



1st March 2026

2nd Sunday in Lent

Go. Trusting in God to keep watch over you

Have you ever had one of those moments where you felt God nudging you to do something or go somewhere ... but He hasn't given you the full picture?

He doesn't seem to feel it's a priority to give you a detailed plan. There's no five-year strategy, neatly laid out. Just a quiet, persistent: "*Go. Trusting in me*"

Maybe it was a relocation. A new volunteer role. Maybe its walking across the street and talking to a new neighbour. Perhaps it involves stepping into a hard conversation, while not really knowing what you're going to say. Or building a new friendship with someone, without really knowing the whole of their background story.

When God says "Go", if you're anything like me, your first response isn't, "Wonderful! Let's get started, Lord." It's more like, "Could I please have a little more information, please?" We like clarity. We like control. We like GPS directions that say: "In 200 metres, turn left." But the God we meet in today's readings often works differently.

He says, "Go, and I will show you where." And that's where Lent begins.

Point 1 | Our God often asks us to step out, trusting in Him to lead us.

In Genesis we read God spoke to Abram: "Go from your country... to the land I will show you." (Genesis 12:1) Abram was 75 years old. Settled. Established. Comfortable. And God told him: Leave.

Leave your country. Leave your people. Leave your father's house. There was no map attached to the command. No Google maps giving Abram directions. Just a promise:

"I will bless you... and all peoples on earth will be blessed through you." (v2) Abram's obedience is astonishing in its simplicity: "So Abram went." (v4) That's it. No recorded discussion or argument. No committee meeting. No strategic planning document. He packed up this family and his belongings and went.

Lent invites us into that same movement. It asks: What might God be asking you to leave? What security are you clinging to? What comforts are you holding onto too tightly? Faith, in Scripture, is rarely static. It moves. But here's the reassurance: Abram was not stepping into randomness. He was stepping into a promise, on the foundation of a faithful God.

Point 2 | The God who calls us out, keeps watch over us

If Genesis 12 is about going, Psalm 121 is about being kept while you go. "I lift up my eyes to the hills — from where will my help come?" (Psalm 121:1) This is one of the pilgrim psalms. God's people sang it as they travelled toward Jerusalem. It wasn't sung in comfort. It was sung on dusty roads, through uncertain terrain.

"My help comes from the Lord, the Maker of heaven and earth." (v2) And then these beautiful words are repeated again and again: The Lord will *keep* you. (v7) He will watch over you. (v4, 5)

The Lord our God is our *keeper*. He will keep our going out and our coming in. When we step out in faith it doesn't mean we stop feeling vulnerable. It just means our vulnerability is held in God's arms. Lent is not about proving how strong we are, nor what we can endure without. It's about discovering how faithful God is.

Point 3 | Our God who watches over us, promises to keep us before we perform

When we come to what Paul wrote in Romans 4, he looks back at Abram, who God renamed, Abraham, meaning the Father of Many Nations, and makes a radical point. Abraham was declared righteous not because he performed well. Not because he kept the law. Not because he earned it. But because he believed God.

His faith in God was credited to him as righteousness. That word "credited" is like a gift deposited into your account. Before Abraham had done any religious things. Before he was circumcised. Before the law was given. God made him a promise. Abraham trusted God and His promise. This is so important in Lent. Because the season of Lent can easily turn into spiritual performance of endurance.

We fast. We give things up. We pray more. And somewhere in our subconscious, we can start thinking, "Now God will be pleased." "Now I'm doing it right." "Now I'm doing enough." "Now I'm worthy."

Romans gently undoes that. You are made right in God's eyes by His gracious promise you've received, not by your performance you've achieved. Faith is not impressing God. Faith is trusting in what God has done. Paul even describes God as the one "who gives life to the dead and calls into being things that were not." That's resurrection language. That's new creation language. Which brings us to Nicodemus.

Point 4 | The God who calls us to trust in him, makes us new creations

Nicodemus came to Jesus at night. He was a Pharisee. A teacher. A man who knew Scripture inside out. He came respectfully. He was curious and thoughtful. And Jesus said something that completely unsettled him:

“No one can see the kingdom of God without being born from above.” (John 3:3) Nicodemus is baffled. “How can someone be born when they are old?” (v4) He’s thinking biologically, while Jesus is speaking spiritually. This kind of spiritual birth can’t be engineered. It can’t be achieved, nor can it be manufactured.

This kind of birth must be initiated by the Spirit. Let’s compare the two: Abram had to leave his homeland, while Nicodemus had to leave the certainty of all that he thought he knew. He had to accept that religious knowledge wasn’t enough. Something deeper had to happen. Something only God could initiate and accomplish.

Only God could create a new type of person through His Spirit. Let’s explore the thread that ties all our readings together: God calls us out. God keeps and watches over us. God promises and is in the process of making us new. The initiative is always His.

So what is Lent really about? If we put all four readings together, Lent is not a self-improvement project. Nor is it a test of endurance. It is a trust journey.

It is:

- Going when God says go – even if it’s across the street.
- Going knowing He keeps and watches over you.
- Trusting His promise over our own performance.
- Allowing the Spirit to continue to transform your heart and mind.

Abram didn’t know where he was going. The pilgrim in the Psalm didn’t control the terrain. Abraham didn’t earn righteousness. Nicodemus couldn’t produce rebirth. And neither can we. But we can trust. Where might God be saying “Go” in your life right now? Not necessarily geographically.

Maybe:

- Go deeper in prayer.
- Go across the street to develop a new relationship with a neighbour
- Go courageously toward forgiveness.
- Go intentionally toward generosity.
- Go humbly toward surrender.
- Go in trust toward rest.

And maybe you’re saying, “But I can’t see the whole picture.” Of course you can’t. If you could see everything, it wouldn’t require faith. And here’s the reassurance: the same God who says

“Go” also says, “I will keep watch over you.” The same God who promises descendants like the stars is the God who gives life to the dead.

The same Spirit who hovered over creation is the Spirit who gives new birth and transformation in your heart. Lent is a season of movement. Not frantic movement, nor anxious striving. But steady trust. So perhaps the invitation this Second Sunday in Lent is simple:

Go when God says go. Trust Him as your keeper, the One who will keep watch over you. Receive His promise. Surrender to His Spirit so He transforms your heart, your mind, your attitudes. And remember — you are not walking alone. The Lord will keep your going out and your coming in, from this time on and forevermore.

Concluding prayer:

Gracious and faithful God,

You are the One who calls us to go when we would rather stay. You are the One who promises when we cannot yet see fulfilment. You are the One who keeps us when the road feels uncertain. And You are the One who brings new birth by Your Spirit.

Lord, where You are saying “Go” in our lives, give us the courage of Abraham. Where we feel vulnerable on the journey, be our Keeper and our shade at our right hand. Where we slip into performance and striving, remind us that righteousness is gift, not achievement. Our righteousness was gained through Jesus Christ and cannot be removed from us.

And where something in us has grown tired, hardened, or afraid of change, breathe your Spirit again. Make us new from the inside out. This Lent, teach us to trust Your promise more than our plans, Your faithfulness more than our feelings, and your Spirit more than our strength.

We offer ourselves to you afresh — to go where you lead, to rest in your keeping, and to be born from above. Through Jesus Christ our Lord. Amen.

Self-reflection questions:

1. Where might God be saying “Go” in my life right now?

Is there a step I’ve been resisting — a conversation, a surrender, a new obedience — because I don’t yet see the whole picture?

2. What security am I clinging to that makes trust difficult?

Like Abram leaving his country, is there something familiar or comfortable that I sense God asking me to loosen my grip on?

3. Have I quietly slipped into performance-based faith?

Where am I trying to earn God’s approval through effort rather than resting in His promise and grace?

4. Do I truly believe that God is my Keeper?

When I feel vulnerable, uncertain, or exposed, do I live as though the Lord is watching over my going out and my coming in?

5. What part of me needs to be "born from above" this Lent?

Is there an attitude, fear, habit, or hardened place where I need the Holy Spirit to bring fresh life and renewal?