

(The Lord - Merciful and Gracious) 5. the Triumph of the Poor and Needy

by Roy Hession

The sermon emphasizes the triumph of the poor and needy through God's mercy, using David's life as a powerful example of resilience amid suffering and jealousy.

Duration: 54:28

Scripture: Psalm 124:1, Matthew 5:5

Topics: "Mercy Of God"

Description

In this sermon, the preacher focuses on the story of David from the Bible, particularly during the time when he was hunted by Saul and lived in the wilderness for 10 years. David describes himself as poor and needy, but he finds comfort in the fact that the Lord thinks of him and never fails him. The preacher emphasizes that even in times of weakness and defeat, God can bring triumph to the poor and needy. The sermon also references the verse in Matthew 5:5, where Jesus declares that the meek shall inherit the earth.

Transcript

The Merciful and the Gracious was always on the side of the poor and needy. And I've discovered a verse that I might well have quoted when we were on that one. I'm looking for that verse, Pam knows it, she often quotes it.

Where are we? It's one of the songs of degrees. If the Lord had not been on our side, then had we been swallowed up quick. It's one of those psalms, 130 somewhere.

Well, you find it. It has that word about being on the side. If the Lord hadn't been on the side of the poor and needy, then had we been swallowed up quick.

For we had adversaries too strong for us. But he is attracted to us in our poverty and need. It's not our liability, but if confessed, it's our only asset.

All I had to offer him was emptiness and strife. And we saw Jehovah, the Merciful and Gracious, on the side of the sinner, the failing saint, who admits he's a failing saint, and taking his part in saying, who shall lay anything to the charge of God's elect. It is Christ that died and so on.

Beautiful. And then yesterday we saw that we considered the needy when he cries. Yes, he's on the side of the poor and needy, but they have to cry.

And sometimes only a cry is enough to bring this great Merciful and Gracious One into the arena on our behalf. Now this morning our subject is going to be the triumph of the poor and needy. And if I had to put one text on another, not a passage over this morning's, I'd just put that text in Matthew 5, verse 5, the meek shall inherit the earth.

The meek shall inherit the earth. They're going to come out on top. Will the meek ones be? So said Jesus in the Sermon on the Mount.

But the passage I especially want to read is this great story of David. Because if there's one man more than another in the Old Testament who habitually described himself as poor and needy, it is David. Most of the references to the poor and needy are from the Book of Psalms, not entirely so.

But it certainly is there in greater numbers than in other parts. And we're going to think about the poor and needy, David himself, this morning. I want you then to read as an initial passage 1 Samuel, chapter 18, verse 5. We break into the story when the stripling David has surprised everybody by daring to go into the Valley of Elah against Goliath and with nothing more than a sling and five smooth stones to bring down that great giant who was threatening the people.

And had he not been brought down, Israel would have become the slaves of the Philistines. But our David, too, has done that. By weakness and defeat, he won the Medan crown, trod all our foes beneath his feet by being trodden down.

And he's come out victorious. He's been introduced to Saul and Jonathan. And Jonathan and he struck a tremendous bond of love and friendship.

They made a covenant, one with another. And David is appointed to Saul's staff as one of his generals and so on. And prospered tremendously in that place which was given him.

Verse 5, And David went out with us, whoever Saul sent him, and behaved himself wisely, or prospered. And Saul sent him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants. And it came to pass as they came, when David was returned from the slaughter of the Philistines, that the women came out of all the cities of Israel, singing and dancing to meet King Saul with tapets, with joy and with instruments of music.

And the women answered one another as they played and said, Saul has slayed his thousands, and David his ten thousands. And Saul was very wroth. And the saying displeased him, and he said, they've ascribed unto David ten thousands.

To me, they've only ascribed thousands. What can he have more but the kingdom? And Saul died David from that day and forward. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his hand as at other times, and there was a javelin in Saul's hand, and Saul cast the javelin, for he said, I will smite David even to the wall with it.

And David avoided out of his presence twice. And he continues, prospering in all that he undertakes, even more, to the greater displeasure of Saul, who was possessed with a terrible jealousy, which was going to

continue in his life, for the rest of his life. Verse 29, And Saul was yet the more afraid of David, and Saul became David's enemy continually.

Now, we've said that the poor and needy are often in that condition, because of their own fault, because of their own folly, their wrong choices. They've got themselves into a jam through sin and mistakes, and now they can't get out. As we've said, we have limitless power to commit sin, but once it's committed, no power at all to recover the loss, or to atone for its guilt.

We're not only needy, but poor. And as I say very often, it's because of that. On the other hand, we can also be poor and needy, not only in that way, but also just through the adverse, painful circumstances of life.

And you have to look upon a person, you know they're poor and needy, because of their adverse circumstances, the pains they've had to go through, the troubles, the poverty, the being laid off from work, and that little family, are poor and needy, as regards their circumstances. But there's another way in which the poor and needy become such. It's not merely when it's their own fault, it isn't always.

Not merely through general adversity, but because of their enemies. And this was certainly the case with David. He declared himself again and again, poor and needy, with no one to help him.

And he was in that state because of his enemies. I've tried to list the number of psalms where he's writing about his enemies, his enemies, his enemies, Saul, chief of which was King Saul. Chief of which was King Saul.

And those that were in association with Saul. Oh, how he suffered, innocently. Hadn't done a thing to deserve it.

No one more loyal to Saul than he. And yet, Saul was jealous of him. Saul hated him.

And the interesting thing about David is this. In his youth, he suffered at the hands of the king, King Saul. And that time of suffering, I've worked it out, lasted no less than ten years.

He was a fugitive on the run. He said, one of these days I'm going to perish by the hand of Saul. There's but a step, he said, between me and death.

You know something of the story. Yes, he suffered in his youth at the hands of King Saul. And in his old age, now king himself, he's suffering at the hands of another king, Absalom.

His own son, who raised a rebellion against his father and took the throne from his father. So that David, in his old age, suffered once again. This time at the hands of a king, but it was his own son.

And he and some few hundred faithful followers had to free the city. And he was once again a fugitive. And it was because of these sufferings that he described himself as poor and needy.

He wasn't up to it, certainly not in his youth. He was a man who felt he had no helper. Not only needy, but poor and needy.

Especially as it begins with the sufferings he received at the hand of King Saul. Quite obviously the reason for Saul's insensate hatred of David was he was jealous of him. He was jealous of him.

At first he was glad that this young champion had saved the people from Goliath. He ought to have been able to do it, but he was so glad there was one who did. And when later his son Jonathan is remonstrating with him, he said, Thou sawest it and was glad.

Wherefore now thinkest thou evil of him? Well the reason was this. Of course he knew the verdict of God had gone out against him already because thou, in another matter altogether, hast rejected the word of the Lord. He also hath rejected thee, and he's going to rend the kingdom from you and give it to a neighbour of thine who is better than thou.

Who the neighbour was, he didn't know. And he had no intention of stepping down in favour of anybody. But when this young stripling comes along, with whom God so obviously works, who's so widely appreciated, and the girls, foolishly, had that little song they sang, Saul has slain his thousands, but David, David, David, his ten thousands.

That wasn't very pleasing to Saul. They're ascribing to him ten thousands and me only thousands. And though it sounds very naive and puerile, that's what jealousy is.

Something like that is quite enough to get you wrong. And it was quite enough. And Saul eyed David from that moment onwards.

He hated to see him prospering. He hated to see him being praised. And he conceived this bitter hatred for this sweet young boy who'd done nothing but good, who had saved the people from their adversary.

And then he had one of those terrible fits of depression. An evil spirit came upon him. And they'd found in the past, the only thing to cool him down was music.

And they'd found this beautiful harpist, this country boy as he then was, David. And those were the occasions when, in those moments, David would play upon his harp, and the fit would pass away. And one such fit came upon him at this particular time, when jealousy was growing up in his heart.

And David, as usual, got going on his harp. And suddenly that king got hold of a spear. And he cast it at David, who ducked just in time.

And there was the spear quivering in the wall, which was meant to transfix David. And it didn't happen only once. It happened twice.

And that night, Saul was so intent on the death of the man who he thought was his rival, David, that he had the house surrounded. And they were to enter it, and take him. And it was only the ingenuity of his wife, Michael, that saved him.

She got him out of a window and put a dummy or something in the bed. And they found that their victim was Flo. And from that day for ten years, he never slept at home.

He slept wherever he could. His life was in constant peril. His one redeeming feature, so to speak, in the situation was the friendship, the dear, sweet friendship, between himself and the son of Saul, Jonathan.

His one ally, his one friend at court. Because there were others, I'd expect, too, who were jealous of David and wished him no ill. And, oh, how that young fellow suffered.

And so he and Jonathan said, we must check this out. We can just really find out, is he really intent on such a thing? David, Jonathan said, so foolish! When you went against the Philistine, you took your life in your hand. He saw it and was glad.

Why now this? And he couldn't believe his father really intended it. And so he remonstrated with his father. It's a lovely passage, the arguments he uses.

And his father says, you son of a perverse, rebellious woman, do not I know that you have chosen the son of Jesse to thine own confusion? For as long as he lives on the earth, you will never be established as the successor to the throne. He knew who now was the neighbour of his, whom God said was better than he, and who was appointed by God to take over from him. And so they had to part.

And those two, when at last the verdict was quite clear that Saul was determined on nothing less than the death of David, they had to part. He had to leave the court. And Jonathan and David wept on one another's shoulders.

And they made that lovely covenant. And David went out into the wilds. And I worked it out.

That period in David's life lasted ten years. He was hunted like a partridge in the mountains. Sometimes Saul mobilized as many as two thousand men, or was it three thousand, to hunt this boy down and his few faithful followers.

And it was this experience that rendered him poor and needy. For I am poor and needy in this situation. Oh, but thank God the Lord thinketh on me.

And if all the time he was being driven as a poor and needy one to the merciful and gracious one and never found him to fail. And he's written these wonderful psalms to encourage others who suffer at the hands of their fellows to have recourse to the same merciful and gracious one and to have the same testimony that David did. Because some of us have suffered at the hands of others.

If in any degree your condition, either now or at other times could rightly be described as that you're the poor and the needy. You're having such a hard time. Sometimes it's due to others.

It's to others that don't wish you well. To others that are your enemies. And perhaps, as I've known some have, when you've suffered in that way you've sought to be reconciled to that one.

But nothing in the world seems to satisfy them. You try to think of what in the world you've done. You repent of everything you can repent of.

And still, there's no response. And you ask them, what is it you've got against me? And they won't tell you. They won't even express what it is.

Sometimes. Sometimes they will. But even then you'll feel there's something more in it than what they are telling you.

And if you ever find yourself in a position when you're suffering at the hands of another person by the attitudes they adopt, the words they say or anything else and it's implacable. Do what you will. You seem unable to be reconciled.

You humble yourself on everything in the world you can think about. All to no effect. You can always be sure in such a case the real reason is jealousy.

They're jealous of you. And if you don't know why you have a strange coldness and aversion to another I'll tell you, probably jealousy is the thing. Terrible thing, jealousy.

Someone has said it's the only sin that gives no pleasure. But it can give a lot of hurt to other people. And you'll find others are motivated.

All I can say, that's my reading of the situation and if that's the situation you're in at the hands of another it's almost certainly jealousy. And what are you to do? Bear it. Bear it.

Jesus suffered at the hands of jealousy. Pilate knew that for jealousy the priests had delivered him. Just bear it and go through it with Jesus until God in his goodness sees fit to touch the other person's heart.

Yes, you need to be changed too. But baby, you've done all that you know how to adjust your attitude and everything and still without result. And you just have to bear it and you are in the condition perhaps of great pain and suffering of one of the poor and needy even as David was.

And as I say, chapter after chapter tells us the story of how he had to escape here. It wasn't only Saul that was the trouble it was the people among whom he was trying to live as an exile. This town, the Ziphites and the others.

And he thought they were friendly towards him. On one occasion in the inhabitants of Keilah he'd done them a service and saved them from their enemies his little band of followers had. And yet when he consulted the Lord he said, is Saul going to come? Yes, was the answer.

You know they had the ephod which was a way by which men could consult God. And he had a priest among his followers and he brought with him an ephod. No one quite knows how the ephod worked but it was a way by which God communicated his mind.

Is Saul going to find me here? Is he coming? Yes. And will the men of Keilah give me up? Yes. Then I can't stay.

Then the Ziphites did the same. They sent off to Saul, he's amongst us here. And can you believe it? This went on for ten years.

For a time he and his followers lived in the cave of Adullam. And that was a sweet time. But it was hard.

And after time it wasn't safe for them to stay there. And this was a grievous a grievous challenge. A grievous pain, hurt.

You know you can read the story and it's just one of these stories and so on you see. We don't realize what he went through. It's only when you read the Psalms especially the titled Psalms some Psalms are titled telling us when he wrote it.

When he was in the cave. Can you believe it? In the cave of Adullam. He had his tablet.

And this dear poet who couldn't but speak in words of beauty he was so gifted would express his sorrows in Hebrew poetry and his pride and confidence to God and confidence in him. Ah, you can't express it. It's

very easy to read stories like this but not always to understand how much he suffered.

Now, what I want to ask is this question. Why was it, do you think that God allowed the one whom he had had secretly anointed by the future king to suffer in this way? And I want to suggest the reason. I'm indebted to various writings and others for this insight.

But I know it's true. In order to kill the Saul in David. So that when at last David did become king and met a similar challenge in another that Saul received from him he would not act toward that other as Saul had acted towards him.

This sweet man who perhaps had more of humility than most nonetheless God knew that in his heart there was a Saul. If he was in the same position as Saul is he quite sure he wouldn't have acted in much the same way? And in order to kill the potential Saul in David God put him through this severe discipline of suffering at the hands of another. There's a Saul in every man.

There's a Saul in every man. Maybe you don't think there is. Maybe you're suffering at the hands of a Saul.

But supposing you were in the same position a leader and there comes along somebody who seems to be preferred before you who seems to be more owned of God and more successful. Supposing as a leader you heard people saying much, that's what Saul heard people saying. Are you quite sure you wouldn't act in the same way? Well, God wants to make quite sure that you won't. And that's the reason why sometimes we are given long painful experiences and suffering at the hands of others and the words they say and the nasty remarks and the machinations and the intrigues. There are very few of us who haven't known what jealousy is.

None. I think the man who says who hasn't begun to see jealousy hasn't begun. But we're not thinking for the moment of those who have jealousy but those who are suffering at the hands of jealousy.

And whereas I won't say everybody suffered at the hands of jealousy most at one time or other find themselves suffering at the hands of jealousy. At the hands of opponents. At the hands of critics.

And I believe the reason is to kill the soul in us. Zephaniah I won't ask you to find Zephaniah he's one of the most difficult ones to find amongst the minor prophet but he says, seek righteousness seek meekness seek meekness in other words, seek and be ready to learn brokenness. And that was the reason why David was allowed ten years of hell and misery.

We haven't time to even recapitulate his experiences when he was on the run. There was one occasion when there was a mountain and Saul didn't know this the other side was David and his men. They were as near as that.

There's but a step, he said between me and death. And it was all allowed and permitted because of this deep purpose in David. Please turn the cassette over now do not fast wind it in either direction.

And you know he did seem to learn it. He responded to the treatment, bless his heart. He responded to brokenness and it was giving him an opportunity to learn it and he did begin to learn it, bless him.

When that spear was thrown at him he never picked it up and threw it back. Isn't that what you do naturally? And maybe the natural in David would have liked to have done the same but he didn't, he just

ducked. And went on playing, went on loving went on serving him and you know that happened twice and on each occasion all he did was to duck.

He's learning brokenness. He's not throwing it back. Actually the throwing of the spear was something very characteristic of Saul.

When his own son tried to speak a word for David that spear went into action again. He was a very dangerous man to be near to especially when he had one of his dark moods. And Jonathan didn't throw it back either.

He was of the same spirit as David. David's learning. David, David.

This isn't after the manner of men. Normally men take the spear and throw it back. But you just ducked.

On two occasions when he was on the run with his few hundred men he had Saul completely at his mercy. There was one occasion when Saul was with his two thousand was seeking for David and he needed to make himself comfortable as we say and he went into a cave to do it. By the way, what is the version the very colloquial modern one? No, no, there's one more colloquial than that.

What? It's the Living Bible. I was listening to a program on the radio and they were having a great laugh. They didn't say what version it was but I looked up and found it was.

It was the Living Bible. And it says in the King James that Saul went in to cover his feet. Well, I never knew quite what that meant.

I thought he went in to have a nap. But apparently it wasn't that. And if you look at other versions they use another way, very polite.

But in the Living Bible can you believe that Saul went in to the cave to go in to the bathroom? And I tell you that it was a conversational program but you know it, you know where a bunch of men, brilliant conversationalists very witty, they had a great laugh over there. So did I. But anyway, this happened and bless my soul in the sides of that very cave David and his men were hiding. They said, now's our chance.

He's alone. We've got him. And David said, no.

We're not going to lift up our hands against the Lord's anointed. And somehow, I don't know how well he did he crept up and cut off his skirt. I don't quite know how he managed to do that without Saul knowing.

But when Saul went out in the sunlight he found his skirt was missing. And then when he got to a safe distance David came out and said, here it is. Oh, why, wherefore here is thou men's word saying David seeketh thy hurt.

Seek your hurt? Man, I had you at my mercy. In fact, I really feel a bit bad that I even cut off your skirt. But I only want you to know I love you still.

Well, it had a little effect, but not much. And then the second occasion. This was not in a cave, but in the camp.

And Saul's armies, quite a considerable number came and they camped in a certain valley. David's men were up on the mountainous soil. And David said, who's going to come with me? We'll go down.

And they crept down. And Abishai or Joab or one of those his fiery lieutenants were with him. And there he was, sound asleep.

A deep sleep from the Lord had fallen upon the whole crowd. And there was Saul, the man who'd made life such a misery for him. And there was Saul's spear by his head and his crews of drink.

And his lieutenants said, let me slay him. And I won't need to strike a second time. And he felt very, very bad.

We must not lift up our hands against the Lord's anointed. So he just took his spear and his crews. And then, in the morning, another peak called out to him.

Once again, he spared him. This time it did seem to have some effect on Saul. Yes, you can get some sort of amelioration in the other person's attitude, but not for long if it's jealousy.

Until, of course, it's acknowledged as jealousy. Oh, he's learning it. He's learning it.

But not yet fully enough. Because, as I've said, it's very easy for us to condemn Saul. But how would you have felt if you were in his position? And David! I know you're having a hard time.

I know his jealousy and hatred of you is completely irrational. But, David, supposing you were king! And there arose another whom everybody favoured. How would you feel? He hasn't quite.

And so it had to go on and on and on. Until, at last, Saul and his dear son, Jonathan, fell in battle. And David wept for Saul and Jonathan.

And he uttered those wonderful words of lamentation. How are the mighty fallen! And how the beauty of Israel is slain upon thy high places! How are the mighty fallen! Saul and Jonathan were lovely and pleasant in their lives. And in their death they were not divided.

They were swifter than eagles, stronger than lions, ye daughters of Israel, weep over Saul! Hey, I believe he's learnt it. I believe he's learnt it. I believe God is in some measure, the measure which he intended, brought something of that Saul, that potential Saul, to death.

And then he's brought to the throne. But the point is this. Has it really happened? If David was put in the same position, he is put in the same position.

Exactly. And this was towards the end of his life. When his own son Absalom raised a rebellion against his father and seized the throne and got a great following in Israel.

And he knew what was happening. It didn't happen all that suddenly. But is there any reason to believe that David knew what was happening? The plot that was being hatched and he didn't lift up a finger to stop it.

Indeed, when Absalom came and asked for permission to go to Horeb, David gave him permission. He knew why. Joab said, you're not going to let him go, are you? I am.

I am. I'm going to let him go. I know what he's going to do.

I'm going to let him go. And it happened. And in 2 Samuel, chapter 15, you get this wonderful, sweet demonstration of what I call brokenness.

2 Samuel 15, 24. Excuse me. Yes.

The first, his willingness. In chapter 15, verse 9, the king said unto him, go in peace. So he arose and went to Hebron, David doubtless knowing what was happening.

I'm going to let him do it. And then it happened. And the hearts of the men of Israel were after Absalom.

And there was nothing for it but for David and his men, his few hundred men, to flee. And as they fled the city, verse 24, Zadok also, and all the Levites were with him, bearing the ark of the covenant of God. And they set down the ark of God.

And Abiathar went up until all the people had done passing out of the city. You see, there was no way. Anyway, we'll take the ark with us.

That'll show that God's on our side. And God and David said nothing of the sort. And the king said unto Zadok, carry back the ark of God into the city.

If I shall find favor in the eyes of the Lord, he will bring me again and show me both it and his habitation. But if he say thus, I have no delight in thee, behold, here am I. Let him do to me as seemeth good unto me. It could be that he's finished with me.

It could be he's going to have another. I'm willing, if that's what he wants. How easy for him who has suffered so much at the hands of Saul to act as Saul towards Absalom.

And he would have done. All his counselors counseled him so to do. But he wouldn't.

God had dealt with the Saul in David. That's what he's after, friend. That's what he's after.

For you to learn to take it. To bear it. To bend your neck to that which God has allowed.

So that when the situations reverse, you will not in turn be a Saul to others. Look at chapter 16, verse 5. And as he is processing out of the city, very sadly, in verse 5, when David came to hear him, behold, there came out a man of the family of the house of Saul whose name was Shimei, the son of Gerob. And he came forth and cursed still as he came.

And he cast stones at David and at all the servants of King David. And all the people and all the mighty men were on his right hand and on his left. Thus said Shimei when he cursed, Come out, come out, thou bloody man, thou man of Belial.

The Lord hath returned upon thee all the blood of the house of Saul in whose stead thou hast reigned. And the Lord hath delivered the kingdom into the hand of Absalom thy son. And behold, thou art taken in thy mischief because thou art a man of blood.

Then said Abishai, the son of Zerubbabel, the three of them, Joab, Abishai, and what was the third? Asahel, was it? They were a fiery bunch of enthusiasts for David. And he said, Why should this dead dog curse my lord the king? Let me go over, I pray thee, and take off his head. And David said, No, you're not going to do it.

It could be the Lord's finished with me. If so, I'm willing. I'm willing no longer to be king if that's it.

I'm not going to react towards that man as Saul once reacted toward me. What have I to do with you, you sons of Zerubbabel? So let him curse, because the Lord has said unto him, Curse David. Who then shall say, Wherefore hast thou done so? He's learning it.

Indeed he has. And the situation has been reversed. But David does not act like another Saul.

And when at last he had no option but to send his little army against Absalom, he had to. He was very careful to brief his captains in chapter 18 verse 5. And the king commanded Joab and Abishai and Ittai, saying, Deal gently for my sake with the young man even with Absalom. I said, I want him defeated.

But I don't want him killed. I want him brought as a captive. And I know what David would have done had they done it.

He would have loved him and loved him into submission. So deal gently with him. Ah! Saul didn't deal gently with David.

But David is now, as a result of all he's been through, is dealing gently with his adversary. But alas, Joab was too hard for David. Indeed he said of those sons of Zerubbabel, Ye sons of Zerubbabel are too hard for me.

And when they found that he got caught by his head in a bow, they took the opportunity to kill him. To kill the very one whom David had said deal gently with him. And when the news came to David, the king, at the end of that chapter, verse 33, was much moved and went up to the chamber over the gate and wept.

And as he wept, thus he said, Oh my son Absalom, my son, my son Absalom, would God I died for thee. Oh Absalom my son, my son. And Joab didn't understand it.

He said the victory of this day is turned to mourning. You're one of those that seems to love your enemies and hate your friends. You're quite right Joab, he does love his enemies.

He doesn't hate his friends, but he loves that man that is his enemy. And so when the situation was reversed, the poor and needy had learnt their many lessons. They'd learnt the lessons of brokenness and you and I have to.

Oh yes, there may be an Absalom who rise against you. Not a sword, but an Absalom. And it's just as hard, perhaps a harder.

But you've learnt not to react, not to take arms, not to fight for your rights, but lay them down, even as Jesus did for you. David did. He seemed to let Absalom have it his way.

And when he was killed, no one mourned more for him than David did. Is that what I'm called to you say? But it's the way that Jesus went for us. When he was reviled, he didn't revile again.

When he suffered, he didn't threaten. He said to Peter, put up your sword, the cup that the Father has given me, shall I not drink it? You've suffered at the hand of a sword. Is it possible that you might also be a sword yourself? Maybe God's got to let you and me go through those difficult times a bit more until you learn to accept that there are no second causes for the Christian.

In the centre of the circle of the will of God I stand, there can be no second causes. All must come from his dear hand. And you're learning that lesson.

And you're no longer going in to retaliate and act as a sword. You would have done, but for all perhaps that God's been showing you these days here. And he's yet to show you and help you perhaps to go through.

But you will come forth as gold. A broken and a contrite heart. And I want to tell you, it seems crazy.

So you let men run rough shod over your head? What's the alternative? You're no more successful by the alternative. The only thing is you don't sleep at night. You have mental arguments in your bed with your opponents.

And you win every argument. But it doesn't give you any peace. I'm sleeping because of my own experience.

I've done that. I'm sad to say. Now here we come to it.

It seemed that this was the way of weakness. But do you know what the end of the story is? Ultimately, ultimately, David came back. First to Judah and then to all Israel at their invitation.

And he became back more loved, more honoured than any man. The commentators, some of them don't know much about Gracie Howe, he says all because of his sin about Bathsheba. But that's forgiven.

Why are you raking it up, Mr. Commentator? Look at the answer! Here's a man who learnt his lesson. He found his very trials and chastenings only advanced him in the path of sainthood. And the result? God brought him back.

Back down to the Jordan. And the very man who'd cursed him, shimmy, I would say, Oh, forgive me, forgive me, forgive me. And, uh, Abishai said, Here he is, now I can take his head off, can't I? No, said David, you don't.

No man in Israel's going to die. Am not I king once again? As we sang yesterday, with mercy's mildest grace he governs all our race, does our Lord Jesus. What does it mean then? This is why I'm talking about the triumph of the poor and needy.

We've had to wait to the last few minutes to get it. But it's there. It's there.

The meek shall inherit the earth. And it's promised us in Psalm 37 verse 5. Commit thy way unto the Lord. Trust also in him and he shall bring it to pass.

And he shall bring forth thy righteousness as the light and thy judgment as the noonday. Now this word judgment, as I've already said, is a special word. It means judgment on behalf of.

And your judgment is your vindication. And if, instead of reacting in the way the flesh would have you, you commit your cause to him that judges righteously and bow the neck, I want to tell you, he's going to bring forth your righteousness. Where is it though? Your righteousness as the light and thy vindication as the day.

And the meek are going to inherit the earth. It was so with David. The days after his restoration to the throne were his most glorious days.

More loved, more honored. Yes, there had been failure but grace had covered that and it was as if it was not. And that's how it's going to be with us.

The meek shall inherit the earth. You know how that text runs? When he was reviled in Peter. When he was reviled, he reviled not again.

When he suffered, he threatened not. But what did he do? He committed his cause to him that judges righteously. He didn't say, I'll let them do it.

I'll pretend it's okay, they're doing the right thing. No, no, no, they're not doing the right thing. The only thing is you're not going to try and defend yourself.

You do what Jesus did. He committed his cause to him that judged righteously. Wherefore, God hath highly exalted him and given him a name above every name that at the name of Jesus every knee should bow.

Why is he exalted? Because he didn't go into bat for himself. But because he committed simply his cause to him that judged righteously. Wherefore, God saw it that the meek inherited the earth.

Norman Grubb has a chapter in one of his early books with a wonderful title. He talks about almighty meekness. Almighty meekness.

This is a way to win. This is a way to turn enemies into friends. This is a way for God to have the chance to exalt you and give you whatever righteousness, whatever owning that he seems fit.

I don't want to be declared to be right in everything, but it's lovely. Because I admit I'm wrong, God says, no, I'm going to own you. I'm going to own you as mine.

That's right. Wherefore, God highly exalted him and in a minor measure you're going to have the same experience. Almighty meekness.

And in the book of Revelation, Jesus is always referred to as the lamb, and the lamb is sitting on the throne. It's the triumph of meekness. And in the case of David, the poor and needy one, it triumphed.

He inherited the earth. And so we have the sufferings at the hands of the two kings. And as a result of all he'd suffered at the hands of Saul and the lessons he'd learnt and the bowing of the neck that he'd been willing for when he himself was on the throne, he was no Saul to Absalom.

And as a result, God brought again his king back. The triumph of the poor and needy. This is getting very near to bone.

This is how it needs to work out. None of us get it right the first time. So often our first reactions are the wrong ones.

But it's also written, nevertheless afterward he repented and went. You say, I didn't do it right the first time. It's all right, brother.

There's an afterward. There's this further opportunity. Afterward, I repent.

Brother, I shouldn't have written to you like that. I was defending myself. I wasn't leaving it to Jesus.

Well, praise the Lord that the meek do inherit the earth. Amen and amen. Let's bow our heads for a word of prayer.

Lord Jesus, we want to thank you. Thou was the first to go this way. Thou was the first to go the way of sorrows.

Thou was the first to suffer at the hands of jealousy. And Lord, you answered not back again. You committed your cause to him that judged righteously.

And we want to thank thee that you indeed have as a result seen of the travail of thy soul and are satisfied. Thou meek one hast indeed and will yet in greater measure inherit the earth. And Lord, we want to go that way with you.

If we have been so wrong toward other people, help us to get it all right. Even today. Interpret these things to us.

For thy dear name we ask it. Amen. We're going to sing a closing hymn.

This is our last morning and we do cheat a little and steal a few minutes. 636. 636.

The triumph of meekness, almighty meekness we celebrate. And we share in the blessing of it ourselves. Have I got that one right? Far above all.

536. I hope that's right. Far above all is our saviour and throne.

Far above all is our saviour and throne. Come, Israel, and move for sinners atone. Living forever to this day our goal.

Come, let us exult in him. God of our forefathers.

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