

Now Will I Arise For The Poor and Needy

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Let's go to our text this morning and ask the Lord's blessing upon it. Once again, the text this morning will be found in Psalm 12:5. Psalm 12:5 reads this way, a Psalm of David,

5 For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

Let us pray.

Dear heavenly Father, I thank thee, Lord, for this appointed hour that thou hast given us and you have gathered us here, Lord. I pray that indeed it is in thy name that you, Lord, have filled the hearts of thy people this morning with praise and joy and anticipation for thee, for what you will drop from your table and what you will feed thy people by. O Lord, feed us. Feed our souls this hour for, Lord, I pray that amongst these people there are those who are poor and needy, needy of thee, O Lord, that thou would meet that need in this hour and the hour to come, that you would fill our souls with thyself, that you would be our advocate, that you would be our all-in-all to the praise and glory of thy holy name. In Jesus' name I pray. Amen.

I was up here about a month ago preaching from a Psalm and I made the comment then that's very timely and appropriate now that David, when you read the Psalms, really had an exercised soul. I find great comfort at times in reading the Psalms because as high as David was in his life, one after God's own heart, made a king, made a triumphant king, one who was at war many times with nations around him but God delivered him every time, in our eyes, worldly eyes, we'd say very successful, but yet in the soul of this child of God, there was turmoil. There was a battle, a battleground and a need, an emptiness. Even in all of the worldly riches and all of the things that David would have, he was emptied many times and this Psalm is no different. When we come to verse 5 of this Psalm, he has two characteristics that he speaks of that describes the child of God and that's poor and needy. One is poor and one is needy, two characteristics of the child of God which we'll talk about today.

But not only does he describe the poor and needy but the poor is oppressed and the needy has sighs. We know what a sigh is, right? When you look around, when things are hard,

when things are tough and you just let out the...and you don't even have to say anything, just in the sigh there's a whole conversation there about what your soul is going through at that time. In agony, in turmoil, certainly not at rest, and that's what I want to look at today because David went through the same trials the child of God goes through today. He had the same enemies. He had the ones as you see in this text that puffeth at him. What is "puffeth"? It's scorn, it's contempt, as every child of God will go through in this life because that is the way the world looks at him.

We're going to look right now, Lord willing, we're going to back up and look how this Psalm begins and in verse 1, David says, "Help, LORD." This Psalm begins with a cry for help. You and I today will not cry out to the Lord unless we're emptied of everything that we cling to. If we are strong people, we must be emptied of our strength. If we're rich people, we must be emptied of our wealth. And I'm not just talking financially rich, I'm talking intellectually rich; I'm talking pridefully rich. Things in this life that boast us up are the very things that drive us away from God and the relationship in this, yes, it's the first time I'll mention it, in this eternal vital union. We can't experience that union when we're too much involved with ourselves, when self is winning the day. When you come to this Psalm and it begins this way, "Help, LORD," for you to cry out to the Lord, there must be something going on in your soul that has been put down; something that rises up in us that says we don't need any help, and the males in this room have a healthy dose of pride. I know, I'm one of them. We don't like to ask for directions. We don't like to have directions when they come with things to put things together. We don't like to get help in anything because we're the big strong guys. We're supposed to be the head of the homes. We're the young men that we know that there's a weaker vessel which means we're a stronger vessel.

And those things are just the pride of life that the Scriptures talk about and for everyone, male and female, it's the same. Whatever pride that we have, that's what we cling to in this life to get by from one day to the next. When things come into our lives that hurt us or that discourage us, we say, "Well, I'm just going to resolve that I'm going to put this to the side. I'm going to be better. I'm going to overcome this." You won't see that here. David is brought to the end of himself and when he cries out, "Help, LORD. Help, LORD," what do those words say to you? And I can't go into your soul right now and see if you have any communion with this. If this unity of the spirit is there for you this morning, if you have ever been brought to this point to say, "Help, LORD. Help. I'm sinking in the mire of sin. I'm sinking in the way the world is around me."

And that's clearly the case for the Psalmist. David says, "Help, LORD; for the godly man ceaseth." Have you ever felt that way? Have you ever looked out in this world today, especially in this time and age, in this political year and everything and all of these candidates that we have? And I'll tell you what: it's hard to find one to rally behind. And you look at man and you look at man-centeredness and it just makes the soul of the child of God grieve. And I do, I'm with the Psalmist here when I look and I say, "Lord, the godly man ceaseth. Where are the godly men? Where are the godly women? Where are yours, Lord?" I know that one cried out that to the Lord once before and the Lord said, "I

have reserved unto me 7,000 that have not bowed their knee to Baal." O Lord, to have a glimpse of that 7,000 today, to know where they're at.

Where are the people of God? And especially for this number in here, it's not a big number. In fact, sometimes when you look at the carnality of the situation, you say, "This number might even be dwindling." Why? And we get the answer right here in this first verse, "for the godly man ceaseth; for the faithful fail from among the children of men." Do you see the delineation there? There is a very big division there between the children of men and the children of God and the child of God looks around and what he's looking for is that union that he has in his soul that he wants and desires to have with those that have that same union. He's looking for Christ. He desires Christ. He desires him because he's that heart that panteth after the Lord and this world is a thirsty and depraved world as we go through one week after the other and we're picking up pollution in this land and we go to the grocery stores, we go to the Walmarts, wherever we are and it's right in our face what society is today. The things that are accepted in this land today. And it causes the child of God to say, "Help, Lord. Lord, look, the godly man ceaseth. The faithful fail from among the children of men." And there are thousands and millions of the children of men. You just see them groping in the dark. You see them grasping after the things of the world and you know that if your soul did that, it would perish because in those things your soul cannot be fed; it cannot live on the things and the empty husks in this world. And sometimes the Lord in his mercy, he allows us to suffer to walk that way for a while to show us that there is nothing but death in this life. Death. Death in the world. Death in Satan. Death in your flesh.

I can feel it this morning in the unity of the Spirit of what David was going through and he just says, "Lord, help me because everything around me just seems so empty and it seems so dangerous and perilous." And it does. When my mind starts to drift off to what my children are going to be living in and their children if that's in God's plan, that's a distressing time because, yes, I do look back from when I was a child and the things that I could do as a child and walk up and down my street. I'm scared to death to let my children do that. There is so much wickedness in this world. There is so much evil and, yes, it is very distressing.

"Help, LORD; the godly man ceaseth." Where are they? "For the faithful fail from among the children of men." Don't miss that. There is a division from the godly men and they are called the children of God in the Scriptures, but there are children of men. Those are the ones outside of Christ. Those are the man-centered: the man-centered religion, the man-centered everything. The children of men, they have their own doctrine; they have their own life, and their life is sustained in the doctrines of men.

"Lord, save us from that. And not only save us from it, Lord, reveal where your children are. Give us a unity." And that's why I say it's so precious these times that we have to come away from the world. I hope you as you come here on Sunday mornings, that it's something that the Lord gives you a hope and a joy and a thankfulness for the little remnant that he has preserved here because it is an empty world. It is a world filled with the children of men.

"They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak." Do you find that to be true? Or do you find a communion with them? When you see the doubleness of mind, when you hear the God-centeredness and then the man-centeredness and they mix it together and they say, "Oh, well, this is the way to go. We can have the Lord but we can have our riches too. We can have everything in this life. We can have the man-centered religion. We can have the world. We can tame the world. It's our to tame." There is an emptiness there. I don't know if you feel that or not. I don't know if you've experienced that or not.

Listen to the words that the Lord gave the Psalmist. "They speak vanity." It's emptiness, "every one with his neighbour." And that's the prevailing thought. What are they speaking? They "flatter with their lips and with a double heart." What does that mean, a double heart? There are two things going on in there. We can have it this way, we can have it this way. The best way to put that is compromise. The child of God can't compromise because of the seed, because of Christ in him. He may compromise for a while but that seed will come up and say, "You can't walk this way." You can't. The Lord will forbid it. Just as the Holy Spirit forbid Paul to go preach over here and to go preach over here, but then sent him in other places. That's the same Spirit. That's the same seed that resides in the child of God. And just as it's the seed of Christ that is the liberating seed to live, it's also a forbidding Spirit as it please the Lord. That's the part that's very hard for us to accept and we can't accept it until we're stripped of self.

"They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak. The LORD," now look at this, he "shall," there's one of those shalls and wills again. It means it's written in heaven, it's going to come to pass, it's an absolute surety. "The LORD shall cut off all flattering lips, and the tongue that speaketh proud things." When you entertain the thought that maybe the world is right, maybe those that influence me in the world are right, maybe it is true, maybe there is a mixture, you have the strong one here where the Holy Spirit comes up and says, "The LORD shall cut them off. He shall cut them off, those with flattering lips, and the tongue that speaks proud things." And dear ones, that's a promise to the child of God too because our tongue does speak flattering things at times and it does speak proud things at times, but the Lord is faithful. He is faithful to cut those things off.

But look what pride does. What is pride saying to the Lord? Well, verse 4 says, "Who have said, With our tongue will we prevail." Isn't that what the creature is all about? Isn't that what happened at Babel? Isn't that what's happened all throughout the ages? Man ever since the fall has tried to get back what was lost and because they cannot do it, they're going to do it their way. They're going to build their own tower and they're going to keep doing it and keep doing it and the Lord is going to keep putting them down and keep putting them down.

"They said, With our tongue will we prevail." Notice the "will." Our will, will prevail. "Our lips are our own: who is lord over us?" That's the one thing that the children and I have been seeing in Job where the Lord now has spoken to Job out of the whirlwind

when the Lord sent Elihu. The problem that Job had throughout all of the book wasn't his doctrine. He stood and he waited upon the Lord and everything he said was great. It was the murmuring and complaining and the Lord even tells him, "When you murmur and when you complain." These are the things that we say, we're saying with our mind, "Who is lord over us? I would rather have it this way. I can do it this way." So, yes, even the child of God is susceptible to these thoughts in the carnal nature. They keep coming up and going, "Why would I have the Lord to reign over me? I can do it this way." We need the Lord every moment to put that down.

Now do you understand why he said, "Help, Lord"? "Lord, I can't do it myself. I need you, Lord. This is what I see. This is who I am." That's what I'm asking you today: are you this exercised child of God? Do you go through these things? Because now we come to our text and our text is divided with the oppression of the poor first. What is oppression? Well, it's an overburdening. It's a weakness, overpowering weakness. It's the exercise of strength against weakness. It's something stronger putting its force upon something that's weaker and the child of God when he is brought low, there is something that God is bringing in his life to make him low, whether it's afflictions, whether it's the conviction of the law, whether it's whatever situation. And we're going to go to one in a minute where the Lord did this in his life and it is so experiential to you and I today.

What are these Scriptures for you today? Are they just a bunch of historical facts that happened back then? Or do these things, are they experienced in your soul? And who are the poor, by the way? Well, the Lord defines that for us in Matthew 5:3 when he says, "Blessed are the poor in spirit for theirs is the kingdom of heaven." The poor in spirit. And we've preached a lot from that section and we all understand that that is the fruit of Christ in the soul is to be emptied to have a poor spirit. Poor in spirit. Humble. Meek before the Lord. Brought to see that everything that you have is because of him. The poor in spirit is the one who is emptied to see what true riches are. This life, we are constantly bombarded with commercials, with advertisements, with those around us telling us what the secret to life is, what the riches in this life are, what the things that will help us along in this life and I defy you this morning to tell me any of those things that will help your soul.

Your soul. How many of us in here commune with our soul? Is there something in you that the Lord communes with? Or is everything just black and white? Is everything just, "If I do this, I'm happy"? Are you really happy? Has the Lord even sent that thunderbolt to your soul to show you that you are the man? You are the one that has walked the wrong way? You are the one that sinned against him? I can't answer that for you either, but to be poor in spirit is when the Lord, the Holy Spirit, leads you to see what true riches are and that they are found in Christ and all of those things that are mentioned in Matthew 5 that are found in Christ is what the Spirit works out of the child of God because Christ is in him, the hope of glory.

But he must be stripped. And how many times have you heard me say that? And how many times have you heard me refer to Burrige's comment about being in the stripping room? But what do we need to be stripped from? You know, we could go week after

week saying, "Well, we need to be stripped. We need to be stripped." What I need to be stripped of may be different than what you need to be stripped of. But I can assure of this: whatever we all need to be stripped of is carnal. Carnal mind. Carnal strength. Carnal vanity. All the things that we put in this life that we believe is going to make us happy in this life. The Lord makes the child of God poor in spirit but he does not commune with him where pride is present. It has to be stripped. It has to be put down. The Lord said, "You can't serve two masters. You cannot serve self and the Lord. You're going to hate one and love the other." And it's an absolute fact, it's an absolute biblical fact.

And I'll tell you what: to be emptied, I'm not going to paint a pretty picture for you, when the Lord strips the child of God, it's an absolute miserable feeling. It is misery to the nth degree. When he brings the child of God low, the child of God doesn't have a life preserver. He's reaching and he's groping for everything that he can hold onto, whether it's riches, whether it's family, whether it's jobs. Whatever it is, he's reaching and he goes, "Can I find happiness here? Can I find happiness here?" But the Lord keeps stripping him and stripping him and it's a miserable feeling. It's a time where the Lord strips you of everything that you put your stock and trust in and the Lord says, "No. You won't have these gods over me." This is what the Lord does to his children.

Now I'm going to take you there. Go with me to Isaiah 38. I thought about what would be the best place to show this. You've heard me quote from Hezekiah many times but we're going to follow it out. You know, in 38, Hezekiah is told that he's going to die. Isaiah comes and tells him that, "You're going to die. Your days are numbered." If you look at verse 3 it says, "And said, Remember now, O LORD," well, wait a minute. Oh, okay, let's look at verse 1. "In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD." This is a prophet of God and he says, "Set thine house in order: for thou shalt die, and not live." Now, when a prophet of God comes and says something, he's a mouthpiece of God and when Hezekiah heard that, I mean, he's told his life is ending, well, what happens?

Look at verse 3, "And said, Remember now, O LORD," this Hezekiah speaking, "I beseech thee, how I have walked before thee in truth and with a perfect heart." Could you say that today? Could you pray and say, "Lord, this has been my life before you and it has been because of your Son in me"? Can we say those things? "And have done that which is good in thy sight. And Hezekiah wept sore."

Then we skip down to now the Lord has told him and pronounced through Isaiah that he will live 15 years. Now, I tell you what: when the Lord says you're going to live 15 years, you're not going to live one day past that. And I would venture to say that he's probably one of the very few, if not the only one, that knew the time that he was going to pass off this earth. It's not given us to know.

Let's pick this up in verse 9. This is now a synopsis of what...now that was the overview. What was Hezekiah going through when all of this was going on? We're not always given this in the word of God. What is it that's going on in the soul of Hezekiah? Well, we are told here. "The writing of Hezekiah," this is verse 9, "king of Judah, when he had been

sick, and was recovered of his sickness." So he wrote down. This is what he went through. Tell me this isn't what's been described today as the oppression of the poor in spirit. Listen to this, "I said in the cutting off of my days, I shall go to the gates of the grave." Does that sound like misery to you? It sounds like misery to me.

"I'm going to the grave. I am deprived of the residue of my years." He is being emptied of himself. He sees he has nothing. "The Lord has pronounced it against me. I know that I'm going to die. I know. There's nothing..." The Lord has said and, listen, that's where we are, that's the sentence of sin on our soul. You will perish. You will die unless the Lord applies the blood to your soul and I don't know if you've experienced that but that's the weight of sin and if you don't believe me, Hezekiah is going to tell us that.

"I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the LORD, even the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world." Now, while this is going on, you know what you don't see? You don't see him performing any kind of Jewish ceremony. You don't see him doing any kind...all that fleshly religion just stripped from him. You don't see him saying, "Oh, well, if I do this sacrifice or if I do this or if I try harder, if I do this." No. You see an emptying and one-to-one between him and his Lord because that's what the Lord does when he strips you. "I shall behold man no more with the inhabitants of the world." These are the attacks that come.

"Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness: from day even to night wilt thou make an end of me. I reckoned till morning, that, as a lion, so will he break all my bones: from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter: I did mourn as a dove: mine eyes fail with looking upward: O LORD, I am oppressed." "I am overburdened. I am overpowered by a power, this sickness. It's greater than me. I can't do anything about it. I've been emptied." This king, once again, has been emptied of himself and I know as a king with power, this is the trial that God picked for him to empty him of himself. What is yours? What is mine?

"O LORD, I am oppressed; undertake for me." The same thing that David said, "O Lord, help me! Lord, undertake for me." But is that it? Absolutely not. Look at this,

"What shall I say? he hath both spoken unto me, and himself hath done it." Do you see the recognition when the child of God is emptied? He is brought to see that his Lord has brought this to his soul. I am in need of this stripping. I am need of these prideful thoughts being put down. I am in need of the Lord to heal me.

"Himself hath done it: I shall go softly all my years in the bitterness of my soul. O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live." Now watch, he's showing how this process took place. He's been emptied and stripped and then all of a sudden there's a hope. That's the seed that's in him, the hope of glory that's in him, the hope of the Lord Jesus Christ in him. And he said, "Oh, but there's life. There's life in me. Even at this time of death, there's life

in me." Where does that come from? Is that from obedience? Is that from reading more? Is that from praying more? It's from the power of the Lord coming and saying, "This is the day of my power. This is the day of the day of Zion, that I'm meeting you here. This is the day that I'm speaking to my child. This is the day."

And he says, "Behold," now here's the presence, "for peace I had great bitterness: but thou hast in love to my soul." Did you hear that? Did you hear that? How do you get from crying out for your life to being emptied of everything, to having bitterness of soul, to saying, "Lord, you did this out of love, love for me"? That is a great work of grace. Grace.

"But thou hast in love to my soul delivered it from the pit of corruption," now catch this, "for thou hast cast all my sins behind thy back." What was it that this was designed for but to show him his sin and to show him his great Savior to put away all of those sins? What was it that was burdening him? "I'm about to be cut off from the land of the living." What is it that burdens you and I today if we're cut off from the land of the living? It's the sting of death and it's the sting of, "Oh, are my sins forgiven? Lord, am I in you? Lord, have you died for me?" Do you ever ask those questions? Are you ever brought to the end of yourself that way, to where you're sitting there saying, "Lord, is your salvation for me?" This is the faithfulness of the Lord to show him, "Your sins are put away." Don't focus on the sickness. Everybody, "Oh, he was sick." Listen to what's going on in the soul. Where is the real healing taking place here? Yes, he was given 15 more years of health but the soul, for love for the soul the Lord said, "You were one that was with me on the cross. Your sins have been put away." And that's what you and I are in dire need of every day of our lives for the Lord to apply that perfect finished salvation that we may live unto him and not live in bondage because that's where the liberty is, is in the Spirit of Christ in the soul.

"For thou hast cast all my sins behind thy back. For the grave cannot praise thee, death can not celebrate thee: they that go down into the pit cannot hope for thy truth." What is he saying? "Lord, because of you, I am a thankful servant today." Listen to what the Lord has filled his soul with now.

"The living, the living, he shall praise thee." The dead in sin and the hypocrite don't feel this. They never have and without the depth of grace, they never will. That's the difference between the children of God and the children of men.

"The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth. The LORD was ready to save me." What is he saying? It was in the day of the Lord's sovereign power and when he came to my soul, he lifted me out of the muck and the mire. He lifted me from the place, the stripping room and he said, "You're done. I have stripped you of that. I am bringing you out to see my glory, to see what I've done. I'm hiding you in the cleft of the rock," and that rock is the one, the only one that could cleanse our sins and put them far away.

"The LORD was ready to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD." That's the joy, the fruit of the Spirit, the joy that comes to the child of God. He sings a new song. Isn't that what Revelation tells us? They sing a new song. It's the song of Christ overcoming the depth and woe of this life and the sins that so easily beset us.

But back in our text again we see that there's not only the oppression of the poor but the sighing of the needy. So now we come to the needy. Poor has such a negative connotation to it because you're stripped, you're stripped of everything, but needy has a positive connotation to it. Why? Because there's a desire put in the soul. There is a need. A need means there's something there that causes the soul to jump up to the Lord and say, "I need you, Lord." There is a desire put in there. That's the seed. That's the hope of glory. That's Christ in you.

The poor and needy. That's how the child of God is described. It seems like one hand and the other and it is. We must be brought down and stripped before the desire is ever implanted and isn't that what we just saw with Hezekiah? Didn't we just see that whole process? Have you ever felt that? Have you been there? Have you felt that painful experience and didn't the Lord just come with such joy rushing to your soul telling you that you're safe and secure in him?

The feeling of being needy is the feeling of being in want and to desire and it's where the Psalmist said, "The Lord is my shepherd, I shall not want," because that desire is fulfilled. That hope of Christ is in him. We can see the Lord but we've got to look at the rest of this passage because there is something in it that we don't like. But right now, the sighing of the needy, we see that the needy, there's that feeling of want and there's that desire there that we do desire the Lord because of his faithfulness, because of his presence just as we saw there.

Now, as far as sighing, David said this in Psalm 40:17, he said, "But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God." Later in 74:21 he says, "O let not the oppressed return ashamed: let the poor and needy praise thy name." Why did I pick David? Because it's not one time in his life, many times he writes over and over about being poor and needy. Is there ever a time that we get to in this life where we're not poor and needy? Absolutely not. We're always in need of the Lord's presence in our soul and that sighing is what comes from the soul, the desire in the soul, "Ah, Lord, I need you." That's what the sigh is. About a month ago, we talked about the groans of the soul. The same thing. Proverbs 31:9 says, "Open thy mouth, judge righteously, and plead the cause of the poor and needy."

The Lord is faithful to bring forth those sighs in the child of God but what is that sigh saying? It's not just an empty puff. We're going to see the empty puffs coming. Well, they're not really empty, they're aimed at the child of God. But in our soul, there is a sigh of the needy. He has a need and it needs to be fulfilled and that need is put there because of Christ's presence in his soul.

But look what it says now, "now will I arise." Does that bother you? I'll tell you, it bothers my flesh because if we had it our way, the Lord would never leave us or never leave us without a vision of him, I mean, leave us in that communion. Not leave us in that state where, "Uh-oh," we're suffered to live in our sin, to see our sin, to see the old nature puff up.

Listen to these words, "now will I arise." That's the day of the Lord's power and that's sovereignty again. That's sovereignty when the Lord says, "Now will I arise. Now is the time, Hezekiah. When I'm done teaching you, now I will arise." But he's there the whole time. He's the one bringing the oppression. He's the one bringing the grief. He's the one pruning the child of God. We don't see it because we're too busy, introverted, looking at self. "Woe is me. Woe is me."

But look at the faithfulness, "now." This is the part we kick against. "Why, Lord? Why now? Why couldn't it have been earlier?" That's the way, we're sitting and we look at things and, "Now you will arise? What are you waiting for?" The perfection of his work. His work. His sovereign work in the soul of the child of God. In his perfect hour.

Let's go to Isaiah 41. We were here a couple of months ago. I took my text from 41:17. We're actually going to start there today and just read through four verses here. They are beautiful. I thought it would be time to come back here again. 17 says, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the LORD will hear them, I the God of Israel will not forsake them." This is the time. This is when the Lord says, "I will come up. I will awaken. I will awaken unto thee."

"I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." Planted in him. Look at all of this, see the strength in that? Do you see the Lord? And all these are metaphoric for what the Lord plants. All these fruits of the Spirit. This is what the Lord does, brings them forth. "I'll do this."

"That they may see, and know, and consider, and understand together, that the hand of the LORD hath done this." Why is that important that we understand the hand of the Lord has done this? Because we're constantly rebelling against it saying, "No, Lord, what do I need to do? What is it for me to do?" The Lord says, "No, I'll do it. I'm showing my children. I am the sufficiency for them.

"That the hand of the LORD hath done this, and the Holy One of Israel hath created it." He has put the desire.

He is the one who arises as our text says, "now will I arise, saith the LORD," and then the promise. "I will set him in safety from him that puffeth at him." One of the things back in the history of the Jews is this puffing, is it was a sign of contempt, scorn, and that's how they would treat one another if they didn't like something. You know, one of them said

something and they puffed at Christ a lot. They had a lot of puffs at him like what he had to say, they just, "Huh," like, "It's nothing to me." That's why that one in Lamentations it said, "Is it nothing to you that pass by?" They were puffing, they were scorning at the Lord who would hang on the tree. It's nothing to them. That's what this scorn comes from. That's what this puffing comes from.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him." We are puffed from every turn in this life. Satan in Zechariah 3 shows us that as Joshua the high priest was standing there, Satan was right there to resist him and he's right there for you and I too and he fills the mind with all these blasphemous thoughts and these blasts that just come in. They are oppressive thoughts. They are thoughts of unbelief. They are thoughts of things, hard thoughts against our Lord. That's what Satan does.

But what about our fallen nature? What about this world? It's going to treat the child of God the same way and the Lord told us that. He told us not to love the world. The world didn't love him. Don't be surprised if they're going to treat you this way but we go, "Oh, I'm so surprised. I don't know why I'm getting treated this way." Because if you have Christ in you, you will be treated that way because they hate him and they always will and our flesh is the same thing that mocks the Christ in us. "Oh, what do you want to do that for?" He's stronger. He's the strong one. He says, "I will set them in safety." And none of this, it doesn't say, "Deliver him," it just says, "I will set him in safety from him that puffeth at him."

Now, look over, it's the same page in my Bible, but look at Psalm 10 and how it starts. "Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble? The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined." It's a cry for help again. David says, "Lord, take them in the devices that they have...the same way you did with Haman."

"For the wicked boasteth of his heart's desire, and blesseth the covetous." Notice these things that the world looks at. "Oh, the covetous are the good people."

"Whom the LORD abhorreth. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them." There is this constant puffing that comes in this life from the enemies of Christ against the people of God and what are we going to do about it? Are we called to arms? Are we called to say, "Okay, I'm going to slay all of these enemies"? No, the Lord comes to the soul and says, "Vengeance is mine. I will repay." You see the Psalmist coming up and saying, "Lord, cut them off. Lord, only you can wield that sword." Then in our text today, we have, "I will set him in safety," I will do it, "from him that puffeth at him."

Oh, we need, it's a dire need of the hour to see our precious Lord reigning this way. Jesus said in John 16:33, "These things I have spoken unto you, that in me ye might have peace." And there is no peace in any other. "These things I have spoken unto you, it's

going to be hard, disciple. This is the way the world is going to treat you. This is the way that they treated me. This is the walk that the child of God will walk."

"In the world ye shall have tribulation," and then those very deep, I mean, unbelievable words unless the Lord impresses them and teaches them to you himself, "but be of good cheer." Be of good cheer. Why? Because, "I have overcome the world." "I have put down. I will set you in safety from him that puffeth at you. I have overcome it." Our safety in our life is hidden in Christ. May the Lord arise this hour and impress that upon our souls. "Lord, we're in you. You have worked all of these things out for the good of thy people. Make us to rest there, Lord, in that finished work because that's where our peace is, it's in the Lord's finished work."

Acts 14:22 says, "Confirming the souls of the disciples, and exhorting them to continue in the faith." Oh, dear ones, continue in the faith of the Son of God as he is pleased to give it and you will because he is faithful to give that faith. Faithful, do you see that? Faithful to give faith. "And that we must through much tribulation enter into the kingdom of God."

And I want to leave you with these last words of David in Psalm 118:5, "I called upon the LORD in distress: the LORD answered me, and set me in a large place." I'll tell you, every time I read that I think, I know, you know, I know where that...what is that large place for you? I know what it is for me because there is nobody there but my Lord and me. It's in my soul where the Lord communes. That's that place. Is there a place in your soul today where the Lord sets you in to commune with you and him only?

I leave you with that thought as we read our text one more time, "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him."

Dear heavenly Father, may you add thy power and thy strength and thy comfort, Lord, to thy people. Show them this hour, Lord, that indeed they are poor and needy in thee and, Lord, may you fill our souls with thyself for the glory of thee. In Jesus' name I pray. Amen.