

**"Help me, O LORD my God:
"O save me according to thy mercy"
Part III (Psa 109:22-31)**

Psa 109:1 To the chief Musician, A Psalm of David. Hold not thy peace, O God of my praise;

Psa 109:2 For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.

Psa 109:3 They compassed me about also with words of hatred; and fought against me without a cause.

Psa 109:4 For my love they are my adversaries: but I *give myself* unto prayer.

Psa 109:5 And they have rewarded me evil for good, and hatred for my love.

Psa 109:6 Set thou a wicked man over him: and let Satan stand at his right hand.

Psa 109:7 When he shall be judged, let him be condemned: and let his prayer become sin.

Psa 109:8 Let his days be few; *and* let another take his office.

Psa 109:9 Let his children be fatherless, and his wife a widow.

Psa 109:10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

Psa 109:11 Let the extortioner catch all that he hath; and let the strangers spoil his labour.

Psa 109:12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.

Psa 109:13 Let his posterity be cut off; *and* in the generation following let their name be blotted out.

Psa 109:14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

Psa 109:15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.

Psa 109:16 Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.

Psa 109:17 As he loved cursing, so let it come unto him: as he delighted not in blessing, so let it be far from him.

Psa 109:18 As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones.

Psa 109:19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

Psa 109:20 *Let this be* the reward of mine adversaries from the LORD, and of them that speak evil against my soul.

Psa 109:21 But do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

Psa 109:22 For I *am* poor and needy, and my heart is wounded within me.

Psa 109:23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

Psa 109:24 My knees are weak through fasting; and my flesh faileth of fatness.

Psa 109:25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

Psa 109:26 Help me, O LORD my God: O save me according to thy mercy:

Psa 109:27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

Psa 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Psa 109:29 Let mine adversaries be clothed with shame, and let them cover themselves

with their own confusion, as with a mantle.

Psa 109:30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

Psa 109:31 For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.

David in type and shadow in this Psalm is teaching us **a great lesson** that is centered around the words "**Help me, O LORD my God: O save me according to thy mercy: That they may know that this *is thy hand; that thou, LORD, hast done it.***" David wants his enemies to know that he's nothing, and that it is the God of heaven and earth that he serves who makes him more than a conqueror as he is greatly delivered by God's hand, by God's mercy. For God's elect today that is a key note to take notice of because we want the world to know of the mercy that God has extended to us and to be able to show that same mercy to them one day ([Rom 8:36-37](#) , [Psa 44:4](#) , [Rom 11:32](#)).

[Rom 8:36](#) As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

[Rom 8:37](#) Nay, in all these things we are more than conquerors through him that loved us.

[Psa 44:4](#) Thou art my King, O God: command deliverances for Jacob.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

[Rom 11:33](#) O the depth of the riches (*what riches?* [Rom 2:4](#)) both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

As the title explains it is God's mercy being revealed by delivering us according to his mercy "**Help me, O LORD my God: "O save me according to thy mercy"** that is so wondrous to us ([Psa 107:31-32](#)). David is expressing his gratitude for that deliverance from his physical enemies, and that thanks is a shadow of the sacrifice of thanks on our lips toward God for the wonderful works that He is doing within us in this age as He delivers us from our selves by the sword of His word ([Heb 13:15](#) , [Rom 2:27-28](#) , [Eph 6:17](#)).

[Psa 107:31](#) Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

[Psa 107:32](#) Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders.

[Heb 13:15](#) By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

[Rom 2:27](#) And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

[Rom 2:28](#) For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

[Eph 6:17](#) And take the helmet of salvation, and the sword of the Spirit, which is the word of God: [*that which will circumcise our hearts*]

What happens to us when we are delivered by God from our blindness is a desire within us to let others know that "**That they may know that this *is thy hand; that thou, LORD, hast done it***", and we share this testimony of his mercy that delivers us because he has revealed "the riches of

his goodness and forbearance and longsuffering" to us by leading us unto repentance ([Rom 2:4](#)). We are dragged by God, to bear witness of this healing that is taking place in our age ([Joh 9:21-39](#), [Luk 12:11](#)).

[Rom 2:4](#) Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

[Joh 9:21](#) But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. [*"he is of age" is a statement confirming that this physical healing of this man is a type of the spiritual sight that is being given to God's elect in this age. Our former mother Babylon says "we know not" and when we were of our father the devil "we know not". The words "he is of age" are type and shadow words that Christ uttered in ([Joh 14:20](#)) "At that day".*].

[Joh 9:22](#) These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ ([1Jn 4:2-3](#)), he should be put out of the synagogue. [*and that's a good thing [Rev 18:4](#)*]

[Joh 9:23](#) Therefore said his parents, **He is of age** (*type and shadow of this verse as well [Mat 24:34](#)*); ask him.

[Joh 9:24](#) Then again called they the man that was blind, and said unto him, Give God the praise ([Rom 2:29](#)): we know that this man is a sinner. (*they know in their evil hearts that Christ is a sinner they are convinced and say "Give God the praise" not knowing that the very work of healing that Christ did was giving praise to God and glorifying Him [Joh 9:3](#)*).

[Joh 9:25](#) He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

[Joh 9:26](#) Then said they to him again, What did he to thee? how opened he thine eyes? [[Luk 16:26](#)]

[Joh 9:27](#) He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

[Joh 9:28](#) Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

[Joh 9:29](#) We know that God spake unto Moses: *as for this fellow, we know not from whence he is*. [[Joh 8:23](#)]

[Joh 9:30](#) The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

[Joh 9:31](#) Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. [[Joh 4:23](#), [Joh 6:63](#)]

[Joh 9:32](#) Since the world began was it not heard that any man opened the eyes of one that was born blind. [[Mat 13:16](#)]

[Joh 9:33](#) If this man were not of God, he could do nothing. [[Joh 5:30](#)]

[Joh 9:34](#) They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

[Joh 9:35](#) Jesus heard that they had cast him out; and when he had found him, he said unto him, **Dost thou believe on the Son of God?** [*why does Christ ask this question first, that is for our sakes? The answer to that question is [Joh 6:29](#)*]

[Joh 9:36](#) He answered and said, Who is he, Lord, that I might believe on him?

[Joh 9:37](#) And Jesus said unto him, **Thou hast both seen him, and it is he that talketh with thee**. [[Joh 14:9](#)].

[Joh 9:38](#) And he said, Lord, I believe. And he worshipped him. [*We must continue in God's word once we believe [Joh 8:31](#)*]

Joh 9:39 And Jesus said, **For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.**[the crux of this whole story is explained in this one statement of Christ in verse 39 and reminds us of this verse in [Joh 9:41](#)].

Luk 12:11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

Luk 12:12 For the Holy Ghost shall teach you in the same hour what ye ought to say. [*these verses are very much demonstrated in type and shadow for us by this man who was blind but now sees and stands before the unbelieving teaching* [Joh 9:34](#)]

No one can come unto the Son unless the Father drags him ([Joh 6:44](#)) and this miracle of being dragged to Christ is what will bring about the circumcision of our hearts in this age if God is preparing us to be kings and priests ([Php 3:3](#) , [Rev 1:6](#)). Again it is God who "hath made us kings and priests" and for that we rejoice and give thanks even as we go about our life with a sentence of death on us as Christ had all his life ([1Jn 4:17](#)), and consider ourselves "killed all the day long" and "as sheep for the slaughter" with him ([Rom 8:36](#) , [2Co 1:9](#)).

Joh 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Php 3:3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

Rev 1:6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Rom 8:36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

2Co 1:9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

In ([Rom 8:36](#)) we are told why it is possible that we can present our lives a living sacrifice ([Rom 12:1](#)) and that is because "it is written", in our books, "For thy sake". It is for God's word, the sword that does not depart from our house, that we are killed all day long and able to die daily, and "it is written" to the glory of God that His word within us is able to accomplish this within us. That is our hope of glory within! ([2Sa 12:10](#) , [1Co 15:31](#) , [Col 1:27](#)). There is a lot of death that must occur (*all nations brought into subjection within us* [Rev 13:7-10](#)), and it will require a lot of quickening from God's spirit that can only come through Christ who is wielding that sword in our lives both to will and to do of his good pleasure ([Php 2:13](#)). He is tireless in that pursuit in the lives of his elect as He cleanses the temple that we are, being consumed for "for the zeal of thine house". It is in this glorious work that God is doing in the temple of God, that we are, that we learn "**At that day ye shall know that I am in my Father, and ye in me, and I in you**" ([Psa 69:9](#) , [Joh 14:20](#))

Rev 13:7 And it was given unto him to make war with the saints, and to overcome them [[Luk 18:32](#)]: and power was given him over all kindreds, and tongues, and nations.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life ([Joh 16:2](#) , [Joh 9:24](#)) of the Lamb slain from the foundation of the world.

Rev 13:9 If any man have an ear, let him hear. [[Mat 13:16](#)]

Rev 13:10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints [[Luk 18:33](#)].

Everything we've look at up to this point I pray will help us see that we must be the "**poor and needy, and my** [whose] **heart is wounded within me**" of this world if we are going to be used of God to reveal "**the thoughts of many hearts**" which represents all the world and all the angelic world in time ([Luk 2:35](#) , [1Co 6:3](#)).

[Luk 2:35](#) (Yea, a sword shall pierce through thy own soul also,) **that the thoughts of many hearts may be revealed.**

[1Co 6:3](#) Know ye not that we shall judge angels? how much more things that pertain to this life?

our first verse:

Psa 109:22 For I am poor and needy, and my heart is wounded within me.

This wounded heart of David that is "poor and needy" ([Luk 6:20](#)) is a type and shadow of the broken and contrite heart that God gives to those who He is working with in this age ([Isa 66:2](#)). Without hearts that are being abased ([Mat 23:12](#)), without becoming as a child via conversion ([Mat 18:3](#)), we will in no wise inherit the kingdom, and yet God tells us that the sword will not depart from our house ([2Sa 12:10](#)), and we will be blessed to drink the cup indeed ([Mat 20:23](#)) that will humble us and keep us mindful that it is all to the glory of God that we can overcome in this age and be made ready as the bride of Christ ([1Pe 4:18](#) , [Rev 19:7](#)).

[Luk 6:20](#) And he lifted up his eyes on his disciples, and said, **Blessed be ye poor: for yours is the kingdom of God.**

Psa 109:23 I am gone like the shadow when it declineth: I am tossed up and down as the locust.

The imagery in this verse reminds us that our flesh is weak as we come to see that we are powerless over it and cannot make war against the beast, the powers and principalities, the false doctrines in our heavens ([Rev 13:4](#)), but alas it is by God's power that we are girded because Christ, as we discussed last week, is in the midst of the church typified by John who eats locust and honey while he is girt about the paps as well ([Rev 1:13](#) , [Mat 3:4](#)) and makes his strength perfect through our weakness ([2Co 12:9](#)).

Eventually those locust become meat for us, just as those giants in our land that nourish our souls and are likened unto bread ([Num 14:9](#)). It is that nourishment that makes it possible for the body of Christ to no longer be tossed to and fro by every wind of doctrine ([Eph 4:14](#)). We must experience that instability at first in order to see clearly who the stronger man is in our life who does bind the strong man or the wickedness in our heavens, in time, by destroying it with the brightness of his coming into our heavens where those shadows and locust abide ([Mar 3:27](#) , [2Th 2:8](#)).

Psa 109:24 My knees are weak through fasting; and my flesh faileth of fatness.

Ours knees being weakened through fasting and our flesh failing of fatness is the condition that God brings upon us so that we cry out in our time of need to be delivered from ourselves ([Psa 22:17](#) , [Joh 19:36](#)) and none of those bones are broken in the life of Christ to typify for us today that the

foundation which bones represent of the body of Christ that God is building will prevail and the gates of hell that want to break those bones will not succeed ([Mat 16:18](#)).

[Psa 22:17](#) I may tell all my bones: they look *and* stare upon me.

[Joh 19:36](#) For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

The fatness that must fail in our life is the spirit that says we are rich and increased with good and have no need of anything ([Rev 3:17-19](#) , [Heb 12:6](#)), when Christ tells us otherwise when he says we need a physician all the time working in this body of death that we are being delivered from day by day ([Mar 2:17](#)).

[Rev 3:17](#) Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

[Rev 3:18](#) I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[Rev 3:19](#) **As many as I love, I rebuke and chasten**: be zealous therefore, and repent.

[Heb 12:6](#) For **whom the Lord loveth he chasteneth, and scourgeth** every son whom he receiveth.

[Mar 2:17](#) When Jesus heard *it*, he saith unto them, **They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.**

When we repent of our own works that we don't initially give God the credit for accomplishing, we are letting go of the fatness that we thought was the righteousness of Christ within us. Our own deceitful and desperately wicked hearts ([Jer 17:9](#)) have to be tried in fire (*trial of our faith is precious* [Rev 3:18](#) , [1Pe 1:7](#)) in order to acknowledge that Christ is working all things according to the counsel of His own will ([Mat 7:22-23](#) , [Eph 1:11](#)). This experience of being rebuked of the Lord is what is needed if we are going to be able to spiritually see in this age and be led of the spirit to go wherever the Lord would have us go ([Rom 8:14](#) , [Rev 14:4](#)).

[1Pe 1:7](#) That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

[Mat 7:22](#) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[Mat 7:23](#) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Rev 14:4](#) These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the firstfruits unto God and to the Lamb.

Psa 109:25 I became also a reproach unto them: *when* they looked upon me they shook their heads.

When we are obedient unto God and are led of the holy spirit then everyone loves us right? I speak as fool, because that is when "I became also a reproach unto them" and when "they looked upon me they shook their heads" and that is when we know that we are being hated of all men for his name's sake which is what Christ said will happen to those who are called and chosen and being strengthened in this age to endure unto the end (Mat 24:13) to be amongst those who will be faithful and able to go "whithersoever he goeth" all to the glory of God.

Psa 109:26 Help me, O LORD my God: O save me according to thy mercy:

Psa 109:27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

Now the words "Help me, O LORD my God: O save me according to thy mercy" take on a much more meaningful tone when we realize the sovereignty of God in all things who is demonstrating through the weak of the world, how great His mercy is, a mercy that we cry out for again and again "Help me, O LORD my God: O save me according to thy mercy" (Heb 5:7-9). God helps us by chastening us and scourging us and then we learn obedience by the things that we suffer to the end that we can save the rest of the world with Christ who is going to save all mankind (Oba 1:21 , Rev 19:16 , 1Co 15:22).

Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb 5:8 Though he were a Son, yet learned he obedience by the things which he suffered;

Heb 5:9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

Oba 1:21 And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

Rev 19:16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

"**That they may know that this *is* thy hand; *that* thou, LORD, hast done it.**" is being spoken by Joseph's mouth to his brothers when he says these words in these verses of Genesis (Gen 45:4-5).

Gen 45:4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I *am* Joseph your brother, whom ye sold into Egypt.

Gen 45:5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

Psa 109:28 Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

Psa 109:29 Let mine adversaries be clothed with shame, and let them cover themselves with their own confusion, as with a mantle.

We are called unto a blessing (1Pe 3:8-9) and God has told us, as we saw last week, that in order for us to be partakers of those blessings in this age and the next, we will be need to be cursed on that tree with Christ (Gal 2:20) where people will rise up against us and curse us. "Let them curse" for our refusing

to run with them "to the same excess of riot" that is becoming more and more excessive in this Godless age in which we live ([1Pe 4:4](#) , [2Ti 3:13](#)). What Christ tells us to do is "but bless thou" and "rejoice" inasmuch as you are partakers of his suffering in this age, receiving his grace upon grace ([Joh 1:16](#)) that is teaching us to deny ungodliness and worldly lusts ([Luk 6:28](#) , [1Pe 4:13](#) , [Tit 2:12](#)).

[1Pe 3:8](#) Finally, *be ye* all of one mind, having compassion one of another, love as brethren, *be* pitiful, *be* courteous:

[1Pe 3:9](#) Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

[2Ti 3:13](#) But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

[1Pe 4:4](#) Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:

[Luk 6:28](#) Bless them that curse you, and pray for them which despitefully use you.

[Joh 1:16](#) And of his fulness have all we received, and grace for grace.

[1Pe 4:13](#) But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

[Tit 2:12](#) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Yes "Let mine adversaries be clothed with shame" but especially the enemy within my own heart that has to die daily and come to see that I am an unprofitable servant who has only "done that which was our duty to do" ([Luk 17:10](#)).

[Luk 17:10](#) So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Confusion covers us when we are being blinded by our sins, and that spirit is being sent by the Lord as well ([2Co 4:4](#) , [1Ki 22:22](#)), and plays an important part in bringing us to our wits' end in this age if we are being judged of God today ([Psa 83:16-17](#) , [1Pe 4:17-18](#) , [1Jn 4:17](#) , [Heb 4:15](#) , [Jas 1:2-4](#)).

[2Co 4:4](#) In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

[1Ki 22:22](#) And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade *him*, and prevail also: go forth, and do so.

[Psa 83:16](#) Fill their faces with shame; that they may seek thy name, O LORD.

[Psa 83:17](#) Let them be confounded and troubled for ever; yea, let them be put to shame, and perish: [[Joh 12:24](#)]

[1Pe 4:17](#) For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Pe 4:18 And if the righteous scarcely be saved [*scarcely is the condition that God plans to save us in so that there is no boasting in the event that is accomplished by grace and faith. I will be narrow but it will be certain and it will be ALL to the glory of God*], where shall the ungodly and the sinner appear?

1Jn 4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

Jas 1:2 My brethren, count it all joy when ye fall into divers temptations;

Jas 1:3 Knowing *this*, that the trying of your faith worketh patience.

Jas 1:4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

Being clothed with shame and covered with our own confusion as with a mantle or garment is what this sinful flesh is all about: it is marred in the hand of the Potter and needs to be destroyed in order to make something permanent and glorious (**Jer 18:4**). Adam and Eve in their naked condition symbolizes sin that needs to be covered by the blood of Christ, and the righteousness of Christ is likened unto the covering of that sacrifice (**Rev 19:8**) that was made for them both, so that their shame [our shame] can be covered (**Gen 3:7**, **Gen 3:21**).

Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

Rev 19:8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

Gen 3:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons. [*aprons symbolizes our own works of righteousness which are as filthy rags* **Isa 64:6**]

Gen 3:21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them. [*symbolizes Christ's works of righteousness within us that must be found if we are to be partakers of the blessed and holy first resurrection* **Php 3:8-11**, **2Co 5:21**]

Psa 109:30 **I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.**

Psa 109:31 **For he shall stand at the right hand of the poor, to save *him* from those that condemn his soul.**

Sin is at the door, wanting to rule over us (**Gen 4:7**) and we can and should "**greatly praise the LORD with [our] my mouth; yea, I will praise him among the multitude**" because "**he shall stand at the right hand of the poor, to save *him* from those that condemn his soul**".

Gen 4:7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee *shall be* his desire, and thou shalt rule over him.

We are those poor in spirit (**Mat 5:3**) as we discussed - by His hand - and must pray that the Lord will always keep us mindful of our weak state that should never be boasting in anything, knowing that it is the Lord who is working all things according to the counsel of his own will (**Eph 1:11**) including the

shedding abroad in our hearts of His love ([Rom 5:5](#)) so that "all things [can] work together for good to them that love God, to them who are the called according to *his* purpose" ([Rom 8:28](#) , [Rom 8:32](#)).

We should be content today because God has told us that He will never leave or forsake us ([Deu 31:6](#)) and Christ will be the author and finisher of our faith ([Php 1:6](#)). That is why " **I will greatly praise the LORD with my mouth**" and that is the reason "**I will praise him among the multitude**".

"Help me, O LORD my God: O save me according to thy mercy". Help us, O LORD our God: and save us according to thy mercy.