

## Sermon Seeds from the Psalms

by

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### Psalms Sixty to Sixty-Nine

#### PSALM SIXTY

1. O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again.
2. Thou hast made the earth to tremble; thou hast broken it: heal the breaches thereof; for it shaketh.
3. Thou hast shewed thy people hard things: thou hast made us to drink the wine of astonishment.
4. Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Selah.
5. That thy beloved may be delivered; save with thy right hand, and hear me.
6. God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.
7. Gilead is mine, and Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;
8. Moab is my washpot; over Edom will I cast out my shoe: Philistia, triumph thou because of me.
9. Who will bring me into the strong city? who will lead me into Edom?
10. Wilt not thou, O God, which hadst cast us off? and thou, O God, which didst not go out with our armies?
11. Give us help from trouble: for vain is the help of man.
12. Through God we shall do valiantly: for he it is that shall tread down our enemies.

These serene, ineffable, and flawless Songs are so full and so meaningful that a lifetime of study would leave them almost untouched. Because of their carnal and wicked behavior, GOD had cast off His people. Their indulgence in the wine of wickedness had brought upon their unholy heads and hearts the "**wine of astonishment**" (verse 3). They reaped that which they had sown. GOD had been a banner for them. He had redeemed them, saved them, protected them, provided for them, and preserved them. As a Father, He had pitied them. As a mother and as a nurse, He had loved them and tenderly cared for them. *Then* they sinned and were "**scattered**." They disobeyed and He had been displeased. They sought the help of man but discovered when it was too late that "**vain is the help of man**." Turning from sin and from man they sought their GOD, realizing that through GOD "**we shall do valiantly**." The key phrase is "**Give us help from trouble**."

"As a countryman was carelessly driving his wagon along a miry lane, his wheels stuck so deep

in the clay that the horses came to a stand-still. Upon this the man, without making the least effort of his own, began to call upon Hercules to come and help him out of his trouble. But Hercules bade him lay his shoulder to the wheel, assuring him that heaven only aided those who endeavored to help themselves. It is in vain to expect our prayers to be heard, if we do not strive as well as pray." - Aesop

## PSALM SIXTY-ONE

- 1. Hear my cry, O God; attend unto my prayer.**
- 2. From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.**
- 3. For thou hast been a shelter for me, and a strong tower from the enemy.**
- 4. I will abide in thy tabernacle for ever: I will trust in the covert of thy wings. Selah.**
- 5. For thou, O God, hast heard my vows: thou hast given me the heritage of those that fear thy name.**
- 6. Thou wilt prolong the king's life: and his years as many generations.**
- 7. He shall abide before God for ever: O prepare mercy and truth, which may preserve him.**
- 8. So will I sing praise unto thy name for ever, that I may daily perform my vows.**

In this robust and firm Song is revealed the secret of strength in seasons of suffering and sorrow. **"When my heart is overwhelmed; lead me to the rock"** (see verses 1-2). There may come times of testing and trial in the life of a believer when the heart is overwhelmed with griefs and burdens too heavy to bear, and it is not always caused by personal and willful sin, unbelief or trifling. When chastisement is needed, all the true children of GOD humbly uncomplainingly submit. A holy heart commends and approves all the ways of GOD, but even when the heart can find no reason or cause - as in the case of Job - the will nevertheless surrenders, submits, and refuses to charge GOD foolishly. The child of GOD knows that his Father is too wise to err and too good to be unkind. Those whose hearts have been once **"overwhelmed"** will understand. There are those who fear nothing in the future, for nothing worse can happen. Everything has been lost except life and the certainty that GOD loves and cares. **"I will trust," "I will abide," "So will I sing."**

## PSALM SIXTY-TWO

- 1. Truly my soul waiteth upon God: from him cometh my salvation.**
- 2. He only is my rock and my salvation; he is my defence; I shall not be greatly moved.**
- 3. How long will ye imagine mischief against a man? ye shall be slain all of you: as a bowing wall shall ye be, and as a tottering fence.**
- 4. They only consult to cast him down from his excellency: they delight in lies: they bless with their mouth, but they curse inwardly. Selah.**
- 5. My soul, wait thou only upon God; for my expectation is from him.**
- 6. He only is my rock and my salvation: he is my defence; I shall not be moved.**
- 7. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.**
- 8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah.**
- 9. Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the**

balance, they are altogether lighter than vanity.

**10. Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them.**

**11. God hath spoken once; twice have I heard this; that power belongeth unto God.**

**12. Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.**

The middle verse of this vivacious and versatile song supplies the key to the whole. "**I shall not be moved.**" The exceeding sinfulness of sin, and the terrible malice of wicked men who "**imagine mischief**" and "**delight in lies,**" is unveiled in this hymn of encouragement and hope. To "**delight in lies**" shows a fearful process of degeneration.

To wilfully commit sin is damnable in itself but to come to the place where sin is loved and persisted in for very joy is satanic.

To tell lies is destructive and terrible in itself, but to "**delight in lies**" invites the consuming vengeance of GOD.

While the wicked were becoming more wicked, however, the sweet singer was becoming more and more set to please his GOD and grow in grace and truth. His growth in grace and increase in godliness is told in two stanzas separated by only three verses. In the second stanza we read "**I shall not be greatly moved,**" while in the sixth it is "**I shall not be moved.**" This marks an appreciable advance in faith, a great increase in confidence, dependence, and assurance.

"Rather a dull day, auntie," said a preacher to an old black saint of his flock at the close of a rainy, dreary, nobody-out sort of a Sunday. "Why, no! Bless de Lord, Massa minister, de old 'oman's been all over the New Jerusalem today!" was the reply that the disheartened preacher obtained.

### PSALM SIXTY-THREE

- 1. O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;**
- 2. To see thy power and thy glory, so as I have seen thee in the sanctuary.**
- 3. Because thy lovingkindness is better than life, my lips shall praise thee.**
- 4. Thus will I bless thee while I live: I will lift up my hands in thy name.**
- 5. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:**
- 6. When I remember thee upon my bed, and meditate on thee in the night watches.**
- 7. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.**
- 8. My soul followeth hard after thee: thy right hand upholdeth me.**
- 9. But those that seek my soul, to destroy it, shall go into the lower parts of the earth.**
- 10. They shall fall by the sword: they shall be a portion for foxes.**
- 11. But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.**

Many of these Hymns are so striking, so bold, so magnificent, so splendid, and so enduring that

it is impossible to satisfactorily expound or explain them. Psalm 63 is composed of only eleven verses but it would take a lifetime to fathom the depths and reach the heights of its sacredness, solemnity, dignity, and loveliness. It begins and ends with GOD. It reveals a deep desire for GOD and an unquenchable delight in GOD. It enters into an understanding with GOD and in GOD, which is at once romantic, adventurous, and passionate.

- (1) **"Thou are my God,"**
- (2) **"my soul thirsteth for thee,"**
- (3) **"my flesh longeth for thee,"**
- (4) **"thy loving kindness is !better than life,"**
- (5) **"my soul shall be satisfied as with marrow and fatness,"** and **"thy right hand upholdeth me."**

Only a person who has been touched by Divinity could pen such simple, full and impressive lines.

GOD and one man constitute a majority. - Anon.

GOD is multitudinous above all the nations of the earth. - Beecher.

"A penny and Theresa are nothing, but a penny and GOD are everything," was Theresa's motto.

#### PSALM SIXTY-FOUR

- 1. Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.**
- 2. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity:**
- 3. Who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words:**
- 4. That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.**
- 5. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them?**
- 6. They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep.**
- 7. But God shall shoot at them with an arrow; suddenly shall they be wounded.**
- 8. So they shall make their own tongue to fall upon themselves: all that see them shall flee away.**
- 9. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.**
- 10. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.**

Secretly shooting at the sanctified and happy saints, with intent to kill, has always been a favorite pastime among the enemies of GOD and godliness. The wicked are represented as holding a secret session, whetting their sharp tongues, and increasing their vocabulary of bitter words, **"that they may shoot in secret at the perfect"** (verses 1-4). Note the expression: **"the perfect."**

Here is a word which needs to be understood. Many people, including ministers and laymen, are afraid of the word. They are afraid because of the abuse which has been heaped upon the word and upon those who use it. They are afraid because the word has been misapplied, and misinterpreted. When rightly understood and scripturally interpreted, it becomes one of the big, grand, beautiful, and meaningful words of the Bible.

This word *perfect*, with its synonymous terms such as perfection, perfected, pure, holy, and sanctified, is mentioned at least 500 times in the Bible. Speaking to the early disciples, CHRIST commanded, "**Be ye therefore perfect**" (Matthew 5:48). In his climactic instruction to the young ruler, JESUS said, "**If thou wilt be perfect, go . . .**"

Christian perfection was not originated by John Wesley. Untold harm has been done the Scriptural doctrine of sanctification by pinning the word Wesley, and Wesleyan, before it. We should eliminate all such small talk. Wesley believed it, professed it, experienced it, and preached and taught it but it is not Wesley originated or Wesleyan born. Thousands of years before any of the Wesleys, Noah was perfect, Abraham also was called to walk before GOD and be perfect.

Perfection, sanctification, or holiness, is a Bible-born doctrine. Sanctification is a Scriptural word and doctrine and those who dub it as Wesleyan shall not be guiltless. Professed, practiced, and preached by Paul, it is distinctly a Pauline doctrine and Paul lived 1500 years before John Wesley. Let us not belittle the doctrine by calling it Wesleyan. Let us seek to understand and rightly interpret this Bible word, and spread the good news that perfection, holiness, purity, and sanctification is the birthright privilege of the pardoned and born-again children of GOD. The word "**perfect**" has to do with the heart and soul, and not with the head or the body.

#### PSALM SIXTY-FIVE

1. **Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.**
2. **O thou that hearest prayer, unto thee shall all flesh come.**
3. **Iniquities prevail against me: as for our transgressions, thou shalt purge them away.**
4. **Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.**
5. **By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:**
6. **Which by his strength setteth fast the mountains; being girded with power:**
7. **Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.**
8. **They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.**
9. **Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.**
10. **Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.**
11. **Thou crownest the year with thy goodness; and thy paths drop fatness.**
12. **They drop upon the pastures of the wilderness: and the little hills rejoice on every side.**

**13. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.**

This is a comprehensive and concise Song setting forth such boundless confidence in GOD, that to read it even casually is to be helped and comforted. It magnifies the mercy, righteousness, power, and goodness of GOD:

(1) His infinite mercy. **"O thou that hearest prayer, unto thee shall all flesh come." "As for our transgressions, thou shalt purge them away."**

(2) His righteousness. **"By terrible things in righteousness wilt thou answer us."**

(3) His great power. **"By his strength setteth fast the mountains; being girded with power."**

(4) His wonderful goodness. **"Thou crownest the year with thy goodness . . . thy paths drop fatness."**

When Napoleon was returning to France from the expedition to Egypt, a group of French officers one evening entered into a discussion concerning the existence of a GOD. They were on the deck of the vessel that bore them over the Mediterranean Sea. Thoroughly imbued with the infidel and atheistical spirit of the times, they were unanimous in their denial of this truth. It was at length proposed to ask the opinion of Napoleon on the subject, who was standing alone, wrapped in silent thought. On hearing the question, "Is there a GOD?" he raised his hand, and, pointing to the starry firmament, simply responded, "Gentlemen, who made all that?"

#### **PSALM SIXTY-SIX**

- 1. Make a joyful noise unto God, all ye lands:**
- 2. Sing forth the honour of his name: make his praise glorious.**
- 3. Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.**
- 4. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.**
- 5. Come and see the works of God: he is terrible in his doing toward the children of men.**
- 6. He turned the sea into dry land: they went through the flood on foot: there did we rejoice in him.**
- 7. He ruleth by his power for ever; his eyes behold the nations: let not the rebellious exalt themselves. Selah.**
- 8. O bless our God, ye people, and make the voice of his praise to be heard:**
- 9. Which holdeth our soul in life, and suffereth not our feet to be moved.**
- 10. For thou, O God, hast proved us: thou hast tried us, as silver is tried.**
- 11. Thou broughtest us into the net; thou laidst affliction upon our loins.**
- 12. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.**
- 13. I will go into thy house with burnt offerings: I will pay thee my vows,**
- 14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble.**
- 15. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.**
- 16. Come and hear, all ye that fear God, and I will declare what he hath done for my soul.**
- 17. I cried unto him with my mouth, and he was extolled with my tongue.**

- 18. If I regard iniquity in my heart, the Lord will not hear me:**  
**19. But verily God hath heard me; he hath attended to the voice of my prayer.**  
**20. Blessed be God, which hath not turned away my prayer, nor his mercy from me.**

This is a song of the greatness of GOD:

- (1) Terrible in His doings (see verses 1-3),
- (2) Ruling by His power (see verses 4-7),
- (3) Preserving and proving by His presence (see verses 8-12),
- (4) Hearing and answering prayer (see verses 13-20).

Verses three and four are prophetic. "**Through the greatness of thy power shall thine enemies submit themselves unto thee.**" It took the overwhelming might of the United Nations to overcome their enemies in 1939-1946.

At the present time the enemies of GOD are not submissive to Him. The majority of men today do not worship GOD and do not sing unto Him. After the rapture of the saints and the close of the Church age, GOD, by the greatness of His power (not His love) shall subdue all His enemies. They must submit or perish. During the millennium all the earth shall worship GOD, and universal praise shall be rendered unto Him. Here the inspired writer pauses. He stops to contemplate and meditate and close this first paragraph with Selah, which means pause, stop and think, meditate.

The 18th verse suggests the theme of prayer, its helps and hindrances. "**If I regard iniquity in my heart, the LORD will not hear me.**" Holiness is essential if GOD is to hear and answer our prayers. A few of the hindrances to prayer are:

- (1) indulgence in sin,
- (2) omission of a known duty,
- (3) selfish asking,
- (4) insincerity,
- (5) unholiness of heart, "**iniquity in my heart.**"

David did not regard iniquity in his heart and hence the Lord "heard" (verses 19-20).

#### **PSALM SIXTY-SEVEN**

- 1. God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.**
- 2. That thy way may be known upon earth, thy saving health among all nations.**
- 3. Let the people praise thee, O God; let all the people praise thee.**
- 4. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Selah.**
- 5. Let the people praise thee, O God; let all the people praise thee.**
- 6. Then shall the earth yield her increase; and God, even our own God, shall bless us.**
- 7. God shall bless us; and all the ends of the earth shall fear him.**

Whether regarded as one book or five books, the Psalms are a storehouse of inexhaustible

supplies. In this hymn of only seven stanzas, the happiness of the holy is mentioned four times. It is not generally recognized that holiness is the only happiness. Without holiness, happiness is impossible. Happiness is not gained or obtained from without. It is exotic. There is nothing that can be seen, touched, or tasted that can possibly bring happiness or satisfaction to man. Anything short of a holy heart and a holy life is sure to prove disappointing and disastrous. This sweet and serene Song begins and ends with the only secret of sanctification and success. **"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."** **"God, even our own God shall bless us. God shall bless us."**

The psalmist begins where all wise men begin, "GOD." He continues in the only way worthy of both saint and sinner, **"God be merciful"** He proceeds as it is befitting to proceed, **"God be merciful... and bless us."**

He triumphs as all must triumph who so approach the GOD of all the earth, **"God shall bless us."** Holiness, happiness, and Heaven, both here and hereafter, are wrapped up in this seven stanza song of some twenty simple lines.

At one of the ragged-schools in Ireland, a clergyman asked the question, "What is holiness?" A poor Irish convert, in dirty, tattered rags, jumped up, and said, "Please your Reverence, it's to be clean inside."

#### PSALM SIXTY-EIGHT

1. Let God arise, let his enemies be scattered: let them also that hate him flee before him.
2. As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.
3. But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.
4. Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.
5. A father of the fatherless, and a judge of the widows, is God in his holy habitation.
6. God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.
7. O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:
8. The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.
9. Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.
10. Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.
11. The Lord gave the word: great was the company of those that published it.
12. Kings of armies did flee apace: and she that tarried at home divided the spoil.
13. Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.
14. When the Almighty scattered kings in it, it was white as snow in Salmon.
15. The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

16. Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it for ever.
17. The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.
18. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.
19. Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.
20. He that is our God is the God of salvation; and unto God the Lord belong the issues from death.
21. But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.
22. The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:
23. That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.
24. They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.
25. The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.
26. Bless ye God in the congregations, even the Lord, from the fountain of Israel.
27. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.
28. Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.
29. Because of thy temple at Jerusalem shall kings bring presents unto thee.
30. Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.
31. Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.
32. Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:
33. To him that rideth upon the heavens of heavens, which were of old; lo, he doth send out his voice, and that a mighty voice.
34. Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.
35. O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

"The goings of my God" (verse 24) is the key which opens this great and dignified song. His going spells the defeat of all his enemies and means gladness to all who live godly. He shall protect the fatherless and widows (verse 5) and load believers with benefits (verse 19).

CHRIST is seen in this Song, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men" (verse 18).

Here is suggested:

- (1) the resurrection and the ascension of CHRIST,
- (2) the taking of the saints from Sheol below to Paradise above,
- (3) His intercession and pouring out of the HOLY SPIRIT upon the believers on the day of Pentecost.

Verses 20-35 are also prophetic. They foresee:

- (1) the coming of CHRIST,
- (2) His exultation as the king,
- (3) the happiness of the people,
- (4) the sub-rulers of the nations (Judah, Zebulun, and Naphtali),
- (5) the bringing of presents to CHRIST by the kings of the earth,
- (6) the termination of all wars,
- (7) the coming to Jerusalem of the Princes of Egypt,
- (8) the worship of the true GOD by the Ethiopians and other nations of the earth. All this is future and is certain to come to pass.

Ethiopia is now being prepared for that day. When we remember that these words were written 3000 years ago and then pick up the daily newspapers and weekly magazines and see the pictures of Haile Selassie, King of Ethiopia, again on the throne, and the Bible Societies pouring Bibles and Testaments into the kingdom of the Ethiopians, we are led to marvel at the ways and works and Word of GOD. "**Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God**" (verse 31) . In modern times there has been much news of Egypt and Ethiopia. The Spirit of Inspiration wirelessly it to the tuned-in soul of David three millenniums ago. No wonder the Psalmist ends the paragraph with the word "Selah."

#### PSALM SIXTY-NINE

- 1. Save me, O God; for the waters are come in unto my soul.**
- 2. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.**
- 3. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.**
- 4. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.**
- 5. O God, thou knowest my foolishness; and my sins are not hid from thee.**
- 6. Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake: let not those that seek thee be confounded for my sake, O God of Israel.**
- 7. Because for thy sake I have borne reproach; shame hath covered my face.**
- 8. I am become a stranger unto my brethren, and an alien unto my mother's children.**
- 9. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.**
- 10. When I wept, and chastened my soul with fasting, that was to my reproach.**
- 11. I made sackcloth also my garment; and I became a proverb to them.**
- 12. They that sit in the gate speak against me; and I was the song of the drunkards.**
- 13. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.**

14. Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the deep waters.
15. Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.
16. Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
17. And hide not thy face from thy servant; for I am in trouble: hear me speedily.
18. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.
19. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee.
20. Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.
21. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.
22. Let their table become a snare before them: and that which should have been for their welfare, let it become a trap.
23. Let their eyes be darkened, that they see not; and make their loins continually to shake.
24. Pour out thine indignation upon them, and let thy wrathful anger take hold of them.
25. Let their habitation be desolate; and let none dwell in their tents.
26. For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.
27. Add iniquity unto their iniquity: and let them not come into thy righteousness.
28. Let them be blotted out of the book of the living, and not be written with the righteous.
29. But I am poor and sorrowful: let thy salvation, O God, set me up on high.
30. I will praise the name of God with a song, and will magnify him with thanksgiving.
31. This also shall please the Lord better than an ox or bullock that hath horns and hoofs.
32. The humble shall see this, and be glad: and your heart shall live that seek God.
33. For the Lord heareth the poor, and despiseth not his prisoners.
34. Let the heaven and earth praise him, the seas, and every thing that moveth therein.
35. For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.
36. The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

This is a deep, daring, and discerning Hymn of dire distress. It is filled with expressions which set forth the great grief of the poet.

- (1) "The waters are come in unto my soul."
- (2) "I sink in deep mire."
- (3) "I am weary of my crying."
- (4) "I am in trouble."
- (5) "Reproach hath broken my heart."
- (6) "I am poor and sorrowful."

The Psalmist looked down the centuries and foretold:

- (1) The sorrows, sufferings, and the crucifixion of CHRIST. This is all the more startling when it is remembered that crucifixion was the Roman method of punishment for criminals and that the

Roman Empire was yet unborn.

- (2) The punishment of the murderers of CHRIST.
- (3) The restoration of Israel.

The Song is typical and prophetic. It looks beyond the present and beyond David to CHRIST. "**They gave me also gall . . . . in my thirst they gave me vinegar to drink**" (verse 21). "**The zeal of thine house hath eaten me up**" (verse 9). It also looks beyond the Israel of the days of David to the Israel of the times of the Gentiles and the oncoming tribulation.

The Psalm, as a whole, sets forth

- (1) redemption by CHRIST,
- (2) retribution for all the enemies of CHRIST,
- (3) restoration for all Israel.

~ end of chapter 7 ~

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