

Sermon Seeds from the Psalms

by

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Psalms Ten to Nineteen

PSALM TEN

- 1. Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?**
- 2. The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.**
- 3. For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth.**
- 4. The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.**
- 5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.**
- 6. He hath said in his heart, I shall not be moved: for I shall never be in adversity.**
- 7. His mouth is full of cursing and deceit and fraud: under his tongue is mischief and vanity.**
- 8. He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor.**
- 9. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net.**
- 10. He croucheth, and humbleth himself, that the poor may fall by his strong ones.**
- 11. He hath said in his heart, God hath forgotten: he hideth his face; he will never see it.**
- 12. Arise, O Lord; O God, lift up thine hand: forget not the humble.**
- 13. Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not require it.**
- 14. Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the poor committeth himself unto thee; thou art the helper of the fatherless.**
- 15. Break thou the arm of the wicked and the evil man: seek out his wickedness till thou find none.**
- 16. The Lord is King for ever and ever: the heathen are perished out of his land.**
- 17. Lord, thou hast heard the desire of the humble: thou wilt prepare their heart, thou wilt cause thine ear to hear:**
- 18. To judge the fatherless and the oppressed, that the man of the earth may no more oppress.**

Throughout all ages, men have been puzzled by the providences of GOD. We no sooner enter the book of Genesis than we discover a serpent even in Paradise. In the book of Job, Satan is seen

among the sons of GOD. Satan among sons, sin in a universe created by a good and gracious God, a serpent in Eden, and a Judas among the apostles of CHRIST.

The tenth Psalm opens with the word "Why." **"Why standest thou afar off, O Lord? why hidest thou thyself in times of trouble?"** Of course GOD does not stand afar off, He does not hide Himself in times of trouble. He only seemingly stands afar off and only apparently hides Himself. Storms and tempests more firmly root the young sapling trees. Wind shakes down the ripened fruit. Even poverty and pain may be our only preservers. The saints of all ages have been tried and tested. We are being fitted for a crown and a kingdom.

Today the Christian lives in the midst of crosses and losses. Soon the crosses will be exchanged for a crown. As fish swim in the sea without harm, and as the life of a sailor is subject to storms, so the present passage from Egypt to Bethlehem may be stormy and dangerous but GOD plans to get us home without harm.

We are now in enemy surroundings. The world in which we live is a drill world. The plough, furrow, harrow, sickle, flail, and mill precede the loaf.

To be gold we must pass through the fire.

The chaff must be separated from the wheat.

Here is the answer to many of our whys.

PSALM ELEVEN

- 1. In the Lord put I my trust: how say ye to my soul, Flee as a bird to your mountain?**
- 2. For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.**
- 3. If the foundations be destroyed, what can the righteous do?**
- 4. The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men.**
- 5. The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth.**
- 6. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.**
- 7. For the righteous Lord loveth righteousness; his countenance doth behold the upright.**

"Righteousness" is the key which opens this revealing and truly remarkable Song.

- (1) "The righteous Lord loveth righteousness."**
- (2) "If the foundations be destroyed, what can the righteous do?"**
- (3) "The Lord trieth the righteous."**

Special emphasis should be placed upon the words, **"if the foundations be destroyed."** Among the foundations may be mentioned:

- (1) The fact and being of God,
- (2) The fact of evil,
- (3) The necessity of an atonement,
- (4) The deity as well as the divinity of CHRIST,
- (5) The infallibility of the sacred Scriptures,
- (6) The necessity of repentance toward GOD and faith toward our Lord Jesus CHRIST,
- (7) The baptism with the HOLY SPIRIT,
- (8) The Second Coming of CHRIST.

I would not lose the hard things from my life,
 The rocks o'er which I stumbled long ago,
 The griefs and fears, the failures and mistakes
 That tried and tested faith and patience so.

I need them now; they make the deep-laid wall,
 The firm foundation-stones on which I raise
 To mount therein from stair to higher stair
 The lofty towers of my House of Praise.

PSALM TWELVE

- 1. Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men.**
- 2. They speak vanity every one with his neighbour: with flattering lips and with a double heart do they speak.**
- 3. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things:**
- 4. Who have said, With our tongue will we prevail; our lips are our own: who is lord over us?**
- 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.**
- 6. The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times.**
- 7. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.**
- 8. The wicked walk on every side, when the vilest men are exalted.**

The versatile and original writer of this vigorous and well compacted Song raises many warning signals needed today.

(1) Warning against Backsliding. "**Help, Lord, for the godly man ceaseth.**" The word "godly" means like GOD or GOD-like. The GOD-like man ceaseth.

The present apostasy from GOD, truth and holiness was clearly seen by this inspired writer and poet. Such apostasy from the faith caused him to gasp for breath and cry for help. The poet is not thinking so much about the dearth of conversions or consecrations as he is thinking of the backslidings of the sanctified. "**The godly man ceaseth.**" It is much more important to retain the blessing and power of GOD than it is to obtain them.

(2) Warning against Unfaithfulness. "**Help Lord... for the faithful fail.**" The Psalmist is not groaning here over the wickedness of the wicked in the world. He is bemoaning the unfaithfulness and unsteadiness among the saints. "**The faithful fail.**" Straying saints make him sigh. To be unfaithful to a friend is bad. To be unfaithful to GOD is worse. To fail our fellows who have trusted us and befriended us is fickleness indeed but to fail GOD is to be guilty of the worst kind of folly. "**The faithful fail.**"

- They fail GOD.
- They fail the Church.
- They fail in prayer.
- They fail in meditation and Bible study.
- They fail to confess Christ before men.

Oh the failure of the once faithful and Spirit-filled sons of GOD.

(3) Warning against Talkativeness. "**Our lips are our own, who is lord over us.**" Only a good and gracious God will ever know the terrible consequences of too much talk. We need to be reminded of the words of Scripture, "**By thy words shalt thou be justified, and by thy words shalt thou be condemned.**" The tongue is at once capable of both blessing and cursing. Bridled and governed, the tongue may be an untold blessing. Uncontrolled and unbridled, it becomes an unmitigated curse. The Chameleon seemingly does not feed upon anything but air and yet of all creatures it has the nimblest tongue. A sharp, sarcastic tongue is the only tool that becomes keener and sharper by constant cutting and use. Far better be silent in seven languages than speak too much and unwisely in only one.

(4) Warning against Wilfulness and the hardening of the heart. "**Who is lord over us?**"

- Lucifer became Satan and the Devil because of pride and wilfulness.
- Pharaoh's haughtiness, vanity, and wilfulness brought down upon his unholy head the swift vengeance of GOD.
- The wilfulness and waywardness of Nebuchadnezzar placed him upon a greased toboggan which stopped within the walls of an asylum for the insane. It was an asylum without a roof.
- Herod trifled with truth, tinkered with his conscience until the wrath of GOD fell upon him and he was eaten by worms before he died. It does not pay to stiffen the neck, harden the heart, or play fast and loose with GOD and His Word.

PSALM THIRTEEN

1. **How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?**
2. **How long shall I take counsel in my soul, having sorrow in my heart daily? how long shall mine enemy be exalted over me?**
3. **Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;**
4. **Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.**
5. **But I have trusted in thy mercy; my heart shall rejoice in thy salvation.**
6. **I will sing unto the Lord, because he hath dealt bountifully with me.**

There are TWO words, repeated FOUR times in the form of FOUR questions which provide the key to this soul searching Song. "**How long? . . . how long? . . . how long? . . . how long?**":

- (1) "**How long wilt thou forget me, O Lord?**"
- (2) "**How long wilt thou hide thy face from me?**"
- (3) "**How long shall I take counsel in my soul, having sorrow in my heart daily?**"
- (4) "**How long shall mine enemy be exalted over me?**"

These words may be applied to David, to CHRIST, to Israel and to all the holy of all the ages. They rehearse the constantly perplexing and pressing heart cries and questionings of the tired, tested, and sorely tempted people of GOD everywhere. Adversity however is not necessarily evil. Trouble is not always caused by personal impurity and crookedness. Sorrow and suffering are not always the product of personal sin. Indeed, in a world which has gone so very far from GOD and holiness, adversity should be expected and the tribulation welcomed. We need to know what is in us as well as in others. Adversity may be a means of self knowledge.

In our present state it may be essential to our development and perfection. Through sorrow and suffering we may learn to trust in GOD instead of depending upon the failing arm of fickle and failing man. Bereavement is a common experience but the believer does not suffer as those without hope. He suffers, he feels loss. He may mourn, he may weep, he may sorrow, but not without hope. The sorrows of saints are real but their comforts and consolations by far exceed the measure of their distresses and miseries.

PSALM FOURTEEN

- 1. The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.**
- 2. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God.**
- 3. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one.**
- 4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord.**
- 5. There were they in great fear: for God is in the generation of the righteous.**
- 6. Ye have shamed the counsel of the poor, because the Lord is his refuge.**
- 7. Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.**

There are those who just whisper that "There is no God," or who simply shrug the shoulder and by their actions say, "No God for me." Others say it with a grin and giggle, a laugh, a shout, a gesture. "No God for me."

Such an attitude constitutes a person a fool. The word "fool," as used in the Bible, denotes a want of virtue as well as a serious lack of wisdom and knowledge. There is unholiness and rottenness at the heart. There is an alarming moral decay of the mind. There is a bald, bold, consuming badness at the core of his conceited being. He says, "There is no God," because that is what he

wishes, that is what he wills, that is what he desires. He says, "No God for me," because that is what he wants to believe and wishes and chooses. In case there should be a GOD and he could be killed, such a man would become a killer. CHRIST was slain by such. These fools run counter to reason, conscience, the word of GOD, the evidences of creation as well as common sense.

Only fools say, "**There is no God.**" None but fools will say, "No God for me." The word "fool," interestingly, is "nabal." Nabal was the name of the husband of Abigail, and he was a fool by name, by nature, and by choice. An unholy heart, unclean hands, and a muddy head constitutes a man a fool.

Alfonso, King of Castile, used to employ his leisure-hours in the study of astronomy. Having discovered what he supposed to be an irregularity, he said, "If I had been by when the Maker of the world was at work, I could have given him some good advice."

PSALM FIFTEEN

- 1. Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?**
- 2. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.**
- 3. He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour.**
- 4. In whose eyes a vile person is contemned; but he honoureth them that fear the Lord. He that sweareth to his own hurt, and changeth not.**
- 5. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved.**

Here is a Song of perfect love in practice. It is the I Corinthians 13 of the Old Testament. This is a pungent, pointed and practical Hymn of practical holiness. The Holy Bible is filled with the most important questions upon which the human mind may think or dwell. "**For what shall it profit a man if shall he gain the whole world and lose his own soul?**" "**What shall a man give in exchange for his soul?**" "**How shall we escape if we neglect so great salvation?**" "**What shall I do then with Jesus?**" "**Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?**" (verse 1).

These are tremendously important questions. To whom shall we go for an answer? Shall we ask the President of the United States? or the Prime Minister of England? or the so called big Three's and Four's? or the D.D.'s and L.L.D.'s of the schools and colleges? "**To whom shall we go?**" The inspired and inspiring writer of the fifteenth psalm goes to the fountain head of all truth, knowledge and wisdom, to the only one who knows, to the one who is the truth as well as the life. "**Lord, who shall abide. . . . who shall dwell?**"

The answer is swift, full, final, satisfying, and sure.

- (1) "**He that walketh uprightly,**"
- (2) "**and worketh righteousness,**"
- (3) "**and speaketh the truth,**"
- (4) "**and speaketh the truth in his heart,**"

- (5) **"he that backbiteth not with his tongue,"**
- (6) **"nor doeth evil to his neighbour,"**
- (7) **"nor taketh up a reproach against his neighbour,"** for the listener is as sinful as the speaker,
- (8) **"in whose eyes a vile person is contemned,"**
- (9) **"but he honoureth them that fear the LORD."**
- (10) **"He that sweareth to his own hurt, and changeth not."** He is a man of honour. He is a man of his word. His word is his bond
- (11) **"He that putteth not out his money to usury,"**
- (12) **"nor taketh reward against the innocent."**

Such shall never be moved. Such shall dwell and abide.

PSALM SIXTEEN

1. **Preserve me, O God: for in thee do I put my trust.**
2. **O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;**
3. **But to the saints that are in the earth, and to the excellent, in whom is all my delight.**
4. **Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips.**
5. **The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.**
6. **The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.**
7. **I will bless the Lord, who hath given me counsel: my reins also instruct me in the night seasons.**
8. **I have set the Lord always before me: because he is at my right hand, I shall not be moved.**
9. **Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.**
10. **For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**
11. **Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.**

This fine hymn of FAITH falls into three distinct parts. There is:

- (1) The beginning of faith. **"Thou art my Lord." "In thee do I put my trust."** This is an equivalent of the shout of Thomas who later declared, **"My Lord and my God."**
- (2) The growth of faith. **"The Lord is the portion of mine inheritance." "Thou maintainest my lot." "I have a goodly heritage." "I will bless the LORD." "I shall not be moved."**
- (3) The end of faith. **"My heart is glad." "My flesh also shall rest in hope." "Thou wilt not leave my soul in hell." "Thou wilt shew me the path of life." "In thy presence is fullness of joy." "At thy right hand there are pleasures for evermore."**

Verse ten calls for a special word of comment. **"Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."** The expression **"thine Holy One"** refers to CHRIST and **"to see corruption"** prophesies the resurrection of the body of CHRIST, while the words **"thou wilt not leave my soul in Hell"** clearly pictures the descent of CHRIST into

the unseen world of men after His crucifixion.

For the past 4000 years of human history all mankind went DOWN at death, down to Sheol, down to Hades, down to Hell. The righteous were separated from the unrighteous by a great gulf or bottomless pit. Abraham was seen across the gulf by the rich man who sold his soul for steak and silver. Samuel came up to pronounce the final doom of King Saul. In Old Testament times all went down at death.

When JESUS died upon the Cross of Calvary He dismissed His spirit to the Father, bowed His head and died. His soul descended into Sheol or Hell. He went down into the unseen world of men, to the place where Abel, Noah, Abraham, David, and John the Baptist were awaiting the final accomplishment of redemption's plans and purposes. CHRIST was with them in Hell (Hades) for three days and three nights and then on the morning of the Resurrection He led captivity His captives and gave gifts unto men, and took them to Paradise above, and GOD's "Holy One" did not see corruption and neither was His soul left in Hell.

Since the resurrection of CHRIST all who die in the Lord go up to Paradise above. Going up at death is a post-resurrection revelation.

PSALM SEVENTEEN

- 1. Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.**
- 2. Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.**
- 3. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.**
- 4. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.**
- 5. Hold up my goings in thy paths, that my footsteps slip not.**
- 6. I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.**
- 7. Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.**
- 8. Keep me as the apple of the eye, hide me under the shadow of thy wings,**
- 9. From the wicked that oppress me, from my deadly enemies, who compass me about.**
- 10. They are inclosed in their own fat: with their mouth they speak proudly.**
- 11. They have now compassed us in our steps: they have set their eyes bowing down to the earth;**
- 12. Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.**
- 13. Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:**
- 14. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.**
- 15. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake,**

with thy likeness.

Here is a hymn of hope. CHRIST may be seen throughout the whole Song.

- (1) **"Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips."**
- (2) **"Thou hast visited me in the night."**
- (3) **"Thou hast tried me and shalt find nothing."**
- (4) **"I am purposed that my mouth shall not transgress."**
- (5) **"Keep me as the apple of the eye."**
- (6) **"Hide me under the shadow of thy wings."**
- (7) **"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."**

In seven stanzas there is:

- (1) Sincere prayer,
- (2) Simple and whole-souled confidence,
- (3) Holy purpose,
- (4) High hope.

Sincere prayer out of unfeigned lips should always be followed by high purposes. Daniel purposed not to defile himself. Ruth the Moabitess purposed to go to Bethlehem while Orpah turned back to her idols. Ruth was rewarded by some handful on purpose in return for her heart purpose. The psalmist "purposed," and stuck to it and thus ended his song with a shout. The purposeful life is not only a prayerful life and a praiseful life but is also a prosperous life. **"I am purposed,"** ends with **"I shall be satisfied."**

Divine couplets (v. 6) - We have here:

- I. Two words, both great, though little, "call" and "hear."
- II. Two persons, one great and the other little, "I," "Thee, O GOD."
- III. Two tenses: past, "I have"; future, "Thou wilt."
- IV. Two wonders, that we do not call more, and that GOD hears such unworthy prayers.

PSALM EIGHTEEN

- 1. I will love thee, O Lord, my strength.**
- 2. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.**
- 3. I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies.**
- 4. The sorrows of death compassed me, and the floods of ungodly men made me afraid.**
- 5. The sorrows of hell compassed me about: the snares of death prevented me.**
- 6. In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears.**
- 7. Then the earth shook and trembled; the foundations also of the hills moved and were**

shaken, because he was wroth.

8. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

9. He bowed the heavens also, and came down: and darkness was under his feet.

10. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind.

11. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

12. At the brightness that was before him his thick clouds passed, hail stones and coals of fire.

13. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.

14. Yea, he sent out his arrows, and scattered them; and he shot out lightnings, and discomfited them.

15. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

16. He sent from above, he took me, he drew me out of many waters.

17. He delivered me from my strong enemy, and from them which hated me: for they were too strong for me.

18. They prevented me in the day of my calamity: but the Lord was my stay.

19. He brought me forth also into a large place; he delivered me, because he delighted in me.

20. The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

21. For I have kept the ways of the Lord, and have not wickedly departed from my God.

22. For all his judgments were before me, and I did not put away his statutes from me.

23. I was also upright before him, and I kept myself from mine iniquity.

24. Therefore hath the Lord recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

25. With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.

27. For thou wilt save the afflicted people; but wilt bring down high looks.

28. For thou wilt light my candle: the Lord my God will enlighten my darkness.

29. For by thee I have run through a troop; and by my God have I leaped over a wall.

30. As for God, his way is perfect: the word of the Lord is tried: he is a buckler to all those that trust in him.

31. For who is God save the Lord? or who is a rock save our God?

32. It is God that girdeth me with strength, and maketh my way perfect.

33. He maketh my feet like hinds' feet, and setteth me upon my high places.

34. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35. Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

36. Thou hast enlarged my steps under me, that my feet did not slip.

37. I have pursued mine enemies, and overtaken them: neither did I turn again till they were consumed.

38. I have wounded them that they were not able to rise: they are fallen under my feet.

- 39. For thou hast girded me with strength unto the battle: thou hast subdued under me those that rose up against me.**
- 40. Thou hast also given me the necks of mine enemies; that I might destroy them that hate me.**
- 41. They cried, but there was none to save them: even unto the Lord, but he answered them not.**
- 42. Then did I beat them small as the dust before the wind: I did cast them out as the dirt in the streets.**
- 43. Thou hast delivered me from the strivings of the people; and thou hast made me the head of the heathen: a people whom I have not known shall serve me.**
- 44. As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me.**
- 45. The strangers shall fade away, and be afraid out of their close places.**
- 46. The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted.**
- 47. It is God that avengeth me, and subdueth the people under me.**
- 48. He delivereth me from mine enemies: yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man.**
- 49. Therefore will I give thanks unto thee, O Lord, among the heathen, and sing praises unto thy name.**
- 50. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.**

The big word in this hymn is the word deliverance:

- (1) **"He delivered me from my strong enemy and from them which hated me."**
- (2) **"He delivered me, because he delighted in me."**
- (3) **"Thou hast delivered me from the strivings of the people."**
- (4) **"He delivereth me from mine enemies."**
- (5) **"Thou hast delivered me from the violent man."**
- (6) **"Great deliverance giveth he to his king."**

The greater son of David is thus plainly seen as the grand theme and centre of this glorious song. CHRIST was hated by men but delivered by His GOD. GOD delivered Him because He delighted in Him.

The sorrows of the Saviour may also be seen in this suggestive psalm:

- (1) **"The sorrows of death compassed me."**
- (2) **"The floods of ungodly men made me afraid."**
- (3) **"The sorrows of hell compassed me about."**
- (4) **"The snares of death prevented me."**
- (5) **"He drew me out of many waters."**
- (6) **"The Lord was my stay."**

Not only may the great distress and great deliverance of CHRIST be easily discerned in this delightful poem but the destruction of the wicked is also fully described.

- (1) "Then the earth shook and trembled. . . he sent out his arrows, and scattered them. . . he shot out lightnings, and discomfited them."
- (2) "I have pursued mine enemies, and overtaken them."
- (3) "They are fallen under my feet."
- (4) "Thou hast also given me the necks of mine enemies."
- (5) "Then did I beat them small as the dust before the wind."
- (6) "I did cast them out as the dirt in the streets."

Finally, CHRIST is seen as the resurrected king and governor over all the earth.

- (1) "He brought me forth also into a large place."
- (2) "For by thee I have run through a troop; and by my God have I leaped over a wall."
- (3) "Thou hast made me the head of the heathen."
- (4) "A people whom I have not known shall serve me."
- (5) "As soon as they hear of me they shall obey me."
- (6) "The strangers shall submit themselves unto me."
- (7) "It is God that avengeth me, and subdueth the people under me."

His fine song of fifty stanzas thus pictures not only David and Israel but David's greater Son and successor to the throne and heir of all the promises of GOD. This hymn is so deep, so broad, so long, and so high that a lifetime of study and research would fail to expound its beauties or exhaust its meaning.

PSALM NINETEEN

1. The heavens declare the glory of God; and the firmament sheweth his handywork.
2. Day unto day uttereth speech, and night unto night sheweth knowledge.
3. There is no speech nor language, where their voice is not heard.
4. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun,
5. Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.
6. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.
7. The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.
8. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.
9. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether.
10. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.
11. Moreover by them is thy servant warned: and in keeping of them there is great reward.
12. Who can understand his errors? cleanse thou me from secret faults.
13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

Kindling the flames of a genuine oratory, this hymn sets forth:

- (1) The perfection and glory of the works of GOD,
- (2) the perfection and power of the Word of GOD.

1. His Works. **"The heavens declare the glory of God." "The firmament sheweth his handywork." "There is no speech nor language where their voice is not heard."**

2. His Word. **"The law of the LORD is perfect."**

- (1) **"Converting the soul,"**
- (2) **"making wise,"**
- (3) **"rejoicing the heart,"**
- (4) **"enlightening the eyes,"**
- (5) **"enduring forever."**

With amazing skill and perspicacity, the psalmist paints the perfection, beauty, order, uniformity, vastness, and regularity of the creations of GOD and then the perfection, purity, value, and preciousness of the truth of GOD. Then with ease and grace he closes with a cry for cleansing and acceptance.

An infidel said, "There is one thing that mars all the pleasures of my life." "Indeed!" replied his friend, "What is that?" He answered, "I am afraid the Bible is true. If I could know for certain that death is an eternal sleep, I should be happy: my joy would be complete! But here is the thorn that stings me. This is the sword that pierces my very soul, - if the Bible is true, I am lost forever."

~ end of chapter 2 ~

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