

# Psalms

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- [ 0 : 0 0 ]     The Lord may be pleased to help me, friends, or direct your attention to Psalm 12, verse 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. The fifth verse, the twelfth Psalm.
- 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.
- It is the living God who speaks. It is to a poor, wretched, hell-deserving sinner.
- Is it you? For this God is unchangeable. This God who speaks, speaks with an eternal purpose in view.
- [ 1 : 1 8 ]     Salvation. Salvation. But the character, a hell-deserving sinner, oft-times cannot take hold of the word.
- Why? Because he listens more often to the great enemy, the one spoken of in our text, the one that puffeth at him.
- Hearkens rather to him who hates him, rather than listen to the unchangeable word of his God who loves him.
- You're this character. Poor and needy. One who sighs often. Lord, help me.
- Is this you? For the oppression of the poor. This oppression that comes not only outwardly, but inwardly, comes from self as well as from others, from one's own wicked heart.
- [ 2 : 3 6 ]     My friends, the language of the text is for one who is utterly helpless. One who knows nowhere else to look but to the living God.
- One who, from time to time, truly comes into the place wherever will the scene end for the oppression of the poor.
- Now, before we look at the text, just for a few minutes, I want to look at the chapter we read. I didn't know what to read with our text tonight, but it seemed so clear as I got here that the case of Hammer, surely, is the typical case, the child of God.
- Hammer had a case, and that case was very real to her. She was barren physically, and she had an enemy physically, and that enemy continually oppressed her.
- The child of God is barren spirit, spiritually often, and has that great spiritual enemy, Satan, and what oppression it is.
- [ 4 : 0 9 ]     But in Hammer's case, she had the living God, and that God set in her heart real sighs for help.
- The child of God, the one who is spiritually bound, feelingly that is, has a precious Christ to make intercession for him.
- For the oppression of the poor, for the sighing of the needy, now will I rise, now will I arise, saith the Lord. In Hammer's case, the Lord had an eternal purpose toward her, but she had to walk the way ordained.

And that way was to be misjudged by man, but understood by God.

He knew the way she took, because he had ordained that way. And the way she walked was a way in which she must call upon her God.

[ 5 : 26 ] Your way will be the same, my friends. We oft times quote the words, I will leave in the midst of thee an afflicted and poor people.

They shall trust in the name of the Lord, but how many times we look at it as though it didn't affect us.

It's so easy to look at the people of God and look at them in the abstract and consider why, yes, this people of God are essentially a poor and afflicted people, because they must trust in their God.

But friends, if you and I are amongst this blessed people who know the joyful sound of the gospel, we are amongst this people who will be poor and afflicted.

And we too shall have to trust in the name of the Lord. The people of God, my friends, are made up of individuals.

[ 6 : 41 ] And if your hope is a good one, and it must be, for you will surely die, and after death, there's a judgment.

You need a good hope, then, sinner. And so there must be looking at this word tonight and seeking to find our interest in it, for the one found here, my friends, will without a doubt endure to the end and enter into the joy of their Lord.

Found in glory, swallowed up in Christ, everlasting love, eternal peace. But in the time state, the pathway will be oppression.

My friends, it isn't right to look outside and to say, everything is against me.

It is a needful thing from time to time to look inside and to see the oppression springs from wretched self.

[ 8 : 01 ] It springs from those evil desires that are inherent in a ruined nature. It is so easy to lay the blame continually upon Satan and his agents.

It is to walk at times in real understanding with Paul. I know that in me, that is in my flesh, dwelleth no good thing.

For the oppression of the poor, are you oppressed, sinner? Oppressed by sin. This, my friends, is essential to know, not to hear about somebody else, not to dwell amongst the people and say, ah, yes, the Lord hath revealed to this people sin is a heinous thing, but to be brought to the place to feel to be the vilest of sin, oppressed with sin.

My friends, the people of God have a living experience and that experience is a personal one. It makes them speak in a practical way, Lord, help me.

God, be merciful to me, a sinner. Lord, save me from myself. Lord, undertake else I perish.

[ 9 : 57 ] Oppressed with a wicked heart, oppressed with evil thoughts, oppressed with that great adversary who continually suggests.

You know, my friends, if these things be right, the children of God are brought to this understanding.

Without Christ, I must perish. perish. Do you know any of this way? For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.

The work is the work of God. My friends, you and I surely believe that unless the Lord God set in our heart his fear, it never will be a real one.

That unless he opens our eyes to a real need of mercy, there never will be a desire before him that will bring forth fruit.

[ 11 : 20 ] We believe these things, don't we? Well, then, in our text tonight is sweet encouragement. for if the Lord has brought you and me into this place of understanding our need of mercy, our need of forgiveness, our need of Christ, it is his own work, and he that began a good work will finish it.

for Paul says, having therefore begun a good work in you, he will perfect it until the day of Jesus Christ.

This work is a work of grace, as he brought you in this place, for the oppression of the poor.

my friends, there's a needs-be, I feel, from time to time, from the Lord's servants, and that needs-be is to emphasize these things.

Oh, it is so easy to gloss them over, it is so easy to say, sin is the cause of all the troubles in the world, but Jesus lives.

[ 12 : 49 ] The children of God, my friends, are subject to the powers of darkness, deep places.

Is there someone here tonight who knows what it is to be in the belly of hell, feelingly, because of one's own sin?

The Lord will not have his people gloss it over. The cost to put away the sin of his dear people was such that no human tongue will ever fully be able to open it up.

It was to take of that second glorious person in the trinity of persons, the eternal Son of God, and in the appointed time, according to eternal decree, to leave his glory, to enter into a body of flesh and blood, to enter into the sufferings of the damned.

The humanity of Christ was to endure that suffering that none has ever known or ever will know to put away sin.

[ 14 : 19 ] The Lord God does not look upon sin lightly, your sin, my sin.

Hence, my friends, it is no light matter to consider the oppression of the poor. the oppression that comes about because of one's own folly, because of one's own determination, because of the opening up of the word of truth.

The heart is carnal and enmity against God. It brings forth death to one's comfort, to one's joy in life.

for the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. Oh, the compassion of our God, the mercy of our God, and it springs from the eternal purpose of a triune Jehovah to bring forth salvation for sinners.

so my friends, if there be one here tonight, in that dreadful place feelingly, under the hand of God, laid upon him because of his sin, the oppression of the poor, the poor, those poor who are poor under the eternal purpose of God, poor in himself, poor with regard to any ability to raise himself above himself, this God sets in the heart of his dear people a cry, Lord, help me for the sighing of the needy.

[ 16 : 34 ] Is the one here then in such a place as this, God, be merciful to me, a sinner? Is the one here feeling the power of Satan, seeking to separate thee from mercy from that expectation, that hope, that belief in an unchanging covenant keeping God, or the oppression of the poor, the sighing of the needy, now will I rise, saith the Lord.

Now what is the purpose of all this? Why should a child of God come into such a place as this? Why should there be darkness, the Lord having called him by his precious grace?

In your case, if there be one here, given an understanding, having a wicked heart, and a need of mercy, and in an earlier day, or until now, still seeking him, endeavoring to obtain that full assurance that it will be well, why should it be now, a time of darkness, why should there be this felt oppression, why should there be the power of the adversary to bring you into this place, the ends of the earth?

life. The purposes of God, my friends, are eternal. He is a sovereign God, but he is a God of infinite perfection.

so he brings his people from time to time into these places of reality.

[ 18 : 34 ] He won't leave any of his children to look at others and to see them in places where they've had need, a deep need, whatever it has been about, and calling upon the eternal God and finding deliverance.

He won't leave his people to look at others and see that they've had this help, and that they stand as witnesses with living evidences in their lives that this God is the living God.

They must come that way themselves. And he is a sovereign as to the way. each one of his people shall walk.

And he is that almighty God who hath given to all men a free will. So he permits at times his children to turn into places that are an abomination in his sight.

he does not cut off their free will except to destroy themselves. He will never permit them nor devils to do that.

[ 20 : 00 ] For they belong to him in the ties of everlasting love and precious, precious blood. men. But at times they walk in those things that bring them into darkness.

He hates your sin. for how it seems at times and under the subtle temptation of the enemy does appear to be so a complete contradiction that the Lord will permit his people to come into these places of sin and yet having sent his own dear son into the world to put away their sin and that he gives them to know not only to believe but to know that their sin has been put away as far as the east is from the west.

Swallowed up in the precious blood of Christ. Satan says what a lot of rubbish. What contradictions these things are but there is no contradiction friends.

For the finished work of Christ hath ensured there shall be no final condemnation of the blood of Jesus Christ hath paid the penalty demanded death.

The children of God in the time state will enter under the chastisement of their God for their sins here.

[ 21 : 49 ] But that chastisement is anchored in everlasting love. No condemnation to consign them to hell.

Hence if there be one here tonight in this place this word will be fulfilled for the oppression of the poor the sign of the needy now will I arise saith the Lord and the foundation his name is in it.

The name of the Lord is a strong tower the righteous run into it and is safe to the living word friends.

Not an empty repetition from the word of God it is the anchor to the soul the faithfulness of God is in it.

the name of the Lord the sign of the needy you poor sinner who may well be at this time in such a dark place crying out Lord have mercy upon me Lord deliver me from this place deliver me from these great corruptions in my heart Lord have mercy for Jesus sake is the sign of the needy it is the spirit of God manifesting to the sinner that Jesus is the way the truth and the life he will come poor sinner for the oppression of the poor the sighing of the needy and I know though it is exceptionally deep and

[ 23 : 51 ] I know there are not very many that go in these very deep places yet I know there are those who do when the Lord sets forth such a word as this he gives it to his servants to make declaration of it it is to meet those who go down into the belly of hell at times for the oppression of the poor the sighing of the needy is it any strange thing to some of you here to have the power of God so manifested in you as to bring you to that place a sight of your own heart and truly to say can ever God dwell here this poor man who tries to speak to you friends has known what it has been to see such a depth of sin in my own heart heart

I felt that there never could be mercy deep places but you know the Lord did not inspire the poet to say the vilest sinner out of hell unless there were one for it isn't just a casual word it continues who lives to feel his need it is one who has been quickened by the spirit of God the vilest sinner out of hell and then is welcome at the throne of grace the saviour's blood to plead then my friends it can be you but oh the mercy there is found here for the oppression of the poor for the vilest sinner out of hell for he who sees no hope except in his

God and yet feels no ability to get the groans within himself what shall I do what shall I do the Lord God says now will I arise again my friends set him in safety from him that puffer that him for this poor wretched hell deserving sinner in his flesh is loved of God and precious to Christ and the Lord will fight all his battles for him the enemy nor sin shall have dominion over him though he comes into such deep places the mercy of the Lord will visit him though he feel to be in the lowest hell for underneath are the everlasting arms what's the foundation of it all a precious

Christ you love him sinner here's the evidence though thou hast that company of sin within thee surely thou hast too the company of the new man of grace that new principle else there'd be no sign there'd be no calling upon the name of the Lord for mercy it is the company of two armies that set forth the living evidence the Lord loves you Jesus died for you Jesus now awaits to be gracious there's mercy with him it's good again to look into the word of

God and find the foundation the living evidence real things the Lord declares through his servant Micah he will turn again he will have compassion upon us he will subdue our iniquities and thou will cast all their sins into the depths of the sea for the oppression of the poor for the sighing of the needy now will I arise saith the Lord let's turn the subject just for a few minutes time things these we've been talking about thus far are spiritual aren't they for they deal with eternity where your soul will spend eternity unless there be mercy manifested through the blood of

[ 29 : 30 ] Christ hell will be your portion forever but that can never be if Jesus has spoken to thee through his Holy Spirit if there has been that exercise in your heart with regard to your sin it is because the Spirit of God hath thy name in his heart blessed of God hath you were born your name written in the Lamb's book of life washed in the blood of the Lamb according to eternal purpose hath you have formal substance here in the time state there's a pathway to walk it's the path through life there are trials afflictions tribulations setbacks fears as well as your sins things that come right out of the blue that you can't understand suddenly laid aside with an affliction that stops you from doing the things that you would normally do it makes you cry why because the children of

God are subject to that great adversary gets on your back he tells you now you've got no God you in this place the devil says if you belong to the Lord he wouldn't permit these things to come about the children of God from time to time come into that place where the circumstances are such that all they can see are the circumstances and their own weakness inability to withstand them Satan takes advantage you've got some such trouble as that affliction of body makes you cry and shout God help me and the

Lord hath purposed the trial shall come about for we believe or we don't believe friends my life's minutest circumstances subject to his eye we either believe that things come by chance or they come according to the sovereignty of God his will that it should come about if you belong to the Lord my friends you believe that that it is his will ah but it is difficult to enter into that submission isn't it Satan takes hold you're out of the way you've got no God you won't be able to manage it's all against you you'll come to nothing for the oppression of the poor for the sighing of the needy now will

I arise saith the Lord doesn't it bring us experimentally to that place of the poet I often think of it for I walked there many times oh could I but believe then all would easy be I would but cannot Lord relieve my help must come from me my friends it is an infinite mercy to be found in the hands of Jesus this is where you are if he's called you by his grace if he's manifested to you in an earlier day your need of him to bring you through that is spiritually if he's brought you to a place in an earlier day where he's caused your poor heart to say

God be merciful to me a sinner you're in the hands of Jesus and all the changing scenes in your life are under his control for the oppression of the poor though the enemy tell thee again and again thou hast lost the way the word of God declares he led them forth by the right way that they might come to a city of habitation let's look at your circumstances these difficult ones in which the enemy says there is no way no deliverance no God he doesn't care for you you send yourself out of his love he's forsaken you what's it doing to you sinner rebellious thou hast been and art rebellious still perhaps this is the way perhaps you are rebellious about it but the

[ 35 : 40 ] Lord says since in love I took thee in my promise I'll fulfill I bound thee up secure safe from the rage of hell the curse thou never shalt endure for I'm unchangeable he'll make a prayer it will come again the sign of the mayday in the midst of it will be Lord help me don't leave me here Lord oh don't leave me in the hands of the enemy Lord don't leave me in this wretched place to turn away from thee my God my hope you make you pray he will come and bless you by these things men live

Hezekiah said and in all these things is the life of my spirit thus will thou recover me and make me to live bring you out of this deep place sinner he loves you in Christ he won't leave you to perish in the trouble for the oppression of the poor for the sighing of the needy the Lord Jesus setting forth that parable of the poor widow woman and the unjust judge he says shall not God avenge his own elect who cry day and night unto him I tell you he will avenge them speedily poor sinner how you look so frequently at your trial and say how much longer will this go on the Lord says now will

I arise poor child of God poor poor in yourself not poor as a child of God but poor in your inability to take hold of him a faithful covenant keeping God you can't understand he is eternal with him a day is as a thousand years a thousand years as one day now will I arise saith the Lord I will set him in safety from him that puffeth at him he will come and save you meanwhile he has put a fence around you the same as he did around Job he may well permit the enemy to do great things he told the enemy must not touch

Job's life he can't touch yours and while thou art on praying ground thou shalt know a little of his love you bring your own darkness poor sinner when you turn aside look to other things when you look to yourself and your weakness and are rebellious because you can't manage it is then darkness assails but he will arise he will have mercy he will make a way for he loves thee in Christ sat you in safety from him the puffer there you he's already done it poor sinner for he sent his own dear son into this low world to satisfy his divine commands payment for sin satisfaction to his holy law in the fulfillment of it in the body of flesh and blood the precious

Christ he did it for you the Lord will set you in safety from Satan you'll never enter into that place of darkness that has been decreed for the wicked hell can never be your portion well then can we not take hold with one who said yes I shall endure to the end as sure as the earnest is given more happy but not more secure the glorified spirits in him the Lord knows the number of his redeemed not one will be left behind the eye of the Lord is upon the righteous the word says and his ear is open unto their cry he won't leave you destitute nor desolate thou must enter into his glory so here in the time state there'll be a continuation the

[ 41 : 20 ] Lord watches over his people with a jealous eye the cost was too dear to lose any his own heart's blood hath redeemed you for the oppression of the poor for the sighing of the needy now will I arise said the Lord we have a final word it's going to be different to a Satan the oppression of the poor to a circumstances but now it's your wicked heart oh my friends is it not with some of you at times oh that I had not myself that's what it is sometimes the oppression of the poor wretched self that says surely there's an easier way than this wretched self that looks out as the psalmist did looks at the wicked and envies them wretched self that says the way is too narrow

I'm not going to have this man to reign over me do you know anything of this the child of God at times cries out Lord deliver me from self do you know this way or the oppression of the poor oh my friends Jesus loves with a love that passeth all human understanding and he loves thee poor sinner as he sees thee ruined and lost in the fall unable to continue in the way unless he upholds you and he sees thee encased in a body of sin and death no helping self Jesus is still the man that precious compassionate man he dwells in the highest bliss and he's that same dear man who hung on

Calvary's tree between two thieves that same dear man who turned away from the immensity of his physical and mental sufferings to save a poor man near the end of the journey destined to hell but for free and sovereign grace the same Jesus who answered that poor man's cry remember me when thou comest into thy kingdom those living words that satisfied his soul this day shalt thou be with me in paradise for the oppression of the poor for the sighing of the needy now will I arise saith the

Lord salvation is of the Lord isn't it a mercy you haven't had to put your hand to it isn't it a mercy that you can't pray in yourself that it isn't dependent upon you but that thy God knows what he will do that he hath settled thy pathway before you were born that all the circumstances of thy changing life are in his hand and in the appointed time there'll be a blessing following the trial for every trial must have a blessing or else you'd sink in black despair but Jesus waits until the appointed time he will then my friends set you in safety from him that puffeth at you what is the final word what does he puff at you again and again you won't get to the end of the journey it is what he says to the people of

God as he brings them into these places of darkness as he tempts them as he will to the end of the journey and plays upon their weakness and those desires that belong to the ruined nature and as in his mighty power he far exceeds their strength he brings them down and then he tells them again and again you've lost the way you'll never reach heaven you don't belong to the Lord you're a sinner and you will never know mercy I will set him in safety from him that puffeth at him the Lord God has left that word in the 43rd of Isaiah for you who know a little of this pathway tempted tried oppressed cast down realize the weakness of your flesh realize a little of the love of

[ 47 : 34 ] God in delivering you from time to time the Lord hath said he that formed thee says O Israel fear not for I have redeemed thee I have called thee by thy name thou art mine and the answer to this great adversary in that he will not permit him to destroy thee even to take away thy hope as the enemy accuses thee again and again and of times in truth as he brings thee into dark places thou fallest because of thine own desire in the flesh to walk that way and thy weakness cannot withstand the onslaughts of the enemy yet the Lord says I will set him in safety from him that puffeth at him how by the underlining of his word

I even I am he that blotter out thy transgressions for mine own sake and will not remember thy sins or the oppression of the poor or the sighing of the needy now will I arise saith the Lord waiting tonight someone waiting for the fulfilment of this word now will I arise saith the Lord the Lord hath said and it belongs to the whole family of God from this day will I bless you and hear again that sweet word of encouragement it comes from a God who faileth not a God who is full of compassion a

God who really does understand and knoweth our frame remembereth we are but dust he says for your comfort and for mine if we believe not yet he abideth faithful he cannot deny himself the foundation friends of it all is a crucified yet risen Christ it is because he now stands between your poor soul and the holy God it is because his precious blood put away the sin of his whole church it is because he is that precious man who waits against that glorious day when he shall gather together one triumphant church complete in him and remember again my friends that sweet word the prayer the factual fervent prayer of a righteous man availeth much and has been sweet to me at times just to catch a glimpse of that righteous man it is

Christ for he said in the days of his flesh to Peter Satan hath if I desire to have you to sift you as wheat but I have prayed for thee that thy faith fail not it is the same precious righteous man whose effectual fervent prayer availeth much he'll take your home to glory Amen