

# The "I Will" Answer To The Needy

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**Bible Text:** Isaiah 41:17,18

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## Grace Particular Baptist Church

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We'll go straight to our text this morning and read the text and we'll ask the Lord's blessing upon it. Our text is found in Isaiah 41 this morning, verses 17 and 18. Isaiah 41:17-18.

17 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. 18 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.

Let us pray.

*Dear heavenly Father, most gracious and holy Lord, we thank thee, Lord, for the time that you have given us today that you have set apart, Lord, that you have sanctified. Lord, I pray for thy holiness and thy faithfulness to be shown this day. O Lord, may you open up our hearts and our minds and the eyes of faith to see. To see, O Lord, thy great treasure that thy children have in thee. We pray for those, Lord, this morning who are not with us but are listening through. We ask, Lord, that thou would bless their souls and unite them with ours here in this hour and the hour to come. May you be glorified this day, Lord. May you empty thy people and fill us with thee as thou art pleased to strip us of all carnal reliances and all earthly pleasures and all of the things that would take our mind from thee, O Lord. Bring us at thy feet. Instruct us, Lord, for thy praise and glory. In Jesus' name I pray. Amen.*

A religion without experiencing Christ is just that, it's just a religion. The more I live in this life, the more that the Lord exercises me in him. Sometimes, though, it's a tough road. Sometimes the road when you're being exercised and when the Lord's face is not revealed at that time, it could be a dry and thirsty land. I've experienced it a lot lately and as a preacher of the word of God, sometimes when I stand before you, sometimes when I read passages like this and I desire so much for those who are hearing to experience Christ in the passage, to experience what it is to hear the Lord say that, "I will hear them," and to experience what he says when he says, "I will not forsake them. I will open rivers in high places," and not only to hear it but to experience the Lord doing it.

One of the greatest challenges and I will not lie to you, one of the greatest challenges I have as a dad is speaking to my children about the faithfulness of the Lord. But I can't get that point across. I can't tell them unless the Lord makes them experience him that way too and that's hard. You love them so much. You desire the Lord to intervene in times in their life when you know they're hurting, when you know that there's desolation. You want to be the one that heals and you can't. But you know that there is one who does and you point them to him and sometimes they'll just look at you. Sometimes with amazement. Sometimes with doubt. Sometimes assenting to what you have to say but, as I said, if you don't experience it, then it's just words.

We come to a beautiful experiential passage like this. We come here as the Lord brings us here and he talks about when the poor and needy seek water and there is none and there is a seeking and there is a seeking because of the eternal vital union. There is a seeking because of the seed of Christ that is in his people. They're not destitute of anything and no hope, the hope of glory is in them. That's what differentiates the child of God from the world and why the world has such a high suicide rate and why the world turns to drugs and why the world turns to other things to fill their very essence and who they are because that's all they have. And sometimes the scary thing for the child of God is as they desire, as their carnal desires and lusts in this world become so powerful, they may be suffered for a time to follow in that path but if they are the children of God and that's for every child of God, he will not leave them there. He will not suffer them to go. We have the prodigal son to look at. We have many instances where the people of God have strayed so abundantly.

As I said I've said many times: this great book that testifies of Christ is equally filled with a bunch of sinners. Sinners that the Lord Jesus Christ came to save. He didn't come to call the righteous to repentance. He came to save sinners. He came to save his people from their sins. That's what I mean when we read a passage, when the Lord brings us here to a place like this. Have you experienced being thirsty? Have you experienced what is described here as a wilderness when the poor and needy seek? Well, you must be poor and needy. The self-sufficient will never seek him. The ones who are so caught up in self will never seek him. They must be emptied. They must be brought to see that Christ is the only answer. The church here on earth is a tried church and the church has tried souls and the children of God who have been through the wilderness and brought through the wilderness many times, many times because it's not a one time deliverance. We wander back to the wilderness many times and I hope we see that today.

That's what I want to talk about. In this passage there are two things I see. We'll divide it right down: the first is the desolation and the desperation of the child of God; then the second part is the goodness of the Lord, the faithfulness of the Lord. But I want to back up a couple of verses to show you how the church got here. Look at 14. It says, "Fear not, thou worm Jacob." The Lord addresses his church and his people as a worm. Does that offend you today? What do we think of when we hear of the word "worm"? We think of something low. We think of something way down low. That's what the Lord does to his children. He empties them of self. He takes them to the stripping room and he strips them of all of their carnal reliances and all the things in this world that we rely on, the things

that we put our hope and our trust in. The Lord strips them down because he is a jealous Lord who will have us to serve him and him alone and that's a good thing because when we make idols of people or things, they aren't Christ. They can't succor us as Christ does.

To be stripped is a painful but needful experience for the child of God and they are brought to be poor and needy and when you hear this term, think about it, it's a term of endearment, "Fear not, my people. Fear not, thou worm Jacob and ye men of Israel; I will help thee." You're going to see that in this passage today those two words "I will." And as I mentioned this morning in the introduction: it is a hard thing to explain it to people, brethren that you love, your family that you love, to tell them that Christ will if they haven't experienced him. The "I wills" and "I shalls" of Christ are not a potentiality. It's not will he do it but that has to be taught. That's what the faith of the Son of God leads us to what Christ does. That's when the Holy Spirit speaks of Christ's finished work and when he applies that to your soul and he exercises and you grow in the grace and knowledge of him, you understand as you are brought along in this walk that the Lord has been faithful every time. The Lord will be faithful every time in his time.

"I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth." What is that for? It's going to be to cut through the enemies. But look what the Lord says, "I will make thee a new sharp threshing instrument." Do you know what that means to me? That means we had an old one. That means we had one that we made of our flesh. One that we made of, "This is the defenses that I have. This is how I live in this world. These are the walls that I'll built up. These are the things that will get me along and get me further. I'll rely on my intellect. I will rely on my ingenuity. I will rely on my people skills. I will rely on my riches. I will rely on my name. I will rely on my pedigree." But the Lord says, "I will give you a new threshing instrument having teeth." It's him. He's the defeater of our enemies. He's the one that must go before us and how is that accomplished? When we're emptied of self. There is no co-pilotness here. There is no, "Lord, come along with me and we'll defeat them." He says, "I am the Lord, I will fight for you. Without me, you can do nothing. I am the Captain of your salvation." This is the great Lord that is the Lord of his people.

"I will make thee a new sharp threshing instrument having teeth." The one we had didn't have any teeth and it was broken down by him. When he empties the child of God, all of those things that we rely on and all of those things that we've built up to protect ourselves, the Lord has to destroy those things. I hear that a lot sometimes, I have a pretty good relationship with my children and they'll share with me times that when they're hurt or when things happen in their life and they'll say to me, "Dad, I'm going to be this way. I'm not going to get hurt again. I'm going to do this." And I've done the same thing. I've said the same. I do the same thing. The Lord has to break those down because our trust and the faith in the Son of God has faith in him, not ourselves. It's him. He is the new sharp threshing instrument having teeth.

"Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff." The mountains in our life, the hills that seem to be insurmountable enemies. Satan that is

always in our ear, bending our ear to do what his will is, our old nature that keeps rising up saying, "Listen to me! Listen to me, I know what I want." Who is going to defeat those enemies? It's the seed. It's the new instrument. It's the one that is revealed after regeneration. It's the one that's been there the whole time before the foundation of the world and what a powerful ally that is. What a victory.

"I will beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away." Those are the enemies. They will be carried away. As I said, as I read this and you might be sitting in the room going, "Listen, I've got too many enemies right now. I don't see what you're seeing. I don't understand what you're seeing." Listen, and you will in the day of the Lord's power, you will in the day that the Lord comes, the day of the Lord in your soul, you will because his word is true. I've lived it. I understand that his word is true. You will too if you are the child of God. And every exercised child of God in this room can assent to an amen to that because they know that the Lord has been faithful and he's been the only faithful one in their life because we haven't been. No matter how much we've done, no matter how much we say we're going to do, he's the faithful one.

"Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel." Do you see the end result? Do you see what the Lord's work does? It leads you to glory in him. Not yourself. Not, "Look what I've done." No, it's "Look what he's done. Look what Christ has done in my life. Look that he has put down these enemies. Look that he has defeated them for me. Look that he has fought for me."

All glory and praise and honor belongs unto him and after saying all of that, then we come to our text and the text is just summarizing what we just said and it's summarizing with a fact and a truth and that is, "When the poor and needy seek water." Have you been brought to seek water? Have you been thirsty? Are you spiritually thirsty? Is there a dry land in your soul? Is there a desolation there?

"When the poor and needy seek water, and there is none, and their tongue faileth for thirst." Have you been there? Have you been in the wilderness of this world? This world will fill you with so many things, empty husks, the Bible calls it. Empty husks and we'll feed upon those things and we'll try to feed upon those things but it can't touch your soul and somewhere in the feeding along those things, you are left with an emptiness in you. Why? Because it can't touch the soul and the only one that can is the seed of Christ that's in the children of God. He is the healer of the soul and as we spend the time and we spend all the efforts and as we have all this time in the wilderness of this world or the wilderness of our flesh or the wilderness that is Satan, we can find nothing that will satisfy our soul, the thirst in our soul.

We try to satisfy ourselves with things or thoughts or temporary happiness and if you don't believe me, maybe you'll believe the Psalmist. If you will, turn with me for our first time going today to Psalm 55. We'll see what David said about this. In Psalm 55, beginning in verse 5, David said, "Fearfulness and trembling are come upon me, and

horror hath overwhelmed me. And I said," pay attention to this, "I said, Oh that I had wings like a dove! for then would I fly away, and be at rest." Oh, if I could just get out of this place that I'm at. If I could just move out of this situation that I'm in. If I could go and live over. If I could go and work over here. If I could go and have another life over here. David said, "If the wings of the dove would just take me away from where I'm at right now, I would be at rest." Do you see? Do you see how that thought comes in our minds? Do you see how that carnal thought, that dart of Satan comes up there and says, "You can find rest by running. You can run from what God's providence has brought into your life." I've been there many times. Many times. Still go there many times.

"And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest." I could escape but look at the next verse, "Lo, then would I wander far off." That's what happens, I wander far off but guess what? "And remain in the wilderness." You can't deliver yourself. You can't deliver yourself by running. You can't deliver yourself. Why do you think we've heard so much lately about standing fast in the Lord? Standing in the faith of the Son of God? We ought to stand. Stand. The children of God don't run. We know of Jonah's fleeing and what happened with him. The child of God in this life and as David says here, we have that tendency. "Oh, it would be so much easier if we do this," but can we deliver ourselves out of the wilderness? No we can't.

"Selah." Stop and think. Ponder on the depth of that. The Psalmist said, "You know, oh, it would be so much better if I could just be whisked out of here and taken far away. I would be at rest." No. The wilderness is still there.

"Lo, then would I wander far off, and remain in the wilderness." The question is: can our soul live without Christ? That's the question for you and I, you sitting in that seat this morning: can our soul live without Christ? Let our conscience answer us today. You know, Solomon wrote about that in Ecclesiastes. If you've ever read through Ecclesiastes, you've seen that there were many things that Solomon made. He made all the orchards. He built wonderful buildings. He built the city up. He built the temple of God. He built all of those things and what was the end? What did Solomon, what was he brought to see? "Vanity of vanities, all is vanity." What does that mean? Does that mean that life here is worthless? No, it means anything without Christ is vanity. That's what Solomon meant. If you ever read Proverbs you'd know that. You would know that he spoke about the wisdom of Christ. You would know that if Christ didn't reveal it, it was an empty life. That's what he was brought to the end of. Follow Ecclesiastes all the way out and you will see it as the Holy Spirit reveals it. All that he had done, he said, "I sat there and I made all of these things and I did this to satisfy myself. I did this because I had great wisdom. I did this because I had great power, I had great riches and I built these things up and I looked out at the city and guess what? I still have an emptiness because all of those things, as glorious as they are, building a temple of God, is that not glorious? Is it not glorious that God came down in his Shekinah glory, filled the temple? Is that not glorious?" Yes it is but without Christ in whatever you do, it is the vanity of vanities, all is vanity.

That's what my desire is for every child of God in this room, to experience Christ in that way to show you what life is without him in every aspect, whatever it is you do, whether it's working, whether it's playing, whether it's going to the marketplace. Whatever God's providence puts in your life, if Christ is not in it and is not the author of it, not only is it sin but it's empty because anything not of faith is sin.

Today it's hard to see many poor and needy souls. I don't know about y'all and the people you spend time with in the workplace or wherever it is but I don't see many poor and needy souls and I'm not at all seeing God by any stretch of the imagination. So I don't know what's going on inside of people but the outward manifestation of things, I don't see many poor and needy souls and that's troublesome. It's troublesome. You can take that up to the highest government and you could look at all of the politicians, you can look at everything and that's what troubles the child of God is that he doesn't see poor and needy souls. They don't see humbled people because the proud will always be brought down no matter who they are, no matter what their calling card is, no matter what they stand on. They will be brought down in God's time and for the people of God who have leaders that way, it causes us to tremble at times. We have to be brought to see the one who is leading all things, the one who has the king's heart in his hand, the one who has everything in his hand. That's where our rest is.

That's what the Psalmist would learn as the Lord revealed it. Our rest is not to escape. It's not to escape to wherever it is that we think happiness is. Our rest is in the Lord Jesus Christ. He's the only Deliverer out of the wilderness. Oh, when the poor and needy seek water, which brings me to my next example which we find in Hagar so turn with me over to Genesis 16. I think hopefully all of us know about Hagar but I want to look at some things in her life and I want to look at some things that the Lord revealed. We're going to begin in Genesis 16 and this is at the beginning and we're going to look at a couple of verses here, 6 and 7, before we go somewhere else.

"But Abram said unto Sarai," this is verse 6, "Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face." Does that sound familiar? Is that what we just were talking about with David saying, "Oh, if I could be taken away from here"? When Hagar was dealt hard with as Sarai dealt with her, she immediately fled. She said, "I'm getting out of here. I can't take this. This is too difficult for me."

"And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur." Do you know what the way to Shur was? It was the way back to Egypt. The bondwoman wanted to go back to Egypt. The bondwoman wanted to go back to where life was where she thought was easier, back to Egypt. Isn't that experiential for you today? What we flee back to? We flee back to what gives us comfort. It might not be the best thing for our soul, in fact, most of the time it's not. Our comfort is in our carnal pleasures. Our comfort is sometimes in our anger. "Does it do you well to be angry, Jonah?" "Yes, Lord, it does do me well." Have you ever said that to the Lord as you've been angry? "Yes it does me well to be angry." We find rest in going back to Egypt. We find rest in going back to what we've been delivered from. That's what we

think. When things get hard for us, do we turn to the Lord? Do we go to the Lord? No we don't. Let God be true today. Do you go to the Lord? You will in a day of his power. You will when the Lord draws you to him but you and I, what we like to do is figure things out on our own and wrest things and try to fix them before we go to the Lord. Or we might go to him in just a prayer and say, "Okay, now I've said my prayer. I've done my duty. I've been told that if I pray God will bless me," then I'm going to go about and set about to do my will. She went back to Shur. Back to Egypt. Back to that place.

"And the angel of the LORD found her by a fountain of water in the wilderness." Notice "in the wilderness" because that doesn't change much for her because now we're going to fast-forward a little bit and go to chapter 21. Let's look at 21 and let's begin in verse 9. "And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac." Now, that was the command of his wife. That's what she told Abraham.

"And the thing was very grievous in Abraham's sight because of his son." Abraham is troubled. Abraham is troubled because he's got more than one son and he loves them both. However, Abraham must hear from God. The children of God must hear from him. They must hear the voice of the Shepherd. He's got instruction around him. He's got someone telling him the way that he should go but he's got to hear it from the Lord.

"And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called." "So what she said to you, I know it's grievous to you but I gave her those words. It's of me. Listen to her." But listen to what he said to him, he said, "Let it not be grievous in thy sight." The Lord had to settle Abraham in him. The Lord had to give him the faith. The Lord had to open his eyes. The Lord had to give him the unction.

Then we skip to 14, "And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away." Oh, that's so cold and that's so hard. Is it or is that the faith of the Son of God? I know what man would judge, what about the child of God? The Lord said, "I'll do it," and that's what the faith of the Son of God does, it trusts the Lord. He gave her a bottle of water. He took some bread. He gave her the child and said, "Go."

"Putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba." Where does she go back again? Where is it we go back all the time? We go to the wilderness. We go out into the world. We go out to things that make us comfortable. We go to those things and we say, "This is where we're going to find rest."

"And the water was spent in the bottle, and she cast the child under one of the shrubs." It's a dry and thirsty land, is it not? Has it been proven that way to you or does it satisfy you?

"And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bowshot: for she said, Let me not see the death of the child." This is desperation.

"And she sat over against him, and lift up her voice, and wept." She has been stripped and brought to the end of herself, "I can do nothing else. I'm going to put my child over here and I'm not going to watch him die and I'm going to sit over here and I'm probably going to die too because neither one of us have anything." She has been stripped and brought to nothing.

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven." This is the faithfulness of our Lord. We can question it. We can say, "No, he hasn't come to me. No, I haven't experienced this." But if you are God's child, you will experience it. It's not a potential, "Will he come?" he told Abraham that he would care for her and he did and that's what the faith of the Son of God testifies in the soul of the child of God. He is faithful. He is true.

"What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation." Well, there's a problem: she's desperate; she's desolate; she has no hope; she has nothing. But she has a voice. Let's look at 19,

"And God opened her eyes." It's no different for you and I spiritually speaking. The Lord must open our eyes. We're too quick to listen to the wicked one. We're too quick to get on the side of the flesh. We're too quick to be friends with the world.

"And God opened her eyes, and she saw a well of water," the the wilderness, by the way. In the wilderness a well of water. It's a great God. He is a great God. Things that are impossible with you and I, which is everyday life, are possible with him.

"And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink." Jehovah-jireh, the Lord provides.

But look, the point of this is: she is brought to the end of herself. She was poor and needy. She was thirsty in a physical sense. But does it speak to you experientially? Have you been there? Have you wandered in the wilderness of this world and been brought to see that the only thing that can satisfy you is that water of life that only Christ can give?

David in Psalm 63:1 said, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." So we see this theme over and over with David. Why? Because it wasn't one time in his life. It wasn't one wilderness and then there was deliverance and everything was happy after that, this is life. We're burdened by the same enemies every day. The enemies keep coming back and the only deliverance is in Christ and in the time that he puts down and beats back those enemies. I'll tell you: if the Lord reveals the eternal vital union to you,



that all of this union that we have in him is in eternity and that it's just manifested in time, that it's safe and secure, where it's not where you're going to mess it up, it's safe and the foundation is in him and what he has done, that's where rest is. There is some sweet rest there in Christ's finished work and what he's done for the souls of the children of God.

But notice what David said there: he was thirsty in that Psalm, "O God, thou art my God," but he knew. He was thirsty. He was thirsty in the wilderness but he knew. What is that? That's the seed. That's Christ in us the hope of glory. That's the inner witness of the Holy Ghost speaking to the child of God. Satan will say that the water is not for you. He's always going to. When we read passages, "Oh, the water ain't for me." Your flesh is going to say, "Well, what do I need that water for? I've got water. I've got meat. I've got stuff out here in this world." But remember that hook with teeth, that's the Lord that puts down those. That's the power to defeat Satan. That's the power to defeat your flesh. That's the power to beat down this world. It's him.

Now, we're going to go to a couple of very well known passages. Let's start with Isaiah 55. We should recognize these, one in Isaiah and one in Revelation. Isaiah 55:1-2, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Notice how the word of God uses "buy" here. It's funny, we have to be emptied but yes, the word is "buy." Well, what can we buy it with? "Nothing in my hand I cling to. Nothing in my hand I bring. Simply to thy cross I cling." "Lord, what do I have to buy it with? Well, that's the exercise of faith that the Lord is speaking of here. That's what faith does, it brings you to the hand that has the morsel in it. It brings you to the hand who has the water in it.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money." He makes that clear. We have no money. We've been emptied. There is no merit in anything that we have. It's by grace and grace alone.

"Come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread?" That's a great question to our soul this morning. Why do we try to spend money for that that isn't the bread of life? That isn't Christ? Why do we spend so much time looking for Christ where he's not found? Why do we spend so much time trying to make things and conform them to Christ? Christ said, "The world hates me. They hated me long before they'll ever hate my children." "Oh no, Lord, the world can love you." No they can't. I hope you understand that. I hope the Lord makes us understand that.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." That fatness is at his banqueting table. His banner, which is Christ over us, is love. We must be brought to that banqueting table.

Now, turn over to Revelation. We certainly go from one end to the other and the last chapter, 22. We know what this is going to say probably. Revelation 22:17 says, "And the

Spirit and the bride say, Come. And let him that heareth say, Come." And notice that, who is the bride? The bride of Christ is the church. It's a beautiful thing that when the Spirit speaks to us, we will say, "Come." We will understand that's where the water of life is. Maybe not so much right now. Not so much without him. We can do nothing.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." We always have to talk about that "whosoever will," the ones who are made willing in the day of his power. But I'll go one step further than that: I am so thankful that in the child of God there is one who will and that's the new man in Christ Jesus always will. I'm going to tell you something, when I hear of the new man and the old man, do you know the one thing that blows me away is that there is a part of me that doesn't sin and that seeks Christ all the time. That desires Christ all the time. Knowing what's in my mind, that the Lord has put something in me himself and it's so pure and I long to have that revealed each day. That's the part of me I desire to see more of. I really do but I know that desire is in him.

May the Lord show us the thirst that we have in our souls and may he bring us to the fountain which brings us now to the second part of our text which is, "I the LORD will hear them." This is the goodness of our Lord, the faithfulness of our Lord. "I the LORD will hear them, I the God of Israel will not forsake them. I will." The "I wills," you can count them. He is faithful and he is true, "I will." I hope that speaks to your soul. The Lord says, "I will. I will open rivers in high places." Have you ever seen a river on top of a hill? Have you ever seen a river on top of a mountain? They are very scarce. That's what he does. In those places that seem to be insurmountable to us, he'll open rivers. He'll open himself.

"I will open rivers in high places, and fountains in the midst of the valleys." That's in the low places, in the depths, the soul depths that we go and we're led to. Where we are emptied and we are attacked by Satan and he says, "No, this isn't for you. This isn't for you," and the Lord says, "I open a fountain," and it's the fountain that is spoken of in Zechariah that the children of God bathe in daily. It's the blood of Christ. It's the fountain that washes the child of God of the filth and the pollution of this world. "I will open. I will make the wilderness a pool of water." That's what happened for Hagar. There was a well, but in the wilderness. In the wilderness of this world, the Lord says, "I'll make you a pool of water. It means I won't forsake you." Isn't that what he said up there? "I the God of Israel will not forsake them." That means he's always with his children, "Lo, I am with you always even to the end."

"I will make the wilderness a pool of water, and the dry land springs of water." Then he keeps going in 19, "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." What are these trees? They are strength. We are planted in Christ. "I can do all things through Christ who strengthens me." That's what he is to his children. Strong. Strong in Christ. That's the faithfulness of our Lord.

In Hebrews 13:5, it is written, "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee." That's what he just said, right? "I will never leave thee." Isn't that weird how the beginning of that verse went, it's talking about contentment and covetousness because in contentment the child of God is brought to see his Lord. When he is content in this life. The contentment that fills himself is the Lord. That's what fills his soul, it's Christ himself and when that soul is filled, we see that the Lord will never leave us nor forsake us.

What is it that we thirst for? What do you thirst for? The child of God thirsts for pardon. To know his sins are forgiven. For peace in his soul with his Lord. For comfort in this dry land. We thirst for heaven. We thirst for communion. We thirst for the revelation of Christ every day.

I'd like to end today in John 4. John 4:10, "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." That living water is the only water that can satisfy the thirst of the child of God. If only we knew. If only the Lord would reveal that a lot more, life for the child of God down here would be easier. But this isn't heaven. Oh, we must be weaned from this world. We must be revealed what it is. We must be shown the wickedness, that the whole world lies in wickedness.

Verse 14, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Oh Lord, make it spring up today. Make it spring up in our souls that you would reveal the sufficiency of thee for all that we would ever need.

Finally in John 7, we finish. John 7:37-38, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." There we go. Oh, there is an invitation. No, that's a command and not only a command, it is sweetness of the Gospel to the child of God. When the Holy Spirit opens that up and says, "Yes, there is bread at my Father's table. Yes, the water is in my Lord. Yes, the strength is in him. Yes, the victory is in him."

"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." May the Lord flow those waters in your soul now in this hour and the hours to come this week that in this dry and thirsty land, that the Lord would show his faithfulness to you and I if we be his children.

Back to our text one more time, Isaiah 41:17-18,

17 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. 18 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.

*Dear heavenly Father, may you reveal this this day as thy being the faithful one who will do all these things. Great is thy name. Great is thy faithfulness. Reveal that to thy children this day and may we see thy power to the praise and glory of thee. In Jesus' name I pray. Amen.*