

Sermon Seeds from the Psalms

by

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Psalms One Hundred Thirty to One Hundred Thirty-Nine

PSALM ONE HUNDRED THIRTY

- 1. Out of the depths have I cried unto thee, O Lord.**
- 2. Lord, hear my voice: let thine ears be attentive to the voice of my supplications.**
- 3. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?**
- 4. But there is forgiveness with thee, that thou mayest be feared.**
- 5. I wait for the Lord, my soul doth wait, and in his word do I hope.**
- 6. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.**
- 7. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.**
- 8. And he shall redeem Israel from all his iniquities.**

This is a hymn of faith, hope, and love. The key word is the word hope.

- (1) **"In his word do I hope."**
- (2) **"Let Israel hope."**

Three times in eight verses the poet is found waiting.

- (1) **"I wait for the LORD."**
- (2) **"My soul doth wait."**
- (3) **"My soul waiteth for the Lord."**

As an anchor thrown to the bottom of the sea holds the ship fast amid storms and tempests; so the Christian's hope penetrates the waves of this troublesome world, and reaches the eternal shore, holding fast his soul amid the waves of sin.

Let the winds blow, and billows roll.
Hope is the anchor of the soul.
But can I by so slight a tie,
An unseen Hope, on GOD rely?
Steadfast and sure, it cannot fail,
It enters deep within the evil,
It fastens on a land unknown,

And moors me to my Father's throne.

- Charles Wesley

PSALM ONE HUNDRED THIRTY-ONE

- 1. Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.**
- 2. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.**
- 3. Let Israel hope in the Lord from henceforth and for ever.**

Many were the hard things which had been hurled at the head and heart of the man of GOD. Accused of every wrong and wickedness under the Heavens, his wonderful trust, patient hope, and quiet confidence in GOD had never wavered. In the darkest days and in the most trying hours, his faith in his GOD held fast.

The 131st Psalm gives us his testimony, his confessional, and his triumph. There are three things about which the poet sings:

- (1) Holiness. "**Lord, my heart is not haughty, nor mine eyes lofty.**"
- (2) Happiness. "**I have behaved and quieted myself.**"
- (3) Hope. "**Hope in The LORD.**"

What is hope? The beauteous sun,
Which colors all it shines upon!
The beacon of life's dreary sea;
The star of immortality!
Fountain of feeling, young and warm,
A day-beam bursting through the storm!
A tone of melody, whose birth
Is, oh! too sweet, too pure, for earth!
A blossom of that radiant tree
Whose fruit the angels only see!
A beauty and a charm, whose power
Is seen, enjoy'd, confess'd, each hour!
A portion of that world to come.
When earth and ocean meet-the last
O'erwhelming doom.

- Charles Swain

PSALM ONE HUNDRED THIRTY-TWO

- 1. Lord, remember David, and all his afflictions:**
- 2. How he swore unto the Lord, and vowed unto the mighty God of Jacob;**
- 3. Surely I will not come into the tabernacle of my house, nor go up into my bed;**

4. I will not give sleep to mine eyes, or slumber to mine eyelids,
5. Until I find out a place for the Lord, an habitation for the mighty God of Jacob.
6. Lo, we heard of it at Ephratah: we found it in the fields of the wood.
7. We will go into his tabernacles: we will worship at his footstool.
8. Arise, O Lord, into thy rest; thou, and the ark of thy strength.
9. Let thy priests be clothed with righteousness; and let thy saints shout for joy.
10. For thy servant David's sake turn not away the face of thine anointed.
11. The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.
12. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.
13. For the Lord hath chosen Zion; he hath desired it for his habitation.
14. This is my rest for ever: here will I dwell; for I have desired it.
15. I will abundantly bless her provision: I will satisfy her poor with bread.
16. I will also clothe her priests with salvation: and her saints shall shout aloud for joy.
17. There will I make the horn of David to bud: I have ordained a lamp for mine anointed.
18. His enemies will I clothe with shame: but upon himself shall his crown flourish.

A Psalm of the Restoration of Israel

That GOD has not finally and forever cast off his ancient people Israel, is easily proved by the Sacred Scriptures.

Rejecting Christ; they sealed their doom until the fulness of the Gentiles, time. There is now a veil over their eyes and a veil over their holy oracles. They have been judicially blinded because of their unbelief and this judgment will not be lifted until after the Church age has been closed.

The HOLY SPIRIT is now calling out a spiritually-minded and heavenly people, while Israel was an earthly people. The house of Israel was and always will be, an earthly people. Their restoration to the favor of Jehovah is clearly revealed in both the Old and the New Testament Scriptures.

The lessons of this hymn for us today are:

- (1) "I will not give sleep to mine eyes until I find out a place for The LORD."
- (2) "Let thy priests be clothed with righteousness."
- (3) "Let thy saints shout for joy."
- (4) "I will abundantly bless."
- (5) "I will satisfy."

If I but keep my lamp well-trimmed and burning,
In faithful service, watching unto prayer,
I'll meet and greet Him at His glad returning,
And all His glory I shall see and share.

PSALM ONE HUNDRED THIRTY-THREE

- 1. Behold, how good and how pleasant it is for brethren to dwell together in unity!**
- 2. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;**
- 3. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.**

A Psalm of Unity

Unity is not uniformity. There may be difference and yet unity. No two blades of grass are exactly alike. No two faces of even identical twins are exactly the same. Indeed no two sides of anyone face are alike. All the members of the body are different and yet they constitute one body, they are a unity. Just so, brethren dwell together in unity. Such unity is both possible and practical. Such unity is good, commendable, and pleasant. Sanctification produces such a oneness. The beauty of holiness makes for real and happy brotherhood. Such unity scatters a sweet fragrance everywhere, "**like the precious ointment upon the head.**"

Such a unification by sanctification is also catching. It increases, like the ointment running from the head to the beard, even Aaron's. In fact there is no stopping of its holy influences, for it runs down to the skirts of the garments of the happy and holy possessor. It affects everything and everyone everywhere. This is the one big lesson of Psalm 133.

During one of the wars between the English and French, two war-vessels met in fearful encounter. It was too dark to distinguish friends from foes; but each supposed itself engaged with the common enemy. When the darkness lifted, both ships were seen flying the English flag. They saluted each other, and grieved sadly over their disastrous mistake. Churches and Christians sometimes fall into similar error. Daylight is coming on, and Christians begin to see friends in those in the darkness supposed to be enemies.

PSALM ONE HUNDRED THIRTY-FOUR

- 1. Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.**
- 2. Lift up your hands in the sanctuary, and bless the Lord.**
- 3. The Lord that made heaven and earth bless thee out of Zion.**

A Psalm of Divine Worship

To attend church, sing hymns, mumble prayers, and drop an offering in the plate or basket is not necessarily divine worship. Worship involves the will. Only soul singing reaches the skies. Hymns from unholy lips and wandering minds is an abomination to the most High. To go to church in order to find out what the neighbor is wearing is not divine worship. Counting beads is not consecration, and does not produce cleansing from sin. Mouth and mental praying reaches no farther than the nose. Even giving may become an act of idolatry rather than divine worship. To sing without understanding, to pray without heart, to give without enjoyment, to kneel only with the limbs is not divine worship. Indeed all soul-less, will-less, heart-less, and Christ-less worship is the opposite of divine worship. No worship at all is better than heart-less, soul-less, Christless, Spirit-less worship. To heartily bless The Lord, to lift up holy hands in supplication, to sing

songs of love and praise to a divine Saviour, to give as unto The Lord, to attend church in order to meet with CHRIST and his people, that is divine worship.

PSALM ONE HUNDRED THIRTY-FIVE

- 1. Praise ye the Lord. Praise ye the name of the Lord; praise him, O ye servants of the Lord.**
- 2. Ye that stand in the house of the Lord, in the courts of the house of our God.**
- 3. Praise the Lord; for the Lord is good: sing praises unto his name; for it is pleasant.**
- 4. For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.**
- 5. For I know that the Lord is great, and that our Lord is above all gods.**
- 6. Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.**
- 7. He causeth the vapours to ascend from the ends of the earth; he maketh lightnings for the rain; he bringeth the wind out of his treasures.**
- 8. Who smote the firstborn of Egypt, both of man and beast.**
- 9. Who sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.**
- 10. Who smote great nations, and slew mighty kings;**
- 11. Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan:**
- 12. And gave their land for an heritage, an heritage unto Israel his people.**
- 13. Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations.**
- 14. For the Lord will judge his people, and he will repent himself concerning his servants.**
- 15. The idols of the heathen are silver and gold, the work of men's hands.**
- 16. They have mouths, but they speak not; eyes have they, but they see not;**
- 17. They have ears, but they hear not; neither is there any breath in their mouths.**
- 18. They that make them are like unto them: so is every one that trusteth in them.**
- 19. Bless the Lord, O house of Israel: bless the Lord, O house of Aaron:**
- 20. Bless the Lord, O house of Levi: ye that fear the Lord, bless the Lord.**
- 21. Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.**

A Psalm of the Excellence of CHRIST

CHRIST and his excellence is here contrasted to the vanity and emptiness, as well as silliness, of all heathen religion and worship. Five times, in only three verses, the inspired singer calls for praise in the worship of CHRIST. Prayer may always be properly preceded by praise. The Lord is both great and good and is therefore to be praised. He is also the Creator and therefore is to be praised. He is also the Redeemer and is therefore to be praised. Praise blesses both CHRIST and the praiser. The Psalm closes as it begins, with praise, for CHRIST is worthy.

"Praise is the best auxiliary to prayer. - He who most bears in mind what has been done for him by GOD will be most emboldened to ask for fresh gifts from above."
- H. Melville

PSALM ONE HUNDRED THIRTY-SIX

1. **O give thanks unto the Lord; for he is good: for his mercy endureth for ever.**
2. **O give thanks unto the God of gods: for his mercy endureth for ever.**
3. **O give thanks to the Lord of lords: for his mercy endureth for ever.**
4. **To him who alone doeth great wonders: for his mercy endureth for ever.**
5. **To him that by wisdom made the heavens: for his mercy endureth for ever.**
6. **To him that stretched out the earth above the waters: for his mercy endureth for ever.**
7. **To him that made great lights: for his mercy endureth for ever:**
8. **The sun to rule by day: for his mercy endureth for ever:**
9. **The moon and stars to rule by night: for his mercy endureth for ever.**
10. **To him that smote Egypt in their firstborn: for his mercy endureth for ever:**
11. **And brought out Israel from among them: for his mercy endureth for ever:**
12. **With a strong hand, and with a stretched out arm: for his mercy endureth for ever.**
13. **To him which divided the Red sea into parts: for his mercy endureth for ever:**
14. **And made Israel to pass through the midst of it: for his mercy endureth for ever:**
15. **But overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever.**
16. **To him which led his people through the wilderness: for his mercy endureth for ever.**
17. **To him which smote great kings: for his mercy endureth for ever:**
18. **And slew famous kings: for his mercy endureth for ever:**
19. **Sihon king of the Amorites: for his mercy endureth for ever:**
20. **And Og the king of Bashan: for his mercy endureth for ever:**
21. **And gave their land for an heritage: for his mercy endureth for ever:**
22. **Even an heritage unto Israel his servant: for his mercy endureth for ever.**
23. **Who remembered us in our low estate: for his mercy endureth for ever:**
24. **And hath redeemed us from our enemies: for his mercy endureth for ever.**
25. **Who giveth food to all flesh: for his mercy endureth for ever.**
26. **O give thanks unto the God of heaven: for his mercy endureth for ever.**

A Psalm of Mercy

Twenty-six times the word mercy occurs in this Psalm of mercy. Each verse ends with the words, "**His mercy endureth for ever.**" The inspired Psalmist calls for thanks unto CHRIST, for his mercy endureth for ever, unto GOD, for his mercy endureth for ever, to the Creator, to the Redeemer, Protector, and Preserver, for his mercy endureth for ever.

It is said of Socrates, that he prized the king's countenance more than his coin. This should be realized by every Christian heart. When the old Romans attacked a city, it was sometimes their custom to set up a white flag at the city gate. If the garrison surrendered while the white flag was up, their lives were spared: after that, the black flag was run up, and every man was put to the sword. Sinner, today the white flag of mercy is out. Surrender to CHRIST, and live, before the black flag of death and doom takes its place.

When Alexander encamped before a city, he used too set up a light, to give notice to those within, that, if they came forth to him while that light lasted, they should have quarter: if otherwise, no mercy was to be expected. GOD sets up light after light, and waits year after year, and even invites men to come unto him, that they may have life.

PSALM ONE HUNDRED THIRTY-SEVEN

1. By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.
2. We hanged our harps upon the willows in the midst thereof.
3. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.
4. How shall we sing the Lord's song in a strange land?
5. If I forget thee, O Jerusalem, let my right hand forget her cunning.
6. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.
7. Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.
8. O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.
9. Happy shall he be, that taketh and dasheth thy little ones against the stones.

A Song of the Captivity in Babylon

Sin is slavery and ends in slavery. Crookedness and disobedience end in captivity and death. The history of the world and all nations verifies the truth of Scripture, that "**the wages of sin is death.**"

Where are the great nations of antiquity? Where are the Canaanites? Where is Nineveh? Where are the people of Sodom and Gomorrah? Wickedness is always followed by weeping. Think of the history of the chosen and once happy Israelites, the sons of GOD by election, during the past fifty years alone, and be warned that sin spells sorrow, doom, and death. The Jews of our own days have suffered the most ignominious and excruciating agonies and shame. Jewish babies have been rendered into soap, and their parents slain by the sword. The furnaces of Lublin and the Camps of Bouganville have been witness that it is a fearful thing for a nation to forget GOD.

"Pray for the peace of Jerusalem: They shall prosper that love thee." (Psalm 122:6)

Have mercy on thy people, Lord;
Scattered and peeled, they wander far,
Without a Shepherd or a fold,
Without the light of Son or Star;
Driven from land to land they go -
Their many sorrows who can tell?
Crafty and cruel is their foe;
Lord, save Thy people, Israel!

PSALM ONE HUNDRED THIRTY-EIGHT

1. I Will praise thee with my whole heart: before the gods will I sing praise unto thee.
2. I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.
3. In the day when I cried thou answeredst me, and strengthenedst me with strength in my soul.
4. All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth.

5. Yea, they shall sing in the ways of the Lord: for great is the glory of the Lord.
6. Though the Lord be high, yet hath he respect unto the lowly: but the proud he knoweth afar off.
7. Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
8. The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth for ever: forsake not the works of thine own hands.

A Psalm of Confidence in GOD and in the Word of GOD

This sweet singer of Israel calls for praise to GOD for his wonderful Word which he has magnified above all his name. He then looks into the future and hears the kings of the earth hearing the Word of GOD and praising him for it. His confidence in GOD is also revealed in the words, "**Though I walk in the midst of trouble, thou wilt revive me.**"

The earth is brass beneath their feet,
The Heavens are iron above their head,
There was no peace whence they have come,
There is no peace whence they have fled;
There is no arm to help or save
While tempests rise and billows swell;
Have pity on Thy people, Lord,
Thy loved and chosen, Israel.

Remember, Lord, Thy covenants,
Though they forsake them and forget,
Let not Thy loving kindness fail,
And keep Thy pledge of patience yet;
Loose Thou the bands and break the yoke,
Free Thou the lands where strangers dwell,
Their ancient heritage restore
And bless Thy people, Israel.

PSALM ONE HUNDRED THIRTY-NINE

- 1. O Lord, thou hast searched me, and known me.**
- 2. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.**
- 3. Thou compassest my path and my lying down, and art acquainted with all my ways.**
- 4. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.**
- 5. Thou hast beset me behind and before, and laid thine hand upon me.**
- 6. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.**
- 7. Whither shall I go from thy spirit? or whither shall I flee from thy presence?**
- 8. If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there.**
- 9. If I take the wings of the morning, and dwell in the uttermost parts of the sea;**
- 10. Even there shall thy hand lead me, and thy right hand shall hold me.**

11. If I say, Surely the darkness shall cover me; even the night shall be light about me.
12. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.
13. For thou hast possessed my reins: thou hast covered me in my mother's womb.
14. I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.
15. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.
16. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them.
17. How precious also are thy thoughts unto me, O God! how great is the sum of them!
18. If I should count them, they are more in number than the sand: when I awake, I am still with thee.
19. Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.
20. For they speak against thee wickedly, and thine enemies take thy name in vain.
21. Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee?
22. I hate them with perfect hatred: I count them mine enemies.
23. Search me, O God, and know my heart: try me, and know my thoughts:
24. And see if there be any wicked way in me, and lead me in the way everlasting.

This Hymn sets forth the presence and power of GOD. both in nature and in grace. In it we find the omnipotence of CHRIST, the omniscience of CHRIST, and the omnipresence of CHRIST. CHRIST searching and knowing, CHRIST everywhere creating, preserving, trying, and keeping.

The omniscience is revealed in the words "**O Lord thou hast searched me, and known me. Thou knowest my downsitting and mine uprising . . . there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether.**"

The omnipresence of CHRIST is unveiled in the words, "**Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into Heaven, thou art there: If I make my bed in hell, behold, thou art there.**"

The omnipotence of CHRIST is plainly seen in the words, "**I will praise thee; for I am fearfully and wonderfully made: marvellous are thy Works.**"

The whole Psalm is filled with CHRIST

A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation, "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born; and I have eaten the fruit. I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

~ end of chapter 15 ~

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