

The Pressure Arrangement
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From Psalm 56, 57. THE PRESSURE ARRANGEMENT, PART 1.

David's troubles were squeezed between his faith and the power of God. If that arrangement holds, then the trouble will be extinguished. This pressure arrangement is a relation between 3 factors:

Faith ---> Trouble <--- the power of God

As trouble appears, there is a need for pushback against it. Faith pushes back against trouble, events, enemies, situation, circumstance, states of being; and the power of God pushes back against those things as well.

Spiritual Pressure (that's us) ---> pushes on trouble. And <--- Absolute Pressure (that's the Lord) pushes back on it.

Believers do not "do" crisis management; they do something else. People of biblical faith put a pressure arrangement upon time.

Faith that can pressure events is *exclusionary*:

- "When I am afraid, I will trust in you (v.3)
- "In God I have put my trust" (v. 4)

It is *assertive*:

- "In anger put down the peoples, O God" (v. 7)
- "This I know, that God is for me" (v.9)

It is *reliant on the Word*:

- "In God, whose word I praise, in The Lord whose word I praise" (v. 10)

It *refers to the character of God*:

- "Your vows are binding upon me, O God" (v. 12)

In this arrangement, faith is not a victim! It is rather a tool of pressure upon time, situation, circumstance, trouble. In other words, *the pressure arrangement* puts the squeeze on trouble. "The faith" is not just something that we defend; it is something we use.

From PSALM 56, 57. THE PRESSURE ARRANGEMENT, PART 2.

David believed that God would answer and deliver him: "For You have delivered my soul from death, indeed my feet from stumbling, so that I may walk before God in the light of the living" (56:13). His faith and the power of God were outside of and beyond the trouble putting pressure on the situation.

The grace of God allowed David to seek the highest resolution of his trouble (56:1). So, such a thing as "the highest resolution" exists, and then there are rational solutions wherein David would pursue his own way out of the problem. In this case he trusted in *the highest resolution* (56:3, 4, 11).

David was convinced that the proper, the Biblical place for trouble is between these two spiritual forces.

A Generalization: Trouble does not have an independent status among those who trust in the Lord and those who praise His Word (56:4). The conditions of trouble can and often do act as *the anti-faith*. With regularity, some treat trouble as natural; and physical conditions, or clinical conditions similarly; in which cases circumstance is allowed to function as the anti-faith.

Examples:

- the death of Lazarus (John 11);
- Hagar (Genesis 16);
- Sinai (Exodus 15-17);
- Kadesh (Numbers 13, 14).

How do people conform to *the anti-faith*? By rational solutions as the response to trouble.

It is best to treat all circumstance as the anti-faith!

From Psalm 56, 57. THE PRESSURE ARRANGEMENT, PART 3

"When I am afraid, I will put my trust in You" (56:3).

- #1. "Fear" is the foundation of the thought manifold of anti-faith. In this manner of reasoning, one's language is given over to the dynamics of circumstance. Within this mental regime reliance on the "highest resolution" wanes. Fear has displaced the power of God as the axis of events. The thought manifold of fear sees only the temporal side of the situation: "Man has trampled upon me; Fighting all day long he opposes me." (56:1). This thought manifold has a reference frame of human experience and nature. Reading The Bible as history affects the role of Scripture. Such a focus sets in place a thought manifold that takes experience and nature out of the anti-faith category, and makes them the "intelligent" alternative to trust in God and in his Word.
- #2. Trust in God becomes the thought manifold of the highest resolution: "In God I have put my trust, I shall not be afraid. What can man do to me" (56:11)? This thought manifold puts no partition between *the Truth of Scripture*—and -- *Nature and Human Experience*. Inherent in this structure of reasoning is the revealed order of cause to effect. So, "What can man do to me"?

As the situation developed and became increasingly more dangerous and untenable, David recognized the onset of the thought manifold of fear. He took the immediate step to exchange language manifolds and, therefore, thought manifolds. This exchange is a test of personal faith and a test of personal character. David consciously trusted in what he believed to be the highest level thought manifold!

This man in dangerous circumstances sought a plane of resolution that was not of this world:

"You have taken account of my wanderings; Put my tears in Your bottle. Are they not in Your book? Then my enemies will turn back in the day when I call; This I know, that God is for me" (56:8, 9).