take those one at a time.

**A. We must rely.** "Trust in the LORD with all your heart." The Hebrew verb for *trust* is *batach*. In a very literal sense, the Hebrew is quite vivid. It means "to throw oneself down upon his face, to lie extended on the ground."<sup>1</sup> That is the posture of absolute dependence, and that's the posture a wise person will take in his heart, if not with his body at times, on his face, before the Lord.

A wise person knows and admits freely that he is absolutely dependent upon his Maker and Redeemer. He trusts in *the LORD*. That's God's covenant name, Yahweh, the name that represents Him as the Self-existent One who by His grace has chosen to rescue and redeem a people and enter into a personal relationship with them.

And how should His people relate to this Being who rescued them? By *trusting in Him*. As you tease out this verb you find it means "to put confidence in, to believe in a person or object to the point of reliance upon."<sup>2</sup>

But it's not just *trust in the Lord*. It's, "Trust in the Lord *with all your heart*." How do we do this? Let's talk about a couple of prerequisites.

1. *To do this, we must first know Him*. You don't trust someone you don't know. If you've raised children, you know that. Ever tried to leave your little one with a baby-sitter he or she didn't know? So if you're struggling to trust the Lord in the challenges you're presently facing, here's the root problem. One, either you don't know Him. Or two, you don't know Him well enough.

I remember when one of our daughters went through a phase of fear as a little child. Night after night she would come into our room and say, "I'm afraid. Can I sleep with you?" We urged her to trust in the Lord, but it was much easier to trust in us. Why? Because she knew us, and she didn't yet know Him. You don't trust someone you don't know, not with your life at stake with a monster under the bed!

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<sup>1</sup> Brown, F., Driver, S. R., & Briggs, C. A. (2000). *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (electronic ed.) (105). Oak Harbor, WA: Logos Research Systems.

<sup>2</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

Let me take this a step further with another prerequisite. When it comes to trusting in the Lord...

2. *To do this, we must realize that partial trust is really the absence of trust.* It's sort of like saying you are partially alive. I am either alive or not alive. I am either trusting in the Lord with all my heart, or I'm not. If I say I'm sort of trusting Him, then I'm admitting I'm *not* trusting Him fully, as this promise calls me to do.

Let me give you an illustration of what total trust looks like. In 2 Kings 18:5 we read an amazing statement. "Hezekiah *trusted in the Lord*, the God of Israel. There was no one like him among all the kings of Judah, either before him or after him."

What a tribute! Hezekiah *trusted in the Lord*. And he trusted in Him because he knew Him, not just intellectually—other kings could quote the Bible. This king knew Yahweh personally and experientially.

One time the king of Assyria attacked his land, and captured the cities of Judah, until only the capital of Jerusalem was left, with King Hezekiah inside. The attacking commander stood at the wall and yelled this message to the citizens of Jerusalem, in 2 Kings 18:30, "Do not let Hezekiah persuade you to *trust in the Lord* when he says, 'The Lord will surely deliver us; this city will not be given into the hand of the king of Assyria.'"

So Hezekiah not only trusted in the Lord, but now he's urging his people to do the same, even though they're surrounded by a vicious army 185,000 strong!

Then the wicked king sent messengers to Hezekiah that said (2 Kings 18:10), "Say to Hezekiah king of Judah: Do not let the god you depend on deceive you when he says, 'Jerusalem will not be handed over to the king of Assyria.'"

So it's show-down time. The Lord told Hezekiah, "I'll deliver you. Trust Me." Wicked king Sennacherib said, "There is no god that can deliver you from my power. Don't trust Him."

I love what Hezekiah did. Listen to verses 14-19: "Hezekiah received the letter from the messengers and read it. Then he went up to the temple of the LORD and spread it out before the LORD. And Hezekiah prayed to the LORD: 'O LORD, God of Israel, enthroned between the cherubim, you alone are God over all the kingdoms of the earth. You have made heaven and earth. Give ear, O LORD, and hear; open your eyes, O LORD, and see; listen to the words Sennacherib has sent to insult the living God. It is true, O LORD, that the Assyrian kings have laid waste these nations and their lands. They have thrown their gods into the fire and destroyed them, for they were not gods but only wood and stone, fashioned by men's hands. Now, O LORD our God, deliver us from his hand, so that all kingdoms on earth may know that you alone, O LORD, are God.'"

Now there's a meaty prayer, and there's what enabled Hezekiah to trust in the Lord, no matter what the challenge. He knew the Lord, and he knew Him well.

Let me ask you this. What steps are you taking right now to get to know the Lord? Are you studying His Word? Are you making it a priority to put yourself under the teaching of His Word? Are you reading good books that will help you know Him better?

There's the first responsibility. We must *rely*.<sup>3</sup>

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<sup>3</sup> For another example, see Asa in 2 Chronicles 14:7, "Then Asa called to the Lord his God and said, 'Lord, there is no one like you to help the powerless against the mighty. Help us, O Lord our God, for we **rely** on you, and in your name we have come against this vast army. O Lord, you are our God; do not let man prevail against you.'"

**B. We must refuse.** “Trust in the Lord with all your heart *and lean not on your own understanding.*” Lean not. The Hebrew verb *sa’an* means “to rely on, rest in, depend, to have trust and belief in an object to the point of being in jeopardy if the object of trust fails, as a figurative extension of leaning upon a physical object for support.”<sup>4</sup>

We see a picture of this word in Judges 16:26 where we’re told that Samson *leaned* against the pillars in Dagon’s temple. Remember that story? Samson was a powerful man, but he disobeyed the Lord and lost his eyes and his freedom. The Philistines brought into their temple to mock him and Israel’s God. Samson said this to the servant, “Put me where I can feel the pillars that support the temple, so that I may *lean against them.*” That’s our word, and that’s what we are *not* to do with *our own understanding.*

Lean not on your own understanding (Hebrew *binot*). What does that mean in specific terms? Let me put it a couple of different ways.

1. *We must not put our confidence in our own instincts and notions.* The word “understanding” means “insight, discernment, good sense.” In other places in Proverbs, this is a good thing. You need God-given understanding in order to live wisely. But trusting in your own understanding, your own insights and notions and instincts, that’s not a good thing, and we must *refuse* to do it.

Think of it this way. A wise person freely admits he is a needy person. He needs God’s help in his life and he’s not ashamed to admit it, to himself, to others, and most of all, to the Lord. When life gets hard, or even when it’s not, he refuses to rely on his own powers or faculties or ingenuities.<sup>5</sup>

Let me put it another way. “Lean not on your own understanding” means...

2. *We must not live as practical atheists.* You know what an atheist is, a person who says, “There is no God.” We would never say that, would we? We are Christians. But when we act like there is no God, when we face a challenge and resolve to *figure this thing out on our own*, we have become for all practical purposes no different from the atheist.

Let me remind you that right here is where the first man and woman got off track. They acted like God wasn’t there, leaned on their *own* understanding, and chose to solve this problem of the forbidden fruit their *own* way. Friends, we enter the world with their inherited sin nature. We too want to lean on our own understanding and go our own way, and that way leads to eternal destruction.

Today is Veteran’s Day, a day set aside to say thank you to those individuals who have made a sacrifice for our freedom. Thank you veterans! We appreciate what you have done for us, for you have done something for us that makes freedom in this world possible.

Jesus made a sacrifice for us that makes eternal freedom possible. God sent His own Son into the world to say, “You’ve been going your own way, and you’re heading to eternal destruction, but I’ve come to turn you around and take you God’s way.” Jesus the Christ came to rescue sinners from the path that leads to everlasting torment, and to do that, He went all the way to a horrid death on a cross where He endured the

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<sup>4</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>5</sup> The prophet Jeremiah gives us a memorable word picture of this in Jeremiah 17:5-6, “This is what the Lord says: ‘Cursed is the one who *trusts in man*, who depends on flesh for his strength and whose heart turns away from the Lord. He will be like a bush in the wastelands; he will not see prosperity when it comes. He will dwell in the parched places of the desert, in a salt land where no one lives.’”

everlasting torment that sinners deserve. He suffered in their place, died for them, and then rose again. That means, today, if we repent of our sin and put our *total trust* in Him, God gives us a life with Him that will never end.

Have you received that gift? And if we have, it's only fitting that we should live like it, by trusting in Him with all our hearts, and by refusing to lean on our own understanding. Our promise says we must rely, and we must refuse. Thirdly...

**C. We must resolve.** "Trust in the Lord with all your heart and lean not on your own understanding; *in all your ways acknowledge him.*" Another important word, *acknowledge*. It's from the Hebrew *yada* which means "to know, to be aware of, to find out." In all our ways we are called, literally, *to know Him*.

Let that sink in. That word implies we are to live with a double aim.

1. *Our aim must always be to know Him.* In all our ways, in whatever we face as we walk the path of life—whether it's migraines or a child that's breaking your heart or a boss that's making life impossible—our passionate resolve must be to *know Him*.

Do you think about God when you're sitting in the drive up line at McDonalds? Are you aware of His presence when you're on the phone with a client at work, or surfing the internet, or playing a game with your kids. In all your ways *acknowledge Him*. That's to be our resolve.

But there's another dimension to this word, not just to know Him, but also...

2. *Our aim must always be to make Him known.* That's what you do when you *acknowledge* something. When I acknowledged our veterans a moment ago, I didn't just think about them. I highlighted their actions so you would know and think about them, too.

That's what we are to do in all our ways with God, to acknowledge Him, to speak of Him and respond to Him in ways that will help others know Him too.

That's our mission, not to hoard Him, but to know Him and make Him known.

So here are our three responsibilities. If we're going to experience this promise, we must rely, refuse, and resolve. We must trust in the Lord with all our hearts (**rely**), lean not on our own understanding (**refuse**), and in all our ways acknowledge Him (**resolve**).

But there's a problem, and we need to talk about it. We will not do this as we ought if we have a "Do Lord" theology. Do you know what that is? There's a song we used to sing in church when I was a child. It's an old camp song. *Do Lord, oh do Lord, oh do remember me, hallelujah.* Remember it? Now I know there are places in the Bible where godly people ask the Lord to *remember them*, Nehemiah for example (Neh 13:31). But they did so knowing their God was a sovereign God, not a wimpy little deity. Friends, I'm afraid that song captures the way a lot of people today view God, that He's a sort of nutty professor type of Being that needs to be reminded to remember His children. And if we think that way about Him, then we won't **rely** on Him and **refuse** to lean on our own understanding and **resolve** to acknowledge Him in all our ways. It just won't happen.

So here's what I urge you to do. Fill your mind with great and proper thoughts regarding the person and work of God. Make it a priority to build a sound theology. How? Be a student of the Bible, yes, but be a student of other resources that will help you know the God of the Bible, too.

Let me give you one very specific challenge. Learn and sing songs that express in accurate terms the truth about the Living God. The nature of a song is that it goes with

you throughout the day. Ever had a song you couldn't get out of your head? Let's capitalize on that. We need to get rid of the "Do Lord" songs, and take to the office with us songs that will help us rely, refuse, and resolve.

I love learning new songs that help me think rightly about God, and I want us to share one together. Here's a song I came across during my morning devotions on Thursday. Margaret Clarkson wrote the lyrics, and it's entitled, "*O Father, You Are Sovereign.*"<sup>6</sup> We'll sing it to the tune of "The Church's One Foundation."

*O Father, You are sovereign  
In all the worlds You made;  
Your mighty Word was spoken,  
And light and life obeyed.  
Your voice commands the seasons  
And bounds the ocean's shore,  
Sets stars within their courses  
And stills the tempests' roar.*

*O Father, You are sovereign  
In all affairs of man;  
No powers of death or darkness  
Can thwart Your perfect plan.  
All chance and change transcending,  
Supreme in time and space,  
You hold your trusting children  
Secure in Your embrace.*

*O Father, You are sovereign  
The Lord of human pain,  
Transmuting earthly sorrows  
To gold of heavenly gain,  
All evil overruling,  
As none but Conqueror could,  
Your love pursues its purpose—  
Our souls' eternal good.*

*O Father, You are sovereign!  
We see You dimly now,  
But soon before Your triumph  
Earth's every knee shall bow.  
With this glad hope before us  
Our faith springs forth anew:  
Our Sovereign Lord and Savior,  
We trust and worship You!<sup>7</sup>*

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<sup>6</sup> Margaret Clarkson was an elementary school teacher in Canada for 38 years, born in 1915, died in 2008. She wrote the hymns, "So Send I You" and "We Come, O Christ, to You," and others. Her lyrics for "O Father, You Are Sovereign" actually won a hymn-writing contest with *Christianity Today* in 1980.

<sup>7</sup> Words by Margaret Clarkson, copyrighted by Hope Publishing Co.

See how that song ends? We *trust* and worship You. What produced that response of trust? Taking time to rehearse the wonderful truth about God's sovereignty, as the four meaty verses of this song did. You won't trust someone you don't know well.

So Google that hymn this week and learn it and sing it in your morning devotions. And learn other ones too. They'll help you to rely, refuse, and resolve.

Now I want you to see why it's worth your effort. Three commands, now *one guarantee*.

## II. The Lord gives us one guarantee.

"Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, *and he will make your paths straight.*"

We don't walk much these days, maybe for exercise, so we may not get this promise, not at first glance. In the biblical world, people did a lot of walking, not for recreation, but for life. And they knew that a crooked or twisted path wasn't just a nuisance, but a threat to ever taking another step, especially in the dark. A crooked path meant uncertainty and risk and danger, and maybe death.

With that in mind, look again at this promise. First...

**A. Please notice what He doesn't say.** He doesn't say, "Trust in Me and I'll carry you down the paths of life, and you won't have to walk anymore." That's not the promise.

1. *God doesn't give us wings.* He doesn't help us start flying. He doesn't even do the walking for us.

2. *We still have to walk the paths of life.* But according to this promise, the Lord does something to our paths.

**B. Please notice what He does say.** The KJV, "And he shall direct thy paths<sup>8</sup>." The NIV, "And he will make your paths straight." The Hebrew verb, *yeyasser*, means "to be smooth, level, and right," or "to make level, to make straight."<sup>9</sup> Here's a helpful definition I read: "to make linear movement with a focus that the movement has no wandering or turning from a course, implying movement with purpose or ease."<sup>10</sup>

One commentator says it's the idea of "straight" in contrast with the crooked and twisted ways of the wicked.<sup>11</sup> Another commentator uses the word "plain,"<sup>12</sup> as in, "He will make your paths *plain*."

Let's look at some other examples of this verb in Proverbs. We find it in Proverbs 9:14-15, "She sits at the door of her house, on a seat at the highest point of the city, calling out to those who pass by, who **go straight on their way**." We see it in Proverbs 15:21, "Folly delights a man who lacks judgment, but a man of understanding **keeps a straight course**." In another form the verb means "to gaze straight," as in Proverbs 4:25, "Let your eyes look straight ahead, **fix your gaze directly** before you [ESV 'and your **gaze be straight** before you']"

This is an amazing benefit. I can trust the Lord because I know that the God of the universe is tailor-making the road I am traveling in life. It's true, beloved.

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<sup>8</sup> The Hebrew for "paths" is *orach*, which refers to a "road, way, thoroughfare, path."

<sup>9</sup> In this verse it's a piel verb in the imperfect tense.

<sup>10</sup> Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Hebrew (Old Testament)* (electronic ed.). Oak Harbor: Logos Research Systems, Inc.

<sup>11</sup> Allen Ross, *Proverbs*, p. 917.

<sup>12</sup> Keil-Delitzsch, *Proverbs*, p. 87.



1. *The Lord is personally directing our journey.* He's moving rocks out of the way. He's getting rid of hazardous 90 degree bends in the road that might send us over a cliff.<sup>13</sup> But He's not just directing our journey.

2. *The Lord promises that He will lead us where He wants us to go.* It's not "path," but "*paths*," plural. He has a trip-tick for us, beloved, and it doesn't just list the interstates. It's comprehensive and includes every township road and footpath you'll ever travel.

A few years ago, we invited Dr. Charles Ware to speak at our church. I was standing in the foyer at 10:25 and he still wasn't here. So I called his cellphone, and he answered. "Uh, Charles, where are you?" I asked. He said, "I'm standing right here in the foyer. I just gave my box of books to the usher and he put them on the table." And I said, "Uh, Charles, I'm standing in the foyer. What church are you in?" He went over and picked up a bulletin and said, "Uh oh, I'm at the Wheelersburg Church of Christ." He had put his trust in a GPS, and it took him to the wrong destination.

I can assure you, my friend, that if you put your trust in the Lord, that will not happen. He doesn't just offer you a map. He's doing the road work. He knows where He's taking us, even though we don't. He knows the good outcome He has in mind. He knows our final destination, and He will not stop working with us and the paths we're on until He escorts us right into His presence in heaven, conformed to the image of His Son, Jesus.

Three commands, one guarantee. Rely, refuse, and resolve. And while you're walking the paths He's designed for you, be sure He'll make them straight and make sure you make it home safely.

#### Take Inventory: Ask yourself these questions...

1. *Am I on the right path?* I have two things in mind. One, are you on the path to heaven? Have you put your trust in Christ who said He is the only way to heaven? And if you have, are you on the path He wants for you right now? Perhaps you've strayed from Him, and you're not where He wants you to be. Are you ready to come back?

2. *Am I hiding God's promises in my heart?* I'm challenged by what Romans 4:20-21 says about Abraham, "Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God, being fully persuaded that God had power to do what he had promised." What gave Abraham such great faith that he could even sacrifice his son, when asked? Here's the answer. He knew and embraced the promises of God.

Friends, we can't embrace what we don't know. So I urge you to hide the promises of God in your heart. Memorize the ones we're learning in this series, and add them.

3. *Am I living like I really believe God's promises?* Hide them in your heart, yes, but then *live like you truly believe them.* Is there something the Lord is wanting you to do, some path you need to walk, that you've resisted. Maybe you need to get baptized, or join this church, or start giving Him the first portion of your income, or make things right with a brother, or whatever. Will you put into practice *the promise of God's guidance* and walk that path today?

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<sup>13</sup> I like the paraphrase from Eugene Peterson's *The Message*, "Trust God from the bottom of your heart; don't try to figure out everything on your own. Listen for God's voice in everything you do, everywhere you go; *he's the one who will keep you on track.*"