



Deep Calls to Deep

Spiritual formation
in the hard places of life

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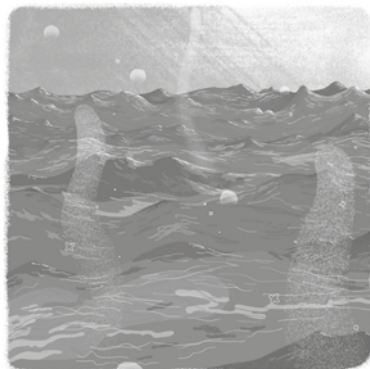
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Foreword to the second edition

The first edition of *Deep Calls to Deep* was published in 2015. The message of the book is that God meets us in the deep places of life, in our suffering and loss and confusion, and invites us into a deeper relationship with himself. It is in these hard places that God's work of transformation takes place most effectively. The book of Psalms, with the raw honesty of its songs of lament, is the place where we can find resonance for our experience and comfort for our souls.

I wrote then that while the book would have immediate relevance for some, for others it would provide wisdom for future reference: 'For no one knows what the future may bring. We may be standing on firm ground today, but tomorrow may find ourselves overwhelmed by the waves and breakers.' Little did I know then how relevant the message of this book would be in 2021, as the world continues to respond to the waves and breakers of a global pandemic. For all of us it has been a hard time; for many it has been traumatic, involving pain and sorrow, grief and disappointment, in ways we could never have imagined. That is why this new edition of *Deep Calls to Deep* is so timely.

Back then I invited friends to share their stories of crying out to God from the depths. These testimonies proved to be a much-appreciated part of the book, anchoring its teaching in the lived experience of ordinary people. Now I find I have my own story to tell, for since the pandemic began in 2020, I too have plumbed the depths of those deep places, needing to apply to myself the truths shared in this book.

My wife Evelyn had been ill with breast cancer for some four years, undergoing various types of chemotherapy, when we were told in February 2020 that the cancer had spread to her spinal cord and her condition was terminal. Nursing her at home proved to be too challenging, and as her condition deteriorated it was decided she needed full-time nursing care. This was just as the first lockdown in the UK began, and visitors were no longer allowed in care homes, so I decided to go with her, otherwise we would be separated when she needed me most.

So it was that we found ourselves in a local care home, Evelyn in the nursing section and me in the residential wing. We spent our days together, which gave us plenty of time to talk and say the things we wanted to say; but it was hard watching her deteriorate, becoming increasingly paralysed and losing control of her bodily functions. We were isolated from friends and family, and living in a strange environment, noisy and busy and without privacy. As the weeks passed, I often found myself tearful and emotional as I saw Evelyn suffer. I cried out, like the psalmist of old, 'How long, Lord? Will you forget me forever? How long will you hide your face from me?' (Psalm 13:1).

There was always a danger that the coronavirus would find its way into the care home. It was a risk we had to take, and when it came, we both caught the virus. Evelyn, surprisingly, recovered well, but I quickly deteriorated and ended up in hospital in intensive care. I was there for nine days and it was touch and go. Fortunately, I pulled through, partly because of the excellent medical care, but also, I believe, because of the global wave of prayer offered on my behalf. Once I had recovered, I was allowed home but could not return to the care home with Evelyn. I felt a failure, since it had been my desire to be with her to the end.

For a while we could speak by phone, but as her condition worsened this was no longer possible. I felt really guilty, as if I had abandoned her, until God spoke to me: 'She was mine long before she was yours, and I won't abandon her now.' This really lifted the sense of guilt and failure that hung over me, but it was still hard to be separated. Eventually, when it came to the end, we were allowed to be with her, dressed

in full PPE, of course. We prayed together, and although she had not been able to speak much, Evelyn suddenly burst out with the words, 'Thank you, Jesus. You led me all the way.' These were the last words she spoke.

Grieving has been hard during the pandemic. We held a thanksgiving service via Zoom so that friends around the world could be involved, including our son and his family in Australia. At the burial, local friends could attend, but we were not able to sing, or hug each other, or meet for a meal afterwards.

I have made an amazing recovery from the virus, with no long-term side effects. Rebuilding my life has been a challenge, but I have many supportive friends and have done really well. However, I miss deeply the companionship that Evelyn and I had together after being married for 46 years. I have been acutely lonely in the dark winter months when we have again been in a hard lockdown for weeks on end. These have been difficult days, some of the hardest of my life, and yet I know that God is at work in me, using my suffering to transform me and prepare me for what lies ahead. In my deep place, I have heard the loving voice of God calling me into a deeper relationship with himself.

It is my prayer that as you read this new edition of *Deep Calls to Deep*, you will be able to offer to God your pain and confusion, your suffering and loss, and allow him to form and shape you into the likeness of Jesus.

Tony Horsfall

March 2021

Introduction

I discovered the book of Psalms in 2011.

I say ‘discovered’, not meaning that I was previously unaware of this much-loved Bible book, but that until then I knew only individual psalms and not the book itself. Like most people, I had my favourite psalms, which I turned to again and again. I had based retreats on Psalm 84 (‘Pilgrims making progress’), and led quiet days on Psalm 27 (‘The contemplative’s psalm’). I had even written a book on Psalm 23 (*Song of the Shepherd*, BRF, 2004), but I was unfamiliar with the book as a whole.

All that changed for me when, as part of the celebration of the 400th anniversary of the King James Bible, we were encouraged in church to read through the Bible in a year. As someone who handles the Bible a lot, I didn’t feel I particularly needed such a challenge, but I was aware of some gaps in my Bible knowledge as well as the fact that over time I had neglected certain portions of scripture. So I decided to start my reading programme with the books I tended to overlook.

I began with Ezekiel and quickly realised why I had neglected it for so long. My mind does not grasp symbolism easily, and I find the images of wheels within wheels and flying creatures difficult to grasp. However, I dutifully finished reading the 48 (rather long) chapters and then, for light relief, turned to the book of Psalms. I decided to read backwards, starting with Psalm 150 and working my way down to Psalm 1. I would like to say there was some deeply spiritual significance in this, but there was none. It simply acquainted me with the book as a whole and gave me an appetite to know the Psalms more deeply.

This new encounter with the book of Psalms had such an impact on me that, instead of leaving them behind and moving on to other, less familiar parts of the Bible, I decided to linger there and read them again, but in the proper order. I became aware of the deep spirituality that pervades this wonderful collection of ancient prayers and hymns, and began to understand why, in some traditions, the Psalms are read repeatedly every day, often in the morning and evening. I felt I wanted to drink deeply of the life of God that is communicated to us through these inspired and beautiful words.

It seems to me that the book of Psalms, when taken as a whole, provides us with a wonderful handbook for spiritual formation. Here we see life with God as it really is. True, there is a certain distance between us and the psalms – historically, geographically, culturally and even theologically, as they reflect the old covenant between God and his people. Not everything we read sits easily with a contemporary western mindset. They are both familiar and foreign to us, yet they continue to speak deeply to us about our relationship with God. As one Old Testament professor puts it:

As we read the Psalms, we are entering into the sanctuary, the place where God meets men and women in a special way. We will see that the conversation between God and his people is direct, intense, intimate, and above all, honest. Thus, the Psalms are a kind of literary sanctuary in the Scripture. The place where God meets his people in a special way, where his people may address him with their praise and lament.¹

It was this intimacy with God, this raw honesty with him, that drew me to the Psalms in a fresh way. They give us words to use with God in our moments of joy and victory (praise) and in our times of despair and defeat (lament). As we read them, we can make the words our own, enter into the experience of the writer and find our own voice before God. In particular, I was drawn to the songs of lament, prayers that come from a deep place and reflect the struggle to understand what God is doing in our lives.

These ‘sad songs’ make up nearly a third of all the psalms and yet they are mostly neglected by the church today. Much of our spirituality is geared toward relieving our pain and finding ways to ensure happiness, success and well-being. It wants to guarantee a life of victory, of overcoming, and so its focus is always on the positive and the joy-filled. Anything that contradicts this rosy picture of cheerful certainty is ignored, denied or avoided. Those who face struggles in their walk with God are accused of unbelief or dismissed as lacking in faith or strength of character, so they often retreat into quiet isolation or drift away from a Christianity that doesn’t seem to work for them. Yet struggle and challenge are necessary for authentic spiritual growth. The reality is that God sometimes does lead us down difficult paths as he seeks to draw us closer to himself and form his life within us. Far from being an invalid expression of the Christian life, suffering may well be an inescapable part of the journey of knowing God more intimately.

One of the expressions in the book of Psalms that caught my attention is the rather enigmatic phrase ‘deep calls to deep’ (Psalm 42:7). I am not a Hebrew scholar, and it seems that even scholars find it difficult to translate and explain the meaning of these words, but I understand them to be saying that in the deep experiences of our lives, God invites us into a deeper relationship with himself. That is why I have taken the expression as the title for this book, with the subtitle ‘Spiritual formation in the hard places of life’. I believe that the book of Psalms can help us not only to make some sense of the difficult times in our lives, but also to work our way through them so that we are drawn closer to God and our faith is deepened, not weakened.

I will be looking at a selection of psalms that all use the phrase ‘out of the depths’ in some way. Here we can see for ourselves how God allows us to experience distress and darkness not as punishment but as transformative agents in the spiritual life. Only when we are out of our depth will we learn true dependency on God, and only when we have lost our way can we find the path that God has for us to take. As we enter into the experience of the psalmists, we shall receive valuable insights for our own journey with God.

For some readers, this material will be what they need to hear right now, and it will help them with their present distress. For others, it will enable them to process past events and come to terms with their history with God, perhaps even bringing healing and understanding. Those whose calling is to help others, either as pastoral counsellors or spiritual directors, may find insight to help them in the vital ministry of accompaniment. For all of us, I hope, it will provide wisdom that we can store away for future reference, for no one knows what the future may bring. We may be standing on firm ground today, but tomorrow may find ourselves overwhelmed by the waves and breakers.

I have asked several friends to share with you their own journey into the depths. They are all people I know well, and I have had the privilege of sharing with them and observing their lives as they have gone through the valley of deep darkness (see Psalm 23:4). Their stories are not meant to be templates for you to follow, for God deals with us as individuals and everyone's journey is unique and special. Neither are they meant to be 'happy ever after' testimonies to make you feel guilty or inadequate if your life seems not to be working out, for life is never simple or straightforward for anyone. Their intention is to give a human face to the message of this book so that we are not simply talking about theory. It is easy to sit at a desk and wax eloquent about finding God in the darkness, but much less easy to do it in daily life. These friends of mine have been there; they know what darkness is like. The stories they share are deeply moving and come to you at a price – the cost of their own suffering. Why not pray for these people as you read?

First, however, we need to do some background work in understanding the book of Psalms. This will prepare us to get the most from our study later of some individual psalms.

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Psalm 145: An alphabet of praise

Our journey through selected psalms begins with Psalm 145, a song of praise reflecting a period of stability, certainty and blessing, which characterises the phase we have called ‘orientation’. It describes what we might call the ‘normal’ experience of God’s people when they live under his bountiful care and protection and life is good and as it should be. It is important that we have a clear grasp of what is normative, for this gives us a starting point, a base line to work from and come back to, and an anchor for our souls when times are tough. And this is the norm, that God’s people are blessed by him in order that they may be a blessing to others (Genesis 12:2–3; Psalm 67:1–7).

Psalm 145 is ascribed to David, and it may well have been written by him or by another person in the tradition of psalm writing that he began. There is no story line to this song, no historical references by which we can identify the author. It is an acrostic, a carefully crafted poem in which each line begins with a different letter of the Hebrew alphabet, in chronological order. Its purpose seems to be to give us an A–Z of who God is and what he is like, and to describe life in covenant relationship with him. It may well have been written with a catechetical purpose in mind, as it makes an ideal primer for anyone wanting to get to know God better.

Opening praise of God the King (vv. 1–3)

*I will exalt you, my God the King;
I will praise your name forever and ever.
Every day I will praise you,
and extol your name forever and ever.
Great is the Lord and most worthy of praise;
his greatness no one can fathom.*

We have seen already that, in the book of Psalms, praise is the basic ingredient in the worship of God, and here we are reminded that the disciplined declaration of God's greatness is fundamental to the life of faith. Praise always comes first. The writer speaks out of a deep personal relationship with God ('my God the King') to exalt him, delighting in his name or character. This he is determined to do on a daily basis and throughout his life ('forever and ever'). God is great and therefore deserves to be greatly praised – that is, with enthusiasm and zeal, never half-heartedly or unfeelingly.

So it is that God's people can be expected to adopt praise as a way of life, and for most of the time they have good reason to do so; it is no hardship. At the same time, we must beware of reducing God to the level of our human understanding, for 'his greatness no one can fathom' (v. 3). This thought provides us with an important insight, for the confusion we sometimes experience in following God stems partly from the fact that we cannot always understand what he is doing. We would like to reduce him to the safe confines of our formulas and creeds, but often he will not fit in the boxes we have mentally constructed for him. Authentic praise will therefore seek to acknowledge that God is not only great, but greater than all our ideas of him.

God the great Creator (vv. 4–7)

*One generation will commend your works to another;
they will tell of your mighty acts.
They will speak of the glorious splendour of your majesty,
and I will meditate on your wonderful works.
They will tell of the power of your awesome works,
and I will proclaim your great deeds.
They will celebrate your abundant goodness
and joyfully sing of your righteousness.*

The individual singer of the opening verses is now placed within the context of community praise and, indeed, intergenerational praise, for celebration of God's greatness is to be an ongoing feature of the life of God's people. The discipline of praise, and the reasons for doing it, are passed from one generation to another. Although the term 'Creator' is not specifically used of God in these verses, they seem to refer to his creative activity in the world (notice especially the expression 'all he has made' in verse 9). The focus is on his wonderful works, his great deeds and his mighty acts, not simply in a historical sense (what he did then) but with an awareness of his ongoing involvement in the life of his people (what he is doing now). Thus they can speak, tell, commend, proclaim, sing and celebrate his character and his achievements together.

This buoyant confidence in God is a feature of life when we are in the orientation phase. There are times when it is easy to see what God is doing in the world, and we have personal testimony to give of his activity in our lives and his intervention on our behalf. God's people can be expected therefore to revel in his greatness, delight in his creation and experience his power. We live in a God-filled world and, if we have eyes to see, we can recognise his handiwork all around us.

God the gracious Lord (vv. 8–9)

*The Lord is gracious and compassionate,
slow to anger and rich in love.
The Lord is good to all;
he has compassion on all he has made.*

In many ways, this is the heart of the psalm, for here we have Israel's basic understanding of God, given to Moses during the exodus and in response to his prayer, 'Now show me your glory' (Exodus 33:18). God came down in the cloud, passed in front of Moses and proclaimed his name – which means that he revealed his character and nature, for his glory is in who he is, not simply in what he does. These words from the psalm are not the full version of what was said to Moses (see Exodus 34:6–7); they are a summary and a central theological assertion of what God is really like, which the faithful held on to. The same or similar words are often used in the Psalms (see 86:15; 103:8; 111:4; 112:4) and occur elsewhere at key moments in Israel's history (Numbers 14:18; Nehemiah 9:17; Joel 2:13; Jonah 4:2).

These verses describe six major characteristics of God, each of which inspires both confidence and trust for those who believe in him. He is gracious, merciful, patient, loving, good and compassionate. In particular, these qualities describe the way he relates to human beings. They are relational qualities rather than abstract notions or philosophical concepts. He is a God who loves us and can be relied upon to deal kindly with us. While this knowledge is a strong reassurance to us, it also creates expectations in us about how he will treat us. It is when these expectations are broken that we find ourselves disoriented and bewildered.

God the glorious King (vv. 10–13a)

*All you have made will praise you, O Lord;
 your saints will extol you.
 They will tell of the glory of your kingdom
 and speak of your might,
 so that all men may know of your mighty acts
 and the glorious splendour of your kingdom.
 Your kingdom is an everlasting kingdom,
 and your dominion endures through all generations.*

Once again, we see that praise is central to the life of faith, and here the basis for such thanksgiving is in the benevolent rule of God. Kingship is a major theme of the Psalms, and, as we have seen, the editor's purpose in bringing the collection together may well have been to remind Israel that it was God who reigned as their king, not some fallible earthly ruler, even one who was descended from David. In these verses, the focus is on the kingdom of God, its glory and power (v. 11), the associated splendour (v. 12) and its permanence in contrast to the transience of earthly dominions. Such a kingdom is to be celebrated and made known (v. 11), and such a king is to be worshipped and adored, especially given his character as described in verses 8–9. His rule is to be welcomed and his reign acknowledged.

This belief in the sovereignty of God provides much comfort and assurance to God's people. The world is not out of control or at the mercy of malevolent forces, but, rather, is subjected to the rule of God. He may have enemies but they are not his equals and they will be overcome. Creation may show the effects of the fall in its wildness and destructiveness, but he remains Lord over all. No matter what is happening around us, we can be confident and need not be afraid, for, in the repeated chorus of Psalm 46, 'The Lord Almighty is with us; the God of Jacob is our fortress' (vv. 7, 11). Thus, God's people can expect to see his rule demonstrated in their earthly lives and to know his power at work on their behalf. This is how things should be, with God in control and his people unafraid.

God the generous provider (vv. 13b–16)

*The Lord is faithful to all his promises
and loving toward all he has made.
The Lord upholds all those who fall
and lifts up all who are bowed down.
The eyes of all look to you,
and you give them their food at the proper time.
You open your hand
and satisfy the desires of every living thing.*

The faithfulness of God was implicit in the description in verses 8–9 but it is highlighted here as it provides yet another basis for the confidence of God’s people. God’s covenant love is expressed in faithfulness, and his faithfulness is shown in the fact that he keeps his promises and upholds his people (v. 13). While human beings are weak and prone to fall, God remains constant in his love for them and compassionate in his response to their need. Time and again he comes to their aid (v. 14), doing for them what they cannot do for themselves. What is more, in his faithfulness he provides for them materially, giving them their food and meeting their deepest needs. This open-hearted God is also open-handed in his generosity and practical support of his children. Although the term ‘Father’ is not used of God in this psalm, he certainly acts with fatherly care.

This means that God’s people can live securely and at peace because their lives are being watched over by a generous provider. It is normal for them to live in dependence upon God and to see him meet their every need. If they fall, he will lift them up; when they are in want, he will supply their need. He will be true to his word and fulfil his promises, and his love will never fail. Life with God implies his favour and blessing, and we can say, ‘The Lord is my shepherd, I lack nothing’ (Psalm 23:1).

God the guardian-protector (vv. 17–20)

*The Lord is righteous in all his ways
and loving toward all he has made.
The Lord is near to all who call on him,
to all who call on him in truth.
He fulfils the desires of those who fear him;
he hears their cry and saves them.
The Lord watches over all who love him;
but all the wicked he will destroy.*

The justice of God is another aspect of his character that gives confidence to his people. Because he is both righteous and loving, they can safely commit their way to him and know that he will act justly (v. 17). Firstly, he is near to them – not distant and aloof, detached or indifferent, but close in the sense of being fully aware and understanding of their needs (v. 18). Secondly, he listens to their cries for help and answers their prayers, being aware of their longings and always ready to come to their aid (v. 19). Thirdly, he watches over them, attentive to their circumstances, protective in his loving concern. Thus his people can live securely. God loves them, and they love him in return.

Not only this, but he also ensures that there is justice in the world. While the righteous will be blessed, the wicked (those who reject God and his law, live self-centredly and hurt others) will be judged accordingly. A moral universe demands accountability and, without such ultimate justice, evil would triumph. The righteous know that God will act to uphold his law. The God who revealed himself to Moses is not only loving, but also just (Exodus 34:6–8). He will punish those who do wrong.

This sense of living in a well-ordered universe, where the righteous prosper and the wicked are punished, was fundamental to Israel's understanding of God. It is expressed in much of the Wisdom literature, as well as many of the psalms – in particular, Psalm 1, which sets the tone for the whole book: 'For the Lord watches over the way of the

righteous, but the way of the wicked leads to destruction' (1:6). Such a belief helps us to make sense of things and to believe in the validity of choosing right over wrong in our own lives. Those who call upon him for help are often the poor, the marginalised and the oppressed, and their cry is a cry for justice. Knowing that God is a just God who will hear that cry and call the wicked to account is what gives hope to the downtrodden and the victims of injustice. It also serves as a deterrent to those who would do evil, for they know that they will answer to God for their actions.

Closing doxology (v. 21)

*My mouth will speak in praise of the Lord.
Let every creature praise his holy name
forever and ever.*

Having started with praise, the psalm ends with a doxology. First the psalmist expresses a continuing personal determination to live a life characterised by praise, but then he summons the whole of the created world to join him in giving glory to God. Such an intention seems apposite in the light of all the truth that this psalm has unfolded for us, and it should be the ambition of every believer to live a praise-filled life: 'I will extol the Lord at all times; his praise will always be on my lips' (Psalm 34:1), and again, 'Praise the Lord, my soul; all my inmost being, praise his holy name' (103:1).

Here, then, is the background to the life of faith as it is normally experienced in the period of 'orientation', which, for most of us, is how things usually are. God is good and we are recipients of that goodness. Our lives are steady and secure. We see his greatness all around us, live securely under his sovereign rule, enjoy his faithful provision and know his protection. This is how God intends it to be, and it is what we come to expect – and perhaps here is where the danger lies. That which we happily receive at first as a gift soon becomes an expectation, and then a right, until we demand it and feel it is something we deserve. We

can lose sight of knowing God for his own sake and become obsessed with his gifts. We no longer seek God for the joy of knowing him, but for what he can do for us or give to us. If we are truly to know God, we must distinguish between the blessing of God and the God of the blessings.

This is the background to the book of Job. Satan's accusation is that human beings, and Job in particular, never love God for his own sake but only for what they can get out of him. 'Does Job fear God for nothing?' is his taunt to the Almighty. 'Stretch out your hand and strike everything he has, and he will surely curse you to your face,' is his challenge (Job 1:9, 11). The Lord has confidence, though, in the reality of Job's faith, and allows him to be tested, knowing that he will come through the fiery trial not only with his faith intact but also purified like pure gold (23:10).

This is not unlike the experience of many of us as we seek to follow the Lord. Mostly, we live our lives with Psalm 145 as the background, and we are quietly thankful for God's goodness and grace. In particular, this will be so for those who are young in years or young in the faith. During this period, we seem to be blessed with an untroubled existence, as if we are specially protected as our faith takes root and we are established in God. Inevitably, though, because it is part of our spiritual formation, the day will come when our faith in God will be tested and we will be called upon to enter the valley of deep darkness. The phase of orientation will give way to a period of painful disorientation.

Questions will arise when we discover that life is not always as kind, fair or predictable as we imagined it would be or expected it should be. Painful events will call us to ask if God is really in control; we may wonder why a loving God allows bad things to happen to good people (and, equally troubling, why he allows good things to happen to bad people). For some, prayers will remain unanswered for no discernible reason; for others, the sense of God's close presence will be lost in a fog of uncertainty. 'Where are you, Lord?' becomes a common cry, and a song of lament forms on lips that previously had sung only songs of

praise. Sadness may engulf us; joy may be lost. Darkness surrounds us. That which once was certain now seems less sure, and truths that once gripped us now appear to have been a lie. Spiritually we feel flat and lifeless, and the joy and assurance of others only adds to our pain. We wonder, 'Am I losing my faith?'

Is Psalm 145 an exaggeration, then? Does it paint a false picture? No, it isn't an exaggeration, and it is true – every word of it. God is great, he is loving, he is in control, he does provide for us, and he is just and worthy of praise. These things never change and are always true, but Psalm 145 does not give the whole picture. It deals with generalisations, things that are *normally* true. As Brueggemann points out, 'the text is dominated by the word *all*'.¹¹ At least 15 times the word 'all' is used. It makes comprehensive statements that apparently include everyone, but the bigger truth (both in scripture and in life) is that there are exceptions to these generalisations, and one day you or I may find that we are the exception to the rule. Something else is happening in our lives and we are walking a path that is different from the one described here. This will be unnerving and frightening, but we must remember that God is in it and we are still in the grip of grace. We are being taken into the depths so that we can know God more deeply, and, like Job, we shall eventually come forth refined like gold.

Psalm 145 is a psalm for a sunny day. Just as a picture taken in the height of summer reflects how the world often is at that time of year, this psalm shows how life with God looks most of the time. Indeed, many days are sunny and cloudless, but not all. Some days are grey and overcast, some days are stormy and wet, and a few days are cold and wintry. Whatever the season, though, God is with us, forming us and shaping us so that we can know him more fully, and our best learning often takes place when the season changes from summer to winter.



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Messy Church
Parenting for Faith

The Bible Reading Fellowship (BRF) is a Christian charity that resources individuals and churches. Our vision is to enable people of all ages to grow in faith and understanding of the Bible and to see more people equipped to exercise their gifts in leadership and ministry.

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Updated second edition

The Psalms offer honest insights into the reality of life with God, reflecting every human emotion and situation.

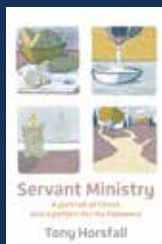
Through looking at some of the psalms written ‘from the depths’, we can understand more fully the way in which God is at work to shape our characters and form the life of Christ within us during difficult times. This book offers reflections drawn from selected psalms to guide us as we begin to make sense of our own history with God, and also points us to how we can get to know God better here and now, preparing us for whatever may lie ahead.

Deep Calls to Deep speaks to those who are ‘passing through the valley’. It will also be helpful to anyone who desires a deeper walk with God, as well as those who accompany others on their Christian journey as mentors, soul friends or spiritual directors.



People around the world have been inspired and refreshed by **Tony Horsfall's** teaching and mentoring. As well as working as an international freelance trainer and retreat leader, he has written a number of other books for BRF and also contributes to BRF's *New Daylight* Bible reading notes.

Also by Tony Horsfall:



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