

Sermon Seeds from the Psalms

by

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Psalms One Hundred Forty to One Hundred Fifty

PSALM ONE HUNDRED FORTY

1. Deliver me, O Lord, from the evil man: preserve me from the violent man;
2. Which imagine mischiefs in their heart; continually are they gathered together for war.
3. They have sharpened their tongues like a serpent; adders' poison is under their lips.
Selah.
4. Keep me, O Lord, from the hands of the wicked; preserve me from the violent man; who have purposed to overthrow my goings.
5. The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me. Selah.
6. I said unto the Lord, Thou art my God: hear the voice of my supplications, O Lord.
7. O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle.
8. Grant not, O Lord, the desires of the wicked: further not his wicked device; lest they exalt themselves. Selah.
9. As for the head of those that compass me about, let the mischief of their own lips cover them.
10. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.
11. Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him.
12. I know that the Lord will maintain the cause of the afflicted, and the right of the poor.
13. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

David was a type of the whole house of Israel. The following imprecatory passages in this Hymn prove that it is not intended as a church song in this day of grace. "**Grant not, O Lord, the desires of the wicked: further not his wicked device . . . let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.**"

This song will be sung by Israel during the great Tribulation and the Battle of Armageddon. Then and only then will songs like this be in order.

There are, of course, abiding truths for all times and all people in all circumstances.

- (1) **"Deliver me, O Lord, from the evil man."**
- (2) **"Preserve me from the violent man."**
- (3) **"Keep me, O Lord, from the hands of the wicked."**
- (4) **"Thou art my God."**
- (5) **"Thou hast covered my head in the day of battle."**
- (6) **"The upright shall dwell in thy presence."**

Evil and violent men may imagine mischief against the saints, they may sharpen their tongues like serpents, they may set traps and prepare snares in order to slay the saints, but intercessory prayer will defeat them. The Lord will deliver, The Lord will preserve, The Lord will cover the head of the holy in the day of battle. GOD loves goodness and hates ungodliness. GOD loves holiness, and hates sin.

PSALM ONE HUNDRED FORTY-ONE

- 1. Lord, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.**
- 2. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice.**
- 3. Set a watch, O Lord, before my mouth; keep the door of my lips.**
- 4. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity: and let me not eat of their dainties.**
- 5. Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.**
- 6. When their judges are overthrown in stony places, they shall hear my words; for they are sweet.**
- 7. Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth.**
- 8. But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute.**
- 9. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity.**
- 10. Let the wicked fall into their own nets, whilst that I withal escape.**

Here is one more prophetic Song. It is not intended for use in the church today. The closing stanza presents ample proof if such is needed. **"Let the wicked fall into their own nets, whilst that I withal escape."**

During the oncoming great Tribulation, which is especially the time of Jacob's trouble, it will be heartily sung by the whole house of Israel. The present dispensation of the HOLY SPIRIT will then have closed. The permanent lessons for all believers for all times are:

- (1) **"Set a watch, O Lord, before my mouth; keep the door of my lips."**
- (2) **"Let me not eat of their dainties."**
- (3) **"Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head."**

(4) **"In thee is my trust."**

PSALM ONE HUNDRED FORTY-TWO

- 1. I cried unto the Lord with my voice; with my voice unto the Lord did I make my supplication.**
- 2. I poured out my complaint before him; I shewed before him my trouble.**
- 3. When my spirit was overwhelmed within me, then thou knewest my path. In the way wherein I walked have they privily laid a snare for me.**
- 4. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul.**
- 5. I cried unto thee, O Lord: I said, Thou art my refuge and my portion in the land of the living.**
- 6. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I.**
- 7. Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.**

This is a Song of supplication. The deep distress of the Psalmist is seen in every stanza of the divinely inspired Hymn. His trouble almost reached the breaking point. Overwhelmed with deep grief, and finding no might or help in man, the poet appeals to GOD. Notice:

(1) his sorrow. **"I looked . . . but there was no man that would know me: refuge failed me; no man cared for my soul."** Indeed, very few people care whether we live or die. We would all be shocked to learn how few people care enough for us to breathe even our name once in prayer to GOD.

Notice

(2) his supplication. **"I cried . . . unto The Lord did I make my supplication." "I poured out my complaint." "I shewed before him my trouble." "Bring my soul out of prison."**

However, despite his testings, trials, troubles, and tears, the Psalmist still trusts. His trust is seen in the last stanza, **"Thou shalt deal bountifully with me."**

CHRIST may be discerned throughout this divine hymn. **"I cried unto The Lord with my voice . . . when my spirit was overwhelmed, then thou knewest my path . . . no man cared for my soul . . . I am brought very low."** Thus is seen the sorrows and sufferings of the Son of man.

His resurrection is also in the words **"Bring my soul out of prison."** His final full triumph is also foreshadowed in the closing stanza. **"The righteous shall compass me about... . thou shalt deal bountifully with me."**

PSALM ONE HUNDRED FORTY-THREE

- 1. Hear my prayer, O Lord, give ear to my supplications: in thy faithfulness answer me, and in thy righteousness.**

2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.
3. For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead.
4. Therefore is my spirit overwhelmed within me; my heart within me is desolate.
5. I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.
6. I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land. Selah.
7. Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit.
8. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.
9. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.
10. Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness.
11. Quicken me, O Lord, for thy name's sake: for thy righteousness' sake bring my soul out of trouble.
12. And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am thy servant.

A Psalm of Supplication

As a successful lawyer supplicates for the life of his client, so the Psalmist pleads, beseeches, and supplicates for his own soul. His final plea is couched in the finest terms and with a culminating crescendo of overwhelming triumph. "**For thy righteousness' sake.**" Such a plea is always irresistible.

After a prolonged season of earnest, importunate, persistent, prevailing petition and supplications with strong crying and tears, concluding with a heart-soul-spirit-unselfish "in Jesus' name," is the plea-prayer-petition certain to be answered. Before such praying shall go unanswered the sun shall stop shining.

Sometime ago we were in the whispering gallery at Washington, D. C. The faintest whisper may be heard distinctly anywhere in the gallery by everyone in the gallery.

According to the apostle the whole world is a whispering gallery. "**Our conversation,**" he says, "**is in Heaven.**" Up the steep walls the faintest whisper travels, and is heard by the all-hearing ear of the Father in Heaven. And while the evil words travel upward, the bitter accusations and the quarulous complaints, let it be remembered that the sob and the sigh of the bereaved heart, and the anguished, inarticulate cry of the penitent spirit, are also heard in Heaven.

PSALM ONE HUNDRED FORTY-FOUR

1. Blessed be the Lord my strength which teacheth my hands to war, and my fingers to fight:
2. My goodness, and my fortress; my high tower, and my deliverer; my shield, and he in whom I trust; who subdueth my people under me.

3. Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him!
4. Man is like to vanity: his days are as a shadow that passeth away.
5. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.
6. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.
7. Send thine hand from above; rid me, and deliver me out of great waters, from the hand of strange children;
8. Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
9. I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee.
10. It is he that giveth salvation unto kings: who delivereth David his servant from the hurtful sword.
11. Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood:
12. That our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace:
13. That our garners may be full, affording all manner of store: that our sheep may bring forth thousands and ten thousands in our streets:
14. That our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets.
15. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord.

To David, CHRIST was a present and precious portion. To David, CHRIST was also a personal presence, saving, strengthening, teaching, and preserving him. "**My strength . . . my goodness . . . my fortress . . . my deliverer . . . my shield**" (verses 1-2).

CHRIST, The Lord, is then contrasted with man in his weakness, shadowiness, and vanity (verse 4). The people whose GOD is The Lord are therefore a happy people (verse 15). If individuals and nations grasped these two truths, what a change it would make in the world. Contrast the strength of GOD and the weakness of man, the goodness of GOD and the wickedness and showiness of man.

To cease from man and to trust in GOD, is one of the great secrets of happiness as well as holiness. To look to GOD only for help is to possess the key to all worthwhile pleasure and prosperity. "**That our sons may be as plants . . . our daughters . . . as corner stones . . . our garners, . . . full . . . our sheep . . . bring forth . . . our oxen . . . strong . . . no complaining in our streets**" (verses 12-14).

To be in such a case is indeed to be both holy and happy. To give GOD his proper place in our hearts and lives is to enjoy everything worthwhile for time and eternity.

"**Blessed be The Lord**" (verse 1). "**Happy is that people**" (verse 15),

PSALM ONE HUNDRED FORTY-FIVE

1. I will extol thee, my God, O king; and I will bless thy name for ever and ever.

2. Every day will I bless thee; and I will praise thy name for ever and ever.
3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.
4. One generation shall praise thy works to another, and shall declare thy mighty acts.
5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.
6. And men shall speak of the might of thy terrible acts: and I will declare thy greatness.
7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
9. The Lord is good to all: and his tender mercies are over all his works.
10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom, and talk of thy power;
12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.
14. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.
15. The eyes of all wait upon thee; and thou givest them their meat in due season.
16. Thou openest thine hand, and satisfiest the desire of every living thing.
17. The Lord is righteous in all his ways, and holy in all his works.
18. The Lord is high unto all them that call upon him, to all that call upon him in truth.
19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20. The Lord preserveth all them that love him: but all the wicked will he destroy.
21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

Three topics are presented in this timely Song.

- (1) The greatness of CHRIST. "**Great is The Lord, and greatly to be praised . . . his greatness is unsearchable.**"
- (2) The goodness of CHRIST. "**They shall abundantly utter the memory of thy great goodness . . . The Lord is gracious, and full of compassion . . . The Lord is good to all.**"
- (3) The glory of CHRIST. "**They shall speak of the glory of thy Kingdom, and talk of thy power.**"

- To wait upon such a GOD is to receive meat in due season.
- To call upon such a GOD is to be given an audience and an answer.
- To fear such a GOD is to exercise the highest wisdom.
- To trust and obey such a GOD is to have every need supplied.
- To love and serve such a GOD is to be happy and satisfied.
- To depend upon such a GOD is to be protected and preserved.
- To sin against such a GOD is to invite disaster here and destruction hereafter, for the GOD of the Bible hates sin and loves holiness.

PSALM ONE HUNDRED FORTY-SIX

1. Praise ye the Lord. Praise the Lord, O my soul.

2. While I live will I praise the Lord: I will sing praises unto my God while I have any being.
3. Put not your trust in princes, nor in the son of man, in whom there is no help.
4. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.
5. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:
6. Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:
7. Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:
8. The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:
9. The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.
10. The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

Every day was to be a thanksgiving day. As long as he lived the inspired writer was determined to live to honour The Lord. As long as he breathed he was set to praise GOD and to trust him. To trust in, lean upon, depend upon man, is to lean upon weakness and to trust in helplessness. Man is a creature and needy, and at best is vain and dying. To lean upon him, or to hope in the son of man, is to depend upon dust rather than Deity. Therefore, **"Happy is he that hath the God of Jacob for his help."**

Any other god is a god of man's mind, a god of man's reason, a god of the imagination, and to worship such a god is idolatry. **"The God of Jacob"** is a faithful and dependable GOD, **"which keepeth truth for ever."** **"The God of Jacob"** is a just GOD, **"who executeth judgment for the oppressed."** **"The God of Jacob"** is a loving GOD, **"who giveth food to the hungry."**

"The God of Jacob," is a saving, delivering, and preserving GOD, **"who looseth the prisoners . . . openeth the eyes of the blind . . .,"** and so forth. **"The God of Jacob"** is a holy GOD - **"The Lord loveth the righteous . . . but the way of the wicked he turneth upside down."**

Such a GOD and only such an one is worthy of our worship, our love, and our praise. **"Praise ye The Lord."**

PSALM ONE HUNDRED FORTY-SEVEN

1. Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.
2. The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel.
3. He healeth the broken in heart, and bindeth up their wounds.
4. He telleth the number of the stars; he calleth them all by their names.
5. Great is our Lord, and of great power: his understanding is infinite.
6. The Lord lifteth up the meek: he casteth the wicked down to the ground.
7. Sing unto the Lord with thanksgiving; sing praise upon the harp unto our God:
8. Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9. He giveth to the beast his food, and to the young ravens which cry.
10. He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.
11. The Lord taketh pleasure in them that fear him, in those that hope in his mercy.
12. Praise the Lord, O Jerusalem; praise thy God, O Zion.
13. For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.
14. He maketh peace in thy borders, and filleth thee with the finest of the wheat.
15. He sendeth forth his commandment upon earth: his word runneth very swiftly.
16. He giveth snow like wool: he scattereth the hoarfrost like ashes.
17. He casteth forth his ice like morsels: who can stand before his cold?
18. He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.
19. He sheweth his word unto Jacob, his statutes and his judgments unto Israel.
20. He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

The goodness of GOD is a sufficient ground for our everlasting gratitude and thankfulness toward him. "**He healeth the broken in heart.**" Another ground for praise and gratitude is his greatness. "**Great is our Lord, and of great power.**" His love of holiness and his hatred of sin is yet another ground for the sounding of his high praises. "**The Lord lifteth up the meek: he casteth the wicked down.**"

The two great topics of the Song is therefore the greatness and the goodness of GOD. Over and over again the sweet singer repeats these two truths, never tiring of his theme.

The first lesson then is the goodness of GOD.

- (1) "**The Lord doth build up Jerusalem.**"
- (2) "**He gathereth together the outcasts of Israel.**"
- (3) "**He healeth the broken in heart.**"
- (4) "**The LORD lifteth up the meek.**"
- (5) "**He . . . prepareth rain for the earth.**"
- (6) He "**. . . maketh grass to grow upon the mountains.**"
- (7) "**He giveth to the beast his food.**"
- (8) "**The LORD taketh pleasure in them that fear him.**"
- (9) He "**blessed thy children.**"
- (10) He "**maketh peace in thy borders.**"
- (11) "**He . . . filleth thee with the finest of the wheat.**"
- (12) "**He showeth his word unto Jacob,**" and so forth.

The second and lasting lesson of the Song is the greatness of GOD.

- (1) "**He telleth the number of the stars.**"
- (2) "**He calleth them all by their names.**"
- (3) "**His understanding is infinite.**"
- (4) "**Who covereth the Heaven with clouds.**"
- (5) "**He giveth snow like wool.**"

- (6) "He scattereth the hoarfrost like ashes."
- (7) "He casteth forth his ice like morsels."
- (8) "Who can stand before his cold?"
- (9) "He causeth his wind to blow."
- (10) "And the waters flow," and so forth.

Since GOD is so good and so great, let us praise him, trust him, and obey him.

PSALM ONE HUNDRED FORTY-EIGHT

- 1. Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.**
- 2. Praise ye him, all his angels: praise ye him, all his hosts.**
- 3. Praise ye him, sun and moon: praise him, all ye stars of light.**
- 4. Praise him, ye heavens of heavens, and ye waters that be above the heavens.**
- 5. Let them praise the name of the Lord: for he commanded, and they were created.**
- 6. He hath also stablished them for ever and ever: he hath made a decree which shall not pass.**
- 7. Praise the Lord from the earth, ye dragons, and all deeps:**
- 8. Fire, and hail; snow, and vapour; stormy wind fulfilling his word:**
- 9. Mountains, and all hills; fruitful trees, and all cedars:**
- 10. Beasts, and all cattle; creeping things, and flying fowl:**
- 11. Kings of the earth, and all people; princes, and all judges of the earth:**
- 12. Both young men, and maidens; old men, and children:**
- 13. Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.**
- 14. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.**

These closing Hymns are all Hymns of praise. In each stanza of this Song, CHRIST is extolled as the Creator and Preserver of all men and of all things.

A lady, While on a visit to the Exposition at Paris, died. During her last moments, speech had left her; but she managed to articulate the word "Bring." Her friends, in ignorance of her meaning, offered her food; but she shook her head, and again repeated the word "Bring." They then offered her grapes, which she also declined, and for the third time uttered the word "Bring." Thinking she desired to see some absent friends, they brought them to her: but again she shook her head; and then, by a great effort, she succeeded in completing the sentence,

"Bring forth the royal diadem,
And crown him Lord of all";

and then passed away to be with JESUS.

PSALM ONE HUNDRED FORTY-NINE

- 1. Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints.**

2. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King.
3. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.
4. For the Lord taketh pleasure in his people: he will beautify the meek with salvation.
5. Let the saints be joyful in glory: let them sing aloud upon their beds.
6. Let the high praises of God be in their mouth, and a two-edged sword in their hand;
7. To execute vengeance upon the heathen, and punishments upon the people;
8. To bind their kings with chains, and their nobles with fetters of iron;
9. To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

This is a kingdom hymn. Israel is enjoined to sing, praise, rejoice, and be joyful in CHRIST, their King. With his redeemed, justified, and sanctified saints upon thrones as his assistants, CHRIST shall execute vengeance upon the heathen and punishments upon the people. The kings of the earth will be bound in chains, while the dukes and titled lords and ladies will be bound in fetters of iron. The present misery and shame of the big shots in Germany and Japan foreshadows the end of all the wicked plotters against GOD and holiness. It does not pay to fight against GOD or seek the hurt of GOD's holy people. That the saints are to take part in the cleaning up of the corrupt world is clear from many Scriptures, besides this one in Psalm 149, where vengeance, punishment, binding, and judgment is to be part of the mission and duty of his saints. **"This honour have all his saints."**

PSALM ONE HUNDRED FIFTY

1. Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.
2. Praise him for his mighty acts: praise him according to his excellent greatness.
3. Praise him with the sound of the trumpet: praise him with the psaltery and harp.
4. Praise him with the timbrel and dance: praise him with stringed instruments and organs.
5. Praise him upon the loud cymbals: praise him upon the high sounding cymbals.
6. Let every thing that hath breath praise the Lord. Praise ye the Lord.

Our Lord himself definitely affirmed that the Psalms testified of him. This is clear from the words in Luke 24:44. The whole life, death, sorrows, sufferings, priesthood, intercession, resurrection, glory, and future reign is plainly revealed in the Psalter. CHRIST is seen as the Son of GOD, the Son of man, and the Son of David. His offices of prophet, priest, and King are clearly portrayed. He is pictured as the good shepherd, the great shepherd, and the chief shepherd. Then again, the Psalms reveals many of the hidden and secret thoughts of his mind while a baby, and later as a man. Indeed, there are truths made known about CHRIST in the Psalms which cannot be found anywhere else in the sacred Scriptures.

This one hundred and fiftieth Psalm is a paean of praise. It is a fitting climax in these crescendos of gloryings in GOD and in his Son JESUS CHRIST our Lord. Everything and everyone breathing, anywhere and every where, is called upon to praise The Lord. It closes as it commenced, with **"Praise ye The Lord."**

On a famous bridge spanning the river which flows through an Austrian city there are twelve statues of JESUS, representing Him in various characteristic vocations of life. There is CHRIST

as physician, teacher, carpenter - CHRIST in twelve separate callings. The weary men who cross this bridge at morning, noon, and night may turn their eyes toward a semblance of that CHRIST who, touching human experience at every point, has brought GOD within the compass of every devout heart willing to receive Him, It is this universality of CHRIST's adaptation to the needs of men which constrains them to see in Him the perfect manifestation of GOD.

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