

My Shield, Glory, and Revival

By Shawn Reynolds

sermonaudio.com

Bible Text: Psalm 3:3

Preached on: Sunday, November 17, 2013

Grace Particular Baptist Church

5725 Imperial Lakes Blvd
Mulberry, FL 33860

Website: www.onefoldoneshepherd.org

Online Sermons: www.sermonaudio.com/graceparticular

Dear heavenly Father, most gracious and glorious Lord, we praise thy name this morning, Lord, and thank thee for who thou art, who thou art to thy people. Lord, I pray that this hour and the hour to come, that you would captivate our souls, that you would bring us, Lord, to thy feet to be instructed and, Lord, that you would drive out all the outside influences with the world, Satan, ourselves and that you would be pleased, Lord, pleased to fill our minds and our hearts with thyself. I pray now, Lord, in this hour that thou would be pleased to anoint my lips, calm my mind. May you anoint this time that it may glorify your name, that you, Lord, would be high and lifted up and that you would bring us, Lord, to see thee and thee alone. Bless this day and all that thou has done for thy glory and for thy namesake. In Jesus' name I pray. Amen.

I've said many times from this pulpit and others of us have said many times from this pulpit that life is hard. Life and its many providences that the Lord brings in our life is hard. We could pull out that word "hard" and put many different things in there to talk about our life of afflictions, our life of trials, our life of warfare and it is quite a battle here as we live on this earth. We wait as the Psalmist says, as the Lord enables us through the power of the Holy Ghost. We wait upon that communion. We wait upon the Lord to show us the realization of that communion.

This week I was reading in the Psalms and I read in the Psalms a lot because David, whose Lord is my Lord, he had a lot of experiences with the things that I struggle with. He had a lot of things; we get a glimpse into his soul many times: the anguish of his soul, the hardness at times, the desire to see his Lord. I was thinking about that as I came to Psalm 3, when I read why Psalm 3 was written. It was written when David was fleeing his son, Absalom. I thought, you know, that's really a terrible place to be. Here you are the king, at least you have been given a kingdom, and the very one that you have raised, the very one that you have instructed your whole life, has raised up against you and your Lord. It set a fear upon me, a fear and a prayer that that sword would never be one that I would have to deal with, to have someone in my home be raised up against me to the very point that they wanted to kill me because of the Lord that I serve. And if that wasn't enough, David's counsel his whole life was Ahithophel and Ahithophel turned on him. Now David is left with his son coming after him with oppression in David's soul, a counselor, a confidante being taken from him and him being on the run. That's a hard life. That's a hard time.

That's when he wrote this Psalm, Psalm 3. I want to read it through and then I have a focus verse and I pray that the Lord takes us where he took David. Psalm 3 reads this way,

“1 LORD, how are they increased that trouble me! many are they that rise up against me. 2 Many there be which say of my soul, There is no help for him in God.”

That's what his son said; that's what his enemies said; that's what the wicked one said in his ear; that's what his old nature would say to him, “Where is the Lord? There is no help for you in this Lord. He has turned his back on you. Selah.”

“3 But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. 4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. 5 I laid me down and slept; I awaked; for the LORD sustained me. 6 I will not be afraid of ten thousands of people, that have set themselves against me round about. 7 Arise, O LORD; save me, O my God: for thou hast smitten all mine enemies upon the cheek bone; thou hast broken the teeth of the ungodly. 8 Salvation belongeth unto the LORD: thy blessing is upon thy people. Selah.”

This is the reality of the experience of Christ in the soul of a child of God. I can't take you there this morning. Life was very hard for David. The circumstance seemed to be a circumstance that he knew himself he could not overcome.

Verse 3 is our text for today. I tell you, how do you get here? How do you get here when fleeing for your life the Lord brings David to say, “But thou, O LORD, art a shield for me.” A shield. “Lord, thou art my glory, and the lifter up of mine head.” It's quite a simple message this morning. I want to speak about my Lord who is a shield for me, the Lord who is my glory and the Lord who is my reviver, who is the lifter up of my head because, see, that's the thing: if the Lord that's the Lord of David doesn't speak to you as he did to David in this verse, if the Lord doesn't bring you out of that pit and set you in that place, there will be no communion. What is it that sustained David in this horrible hour? The communion with his Lord.

I want to begin today by speaking of the Lord my shield. He is a shield for me. I think of the time that David wrote this and why the importance of a shield. The enemies that fought at this time fought with spears and swords and arrows. The sword being in hand-to-hand combat and a shield was needed because the enemy was so close. But yet, there were the times that they would run as a soldier would run and he would run up to the city to take the city and there would be people up on the hill or people up on the top of the wall shooting arrows because these shields are not what we think of today, a little round thing that was on the arm. The shield that was made here at this time was very tall and it was tall enough for the soldier to bow down and get down behind and all the assaults that came toward him would hit that shield. He could hide behind that shield.

When David cries out, “Lord, thou art a shield for me,” this is where he’s taking us, that as all of his enemies have different kinds of warfare, as all the enemies come in a different way, whether it be by sword, by spear or by arrow, the Lord is a shield to them all. A shield is definitely for defense. It is to defend us and the Lord is our defender. I found in my life and that’s my prayer today is that there’s ownership in this text as there is ownership for David. As David was brought to see this, “Lord, you are my shield. You are my glory. You are the lifter up of my head.” Can you identify with that today? Has the Lord ever shown you that he is a shield in your life? Has he ever shown you that he is the glory in your life? Has he ever shown you that he is the revival of your life? Because the very word “shield” tells us something. It’s the same thing that Paul wrote to Timothy when he said that you are a soldier in this life.

We see that term used a lot today. We see it in sporting events; we see it in real life. There are soldiers actually fighting, but for the child of God, the reason it’s put in this holy word, the reason that David needs a shield is because of opposition. We are opposed in this life by many enemies. We have the enemy of Satan. We have the enemy of ourselves. We have the enemy of the world. We have the enemy of sin. It’s a warfare between us and that enemy and that’s the question today as we see this first term, as we’re told that the Lord is a shield for us. So, my question to you is: does your life have any opposition? Does your life have any opposition that you are in need of a shield? Are you opposed as a soldier is opposed? Do you need something to protect you?

If your life and if your “religion” is not opposed, if you live a life and your “religion” is not opposed, it’s not worth anything. Real Christianity is opposed. It’s opposed in this life; it’s a warfare in this life. In this life, in this you will have tribulation. In this life you will have sorrow. The way of the cross was sorrow for the Lord. In this life you will have temptations as the Lord was tempted. Do you experience that opposition to your soul? And I’m not talking on the physical realm. We are very much opposed by diseases in this life; we’re opposed by people on the road trying to run us off the road; we’re opposed by people in the marketplace; we’re opposed by the politicians of our day. That’s not what I’m talking about. I’m talking about your soul.

Do you have an opposition in your soul every day or do you get up and you have what we fancy in this life today, this easy believism? You just get up in the morning and everything is roses, everything is great and you just go to the world and you commune in the world and everything is great because you’ve got your God and he’s just everything for you but everything means he’s the world to you and there’s just no opposition. Is that the way your soul is? Do you just go from one day to the next in an uneventful way? That there is no event in your soul? The Lord awaken us today. “Awaken us, Lord, to who these enemies are,” because if there’s no opposition, it’s because you’re at risk with the enemy. We need to be awakened. We need to have the Lord come to our souls to show us the battle.

Now, let’s talk about the shield as we have already. The beauty about the shield in case you hadn’t figured out, is it is between you and the enemy. It’s between you and the

seducing spirits. It's between you and the old man. It's between you and Satan. It's between you and carnality. What fits between the child of God and those things is our shield. It's the need for the Lord Jesus Christ who is our all-in-all, to show us that he has defeated all of these enemies, to show us that he has put them all under his feet and that the last enemy to be destroyed will be death. To show us his victory. That's the shield because that shield it does fend off those enemies but that shield is the Lord himself. David said it this way in Psalm 5:12, "For thou, LORD, wilt bless the righteous; with favour wilt thou compass him as with a shield." I take that to mean that the Lord must compass my soul and everything about me. He must be the one who fights for me. He must be my might. He must be my strength. He must reveal himself that way.

We all know the part of the armor that Paul wrote about in Ephesians 6:16 when he said, "Above all," above all of the pieces of armor, "taking the shield of faith." Earlier he told us that faith was the faith of the Son of God. It's the faith of Christ. I don't want to take a shield with my faith. I don't want to take a shield with my belief because that belief, when tried, it runs. My belief, when tried, it trembles. It is fearful. It is not certain. The Lord's faith is certain. It's as certain as the shield.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." The wicked is manifested in many ways to us. It manifests itself a lot of times in the world. It takes a while to manifest itself. We get so married to the world at times and we even fall prey to the thought that maybe the world likes us or maybe we do fit in, in this world, but our shield comes. Our shield comes to show us that this world is not a place for our clutches to be in, that Satan is an opposer of the justice and the mercy and the love of the Lord, that sin is the most horrible thing on this earth.

That's the other thing: do we need a shield for sin? Have you been revealed the sinfulness of sin? And that's just not a trite statement. The sinfulness of sin means how horrible it is in the eyes of a holy and just God. The only way we're revealed that is when we're revealed his holiness, when we are holy as he is holy, when we are righteous in his righteousness. That's how we know that sin is so ugly. Sin is something that we don't want any part in. Until that revelation, we revel in it. What a desire we have and what a need we have for this shield.

Hezekiah said, "We have no might or strength against them that come against us." Jehoshaphat said, "No might against this great company that cometh against us." We have no might. We have no strength. Two of the saints of God see the situation, see that life is hard, the providence of God that has brought them to that place to say, "Lord, we have no might to get out of this. We have no strength to get out of this. We have no will or ability to get out of this." It's almost like a hopeless state and that's what the Lord brings us to see, that in ourselves it's a hopeless estate. The only place, the only one who can lift us out of ourselves is this shield. To shield us from ourselves.

Zechariah wrote in 4:6, "Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts." There is the beginning of the remedy. The Holy Spirit must

reveal to us Christ, must reveal to us Christ our shield, must reveal to us that in this time of warfare and in this time of hardness. Like I said, I can't stress this point enough today: as David was led here to see that the Lord was his shield. That's my question: have you ever been led to the feet of Christ? In the time of need? In the time of the life being hard? For the Lord to say to you, "I'm all you need. I will fight for you." That's what Zechariah said. It's not by your might. You're not going to get there just thumbing through these Scriptures. You're not going to get there walking through that door this morning saying, "You know, I need the Lord. I'm gonna sit in this chair today and I'm gonna get the Lord."

No, he's a shield. He's a glorious shield and he stands between me and all of my opposition and he protects me from all of my opposition. When Christ isn't seen, all we see is our opposition. That's where Hezekiah is, that's where Jehoshaphat is, "Lord, we have no might against this great company. There is no way I can fight against Satan." Have you been revealed that Satan is stronger than you? I hope so. I hope so. But he's not stronger than your Lord; he's not stronger than your shield.

Turn with me over to Romans 7. Paul says it this way. Look at Romans 7 with me and we're going to start in verse 18 and what a beautiful revelation. People look at this chapter and they think, "Well, Paul, boy, you're in a state. You're a crazy man. You've got all this stuff going on in you. What are you talking about?" The religionist today has no idea what Paul is talking about here in this warfare. He has no idea about the fight in this life but for the battle-worn child of God, as David was – is there ownership in this? Do we see that the Lord is our shield?

Let's begin in verse 18, "For I know that in me." Do we know that? Do we know that today? "For I know that in me (that is, in my flesh,) dwelleth no good thing." Are you still in the hope that your old carnal nature is going to be reformed? Do you think it's going to get any better? Paul says, "in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not." Do you know what I see there? Somebody in total dependence upon his Lord. He looks at himself and he says, "You know what? There's nothing good. I can't fight this enemy. In fact, all I'm gonna do is sign up to fight with this enemy. I need a higher power."

"For the good that I would I do not: but the evil which I would not, that I do." Do you find that in your life? Sometimes I desire to be so loving, I desire to put forth a love to my children or my wife and something will just set me off. Boy, when it does, it's the opposite of love that comes out. Oh, but I desire to be loving. Well, why can't I be loving? Why can't I not worry and be happy? Why can't I just do these things?

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me." Zechariah said that the Holy Spirit has to reveal this. This is what he reveals to the child of God, the depth of the warfare, the depth of the need of the shield. This is what you're fighting. You have to have something between you and that old nature, something that is going to fight off that

old nature, something that you can hide behind to get away from that old nature. But it isn't something you can hide behind yourself. That's what we're seeing here.

"I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man." There is the seed of Christ in me that delights after everything that is Christ but, you know, there's this warfare going on and I know I can't get to a higher place.

"But I see another law in my members," this is the other part I see, "warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." I see this warfare. I want to think good thoughts. I want my mind fixed upon Christ. I want to be caught up to the third heaven. But I can't. I can't because I'm left in dependence upon my Lord, the sovereignty of my Lord.

"O wretched man that I am! who shall deliver me from the body of this death?" Who shall be a shield for me because of the body of this death? As long as I live? Can you even entertain for a thought: if we did not have the seed of Christ in us, if we didn't have the Holy Spirit to testify to us who Christ is, to lead us out of ourselves, this would be a hopeless life. If all we had was to look to heaven and say, "You know, one day I hope to be there," and that's all we had and we were left down here to ourselves to try to find a way to get there as most of the religious world is today, what a hopeless place. What a hopeless place to look at these hands and say, "I have to build a place to get up to the Lord. I have perform a duty, an oath, a work to get up to my Lord, to be accepted by him." No.

"O wretched man that I am!" Lord, open my eyes to see the wretchedness that lies within me because then, then the Lord, just as he does Paul here, as the Lord reveals to Paul the wretchedness that lies with him, he shows him also the salvation that lies within him and that salvation is Christ and Christ alone.

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God," but there's something in between there, "but with the flesh the law of sin." What's in between the two? The shield. The Lord Jesus Christ. Do you want to know how your old man gets put down? It's by the great Conqueror, the Lord Jesus Christ. Do you want to know how sin is mortified? The Lord Jesus Christ.

In school with the children we have been looking at Proverbs now for ten chapters and the writer of Proverbs has never deviated off the same truth that has gone through the whole book so far: the wisdom of Christ is where life is; the false wisdom of this world and how the woman of the world works is where death is. The whole thing. Throughout all of it and in the last chapter we covered, we saw that. We saw in chapter 9, at the end, that the Lord said that "I am sufficient for all of these things. I am the Lord who fights for you. I am the Lord, the wisdom. I am the wisdom over this false wisdom. I am the one who must put down that false wisdom in your being," because we have a false wisdom, don't we? With things we see. The things we act on. The things we watch. We take them

in our minds and that's wisdom to us. How are we going to be saved from that? How are we going to be saved from that carnality? The shield. The shield of the Lord Jesus Christ.

So that, my dear ones, is the Lord my shield. We go back to Psalm 3 now and we see, "But thou, O LORD, art a shield for me," but that's not all. The Lord is not only my shield, he is "my glory." What could that possibly mean? Well, Jeremiah said it this way in 9:24, "But let him that glorieth glory in this," this is for the child of God. Your glory, this is what Jeremiah was revealed with the glory of the child of God is, "Let him that glorieth glory in this that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." You see, Jeremiah is led to put the crown on the rightful head. You hear nothing of the creature in that. You hear nothing of the glory of the creature in that.

When David is led to cry out and he says, "Lord, you are my glory," David is a king. David has the whole world bowing to him. He was a conquering king. No nation stood up against David and won. He won every battle, won every war. So, David of all people, "Shouldn't you glory in what you've done?" "No, Lord, thou art my glory. Lord, it's because of you. You have fought my battles. You have gone before me. You have provided this. It's for your glory." That's what he revealed to Jeremiah here. "Glory in this, that I am the Lord which exercises mercy. I exercise judgment. I exercise rights. I am righteous." "For in these things I delight saith the Lord."

Let's talk about if the Lord is our glory. If the Lord Jesus Christ is our glory, that means every doctrine, every precept, every promise, everything in the pages of the holy word must glorify Christ. Christ, not the creature. We don't come looking in the word of God to see what place the creature has in anything that Christ has done when he said, "It is finished." We're out of order. I am so tired of hearing all about the Arminian way that he needs our help, that there is something that we have to help God do, that there's something in these pages that God has lacked in and the poor guy, he just set us off apart and now we have to choose whether we're going to follow him or not. If that's your Lord today or you entertain any kind of resemblance of that being your Lord, I feel very angry but also sorry for you because that's not a Lord at all. Not a Lord.

Yes, the Lord must shine through. To be your glory. Just think about it, he says, "Lord, thou art my glory," and the world looks at that today and goes, "Oh, we know what that means. That means the Lord helped me along. That means I point up to the sky when I do something good. That means I'm out on the street corner with a sign saying, Honk for Jesus. That's the Lord, my glory." Really? Is that what it means to you? Or does the Lord come and feel of your soul and say, "Wow, Lord, as Isaiah said, I see you high and lifted up. You're exalted." And if the Lord is exalted, if he must increase, then we must decrease. If the Lord is high, he brings us to the feet to see the gloriousness of him, the Lord my glory.

What a picture. What a place to be brought to. But, you know, in this glory and the Lord being our glory, there must be a fixation on him. There must be a fixation that shows us

and that reveals to us that he is all glory. Jesus said it this way in Matthew 6:22, “The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” What a precious word that is! I pray to God that he comes to my soul and that the light of him shines so much that all the darkness is dispelled. All of the carnality in my mind is pushed out of my mind. That he brings me into this communion to see just him and him alone. Him as my glory. Singleness. Fixation. “Fix my soul there, Lord, because it’s apt to wander. I’m a wandering sheep.” I need to be brought into the fold every day of my life because of this battler, because of the enemy.

David said in Psalm 119:57, “Thou art my portion, O LORD.” To be brought there to just sit and brought to the feet of Christ to say, “Lord, you’re my portion.” Portion meaning sufficiency, my all-in-all. “Everything that I have need of is in you, Lord.” But how does he do this?

Now I want to go to 1 Corinthians 1. Please turn with me to 1 Corinthians 1. Paul, again, this time to the church at Corinth. We’re going to start in verse 27, “But God hath chosen the foolish things of the world to confound the wise,” and praise be to God that he has. I look out at this world that thinks it has so much wisdom and I say, “Wow, they are very confounded, that that’s where they believe life is.” Life is in things; life is in possessions; life is in sporting events; life is in politics; life is in the entertainment world.

“But God hath chosen the foolish things of the world to confound the wise.” That’s his Son, by the way. It just confounds all wisdom of this world. “We will not have this man to rule over us.” No, you won’t. No, you won’t because he’s only the glory of his people.

“But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.” Why do you do that, Lord? “That no flesh should glory in his presence.” Do you see that? And when I read verses like that and I say, “Wow, the Lord took the wise things of the world and took them and did nothing with them and took the foolish things of the world to confound the wise and then he took the things that we despise and he made them to be....” I think of that and I say, “Wow, the Lord’s ways are not my ways.” The Lord’s ways must be revealed and made to be my ways. I must be made to lie down in the green pasture of his finished work. That’s how the Lord brings that desire of him in your soul. It’s a surrender. It’s not a surrender to life, it’s a surrender to the one who holds life. It’s a surrender to Christ who is all of life.

“That no flesh should glory in his presence. But of him.” Oh, so the Lord is my glory. Yes, “of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” And I have to ask: is there anything else you need? Is there anything else you desire? Do we need more than the wisdom of Christ? The righteousness of Christ? The holiness and sanctification of Christ? The redemption that is in Christ? Is it enough? Is it enough? Because if it is,

“That, according as it is written, He that glorieth, let him glory in the Lord.” That’s the Lord my glory. It’s him. He’s done it. It’s him. He’s the one with the crown. He’s the one sitting on his rightful place ruling. O Lord, drive the creature, drive the creature dependency, the creature knowledge, the creature understanding, the creature logic, far from us and exalt thy glory, Lord. May thy Shekinah glory, glory in our souls. May it shine so bright, Lord, that we know that it’s you and, Lord, may you drive out self.

Back to our text in Psalm 3, we see the last thing, “But thou, O LORD, art a shield for me; but thou, O LORD, my glory; but thou, O LORD, are the lifter up of my head.” He is my revival. I thought about that last week because we had that blessed sermon come from the Psalms. We had that question asked: “Why art thou cast down, O my soul, and why art thou disquieted in me?” Yes, in this life we do have soul declension. We can’t tell why. Sometimes we don’t understand why our souls are as sorrowful as they are. Sometimes and all the time, I hope, we can’t justify it either.

We can’t even come to an answer to why the soul is so sorrowful. Why is the soul so cast down. Well, it arises from our corruption within that we’ve talked about today and I hope, as the Lord reveals that to us, we see, once again, the sinfulness of sin. The sinfulness of sin to bring the soul down, the reality of what we are, the reality of our sin against a holy Lord every day of our lives. Every moment, every false thought that comes in our mind, is a sin against a perfect and holy Lord who did no sin, who took on that sin for his children.

Yes, it arises from the corruption within. Man today looks at the fall and says, “You know, we got awfully sick in that fall. We got sick. That’s what happened. We need just a little help. We need God to be our co-pilot. We need a little boost just a little bit, a shot in the arm, Lord, and we’ll be just fine. We’ll be just fine on our own.” That’s the popular idea of what the fall did but we’re told that we’re dead. We’re not sick, we’re dead. Jesus said in John 5:25, “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.” You want to know how the revival of your soul takes place? You hear the Shepherd’s voice. The hear the Shield’s voice. You hear the Glory’s voice. You hear the Lord lifting you up out of yourself, “And then they shall live.” Do you see how that works? It’s all of him. You hear his voice, there is power in the voice. The Lord says, “Lazarus, come forth.” The Lord enables us to live in him.

How does he do this? Romans 5:5 tells us, “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” How does our soul come up from where it is? The Lord sheds his love. He reveals his love. We don’t see his love when we’re sorrowful. We don’t see his love when we’re cow-towing down under the weight of the law or the weight of sin or the bondage that we’ve wandered back into and put ourselves back under again. It’s a very burdening place and until we hear him tell us that his burden is light, until we hear him telling us that he carries us, until we hear him telling us that he has gone before us, there is no peace.

Paul said in Colossians 1:27, “To whom God would make known what is the riches of the glory of this mystery,” the revelation of this mystery. What is it? “Among the Gentiles; which is Christ in you, the hope of glory.” There is where our hope is. There is where the declension starts to disappear as the Lord pushes out the old and reveals the new, as the Lord reveals what he has done, as the Lord reveals his sufficiency, as the Lord reveals his all-in-all.

The last place we’ll go this morning if you’ll turn with me now to 2 Corinthians 4. I was going to start in 14 but I think I’ll start in 8, “We are troubled on every side,” life is hard, we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” O, I desire that, to see the life of Christ in my soul. “For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus,” no other way. This is how the declension of our soul is taken away: we’re raised up in Jesus to see Jesus, to see the glory of Jesus, “and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.” There is the lifter up of our soul. I love those words day by day because that tells me something: it tells me when I need it and it tells me the faithfulness of my Lord to do it as often as he sees fit that the need is there. And the need for him is always there.

“For our light affliction,” and listen, they don’t feel light at times. They don’t feel light at all when we’re in them but comparatively speaking to what our Lord has done, what he has gone through and what they are compared to here, “our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.” There’s his glory again. We partake in the sufferings of Christ, why? For his glory. What has he done? He suffered first for us and then he, in his graciousness, in his lovingness, he enables us to partake in some of those sufferings to show us a glimpse of what he’s done for us and to show us the glory of him and then how great this would be.

Verse 18, as I leave you with these thoughts today, “While we look not at the things which are seen.” Lord, keep us from looking at the things that are seen because there is depression there, there is oppression there, “but at the things which are not seen.” Lord, that is thy faith that must take me to holy Zion. It’s thy faith, Lord, that I need to see thee. It’s thy faith, Lord, that lifts me up and bears me on thy wings. Lord, it is you. It is you that I need in my soul. “For the things which are seen are temporal; but the things which are not seen are eternal.” O Lord, strip me of the temporal and reveal to me that which is eternal in thy Son.

Dear heavenly Father, most gracious and holy Lord, add thy power, thy clarity to thy word this day and, Lord, may you be our shield, may you be our glory and may you be

the reviver of our souls that we may see Jesus, that we may see thee, Lord, the perfect Triune Lord, high and lifted up. Bless this message today to thy sheep wherever they are and may thy name be glorified. In Jesus' name I pray. Amen.