

Sermon Seeds from the Psalms

by

William G. Heslop

Copyright @ 1956

THE HIGLEY PRESS Indiana

Psalms Seventy to Seventy-Nine

PSALM SEVENTY

1. **Make haste, O God, to deliver me; make haste to help me, O Lord.**
2. **Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.**
3. **Let them be turned back for a reward of their shame that say, Aha, aha.**
4. **Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.**
5. **But I am poor and needy: make haste unto me, O God: thou art my help and my deliverer; O Lord, make no tarrying.**

This five stanza Hymn is brim full of holy balm for all believers. "**Make haste, O God, to deliver me.**" "**Make haste to help me, O Lord.**" "**Let all those that seek thee rejoice.**" "**Let such as love thy salvation say continually, Let God be magnified.**" "**Make haste unto me, O God: thou art my help and my deliverer.**"

Like many other Songs, it looks forward to CHRIST crucified, risen, exalted, and interceding. It also foreshadows the gladness of future seekers of the purchased redemption, the testimony of the saints of this age, and the consequent glory of GOD.

- The cry from the Cross is seen in verses 1-2.
- The mocking crowd around the Cross is heard in verse 3.
- The joy of believers in this age is revealed in verse 4,
- The consequent glory to GOD is unveiled in the words, "**Let God be magnified.**"

"Praise is the rent we owe to GOD; and, the larger the farm, the greater the rent." - Bowes

"The Lord has many fine farms from which he receives but little rent. Thanksgiving is a good thing: thanksgiving is better." - P. Henry

"A line of praises is worth a leaf of prayer; and an hour of praises is worth a day of fasting and mourning." - J. Livingston

"Thy love has been as a shower; the returns but a dew-drop, and that dew-drop stained with sin." - Evans

Three clergymen conversing, one said, "Give me praise for my preaching, because I like it." The second said, "Give me praise that I may give it to my Master." The third said, "Give my Master all the praise, and let me not have any."

PSALM SEVENTY-ONE

1. In thee, O Lord, do I put my trust: let me never be put to confusion.
2. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me.
3. Be thou my strong habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress.
4. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man.
5. For thou art my hope, O Lord God: thou art my trust from my youth.
6. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee.
7. I am as a wonder unto many; but thou art my strong refuge.
8. Let my mouth be filled with thy praise and with thy honour all the day.
9. Cast me not off in the time of old age; forsake me not when my strength faileth.
10. For mine enemies speak against me; and they that lay wait for my soul take counsel together,
11. Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.
12. O God, be not far from me: O my God, make haste for my help.
13. Let them be confounded and consumed that are adversaries to my soul; let them be covered with reproach and dishonour that seek my hurt.
14. But I will hope continually, and will yet praise thee more and more.
15. My mouth shall shew forth thy righteousness and thy salvation all the day; for I know not the numbers thereof.
16. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only.
17. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.
18. Now also when I am old and grayheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come.
19. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee!
20. Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.
21. Thou shalt increase my greatness, and comfort me on every side.
22. I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy one of Israel.
23. My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.
24. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

This is a hymn of hope

"Thou art my hope" (verse 5), and **"I will hope continually"** (verse 14). The penman's great confidence in GOD is set forth in no uncertain terms. **"In thee, O Lord, do I put my trust."** **"Thou art my rock and my fortress."** **"Thou art my trust from my youth."**

His witness for GOD is bold and beautiful. **"My praise shall be continually of thee."** **"My mouth shall shew forth thy righteousness."** **"Hitherto have I declared thy wondrous works."** **"O God, who is like unto thee."** **"My tongue also shall talk of thy righteousness all the day long."**

His confidence in GOD, his witness for GOD, and his hope in GOD, stands in big and bold relief from the crooked, carnal, wicked, willful, haughty highmindedness of the unholy haters of GOD and godliness. **"Deliver me... out of the hand of the wicked."** **"Mine enemies speak against me."** **"They that lay wait for my soul take counsel together, saying, God hath forsaken him."**

In these very trying circumstances "Hope" and "Trust" opened the door of his heart toward GOD and in turn opened the door of heaven to him.

PSALM SEVENTY-TWO

1. Give the king thy judgments, O God, and thy righteousness unto the king's son.
2. He shall judge thy people with righteousness, and thy poor with judgment.
3. The mountains shall bring peace to the people, and the little hills, by righteousness.
4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.
5. They shall fear thee as long as the sun and moon endure, throughout all generations.
6. He shall come down like rain upon the mown grass: as showers that water the earth.
7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.
8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.
9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.
10. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.
11. Yea, all kings shall fall down before him: all nations shall serve him.
12. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.
13. He shall spare the poor and needy, and shall save the souls of the needy.
14. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.
15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.
16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit

- thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.
17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.
 18. Blessed be the Lord God, the God of Israel, who only doeth wondrous things.
 19. And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.
 20. The prayers of David the son of Jesse are ended.

This is a marvelous and masterful hymn of the coming of CHRIST as King and the setting up of his Kingdom upon the earth. When this glorious event takes place, all the prayers of all the Davids will be ended. **"The prayers of David the son of Jesse are ended."**

The future King and Kingdom is the central theme of this keen and discerning Song. **"Give the King thy judgments." "He shall judge." "The mountains shall bring peace." "He... shall break in pieces the oppressor." "He shall come down like rain upon the mown grass." "In his days shall the righteous flourish." "He shall have dominion also from sea to sea." "His enemies shall lick the dust." "All nations shall serve him." "All kings shall fall down before him." "Amen, and Amen."** So let it be, so be it, so it is.

A king once said to a particular favorite, "Ask what thou wilt, and I will give it unto thee!" He thought, "If I ask to be made a general, I shall readily obtain it; if for half the kingdom, he will give it to me. I will ask for something to which all these things shall be added." So he said to the king, "Give me thy daughter to wife." This made him heir to all the wealth and honors of the kingdom. So choosing CHRIST makes us heirs to all the wealth and glory of the Father's kingdom.

PSALM SEVENTY-THREE

1. Truly God is good to Israel, even to such as are of a clean heart.
2. But as for me, my feet were almost gone; my steps had well nigh slipped.
3. For I was envious at the foolish, when I saw the prosperity of the wicked.
4. For there are no bands in their death: but their strength is firm.
5. They are not in trouble as other men; neither are they plagued like other men.
6. Therefore pride compasseth them about as a chain; violence covereth them as a garment.
7. Their eyes stand out with fatness: they have more than heart could wish.
8. They are corrupt, and speak wickedly concerning oppression: they speak loftily.
9. They set their mouth against the heavens, and their tongue walketh through the earth.
10. Therefore his people return hither: and waters of a full cup are wrung out to them.
11. And they say, How doth God know? and is there knowledge in the most High?
12. Behold, these are the ungodly, who prosper in the world; they increase in riches.
13. Verily I have cleansed my heart in vain, and washed my hands in innocency.
14. For all the day long have I been plagued, and chastened every morning.
15. If I say, I will speak thus; behold, I should offend against the generation of thy children.
16. When I thought to know this, it was too painful for me;
17. Until I went into the sanctuary of God; then understood I their end.
18. Surely thou didst set them in slippery places: thou castedst them down into destruction.
19. How are they brought into desolation, as in a moment! they are utterly consumed with

terrors.

20. As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.

21. Thus my heart was grieved, and I was pricked in my reins.

22. So foolish was I, and ignorant: I was as a beast before thee.

23. Nevertheless I am continually with thee: thou hast holden me by my right hand.

24. Thou shalt guide me with thy counsel, and afterward receive me to glory.

25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

26. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

27. For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.

28. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.

Without a divine revelation, man would be ignorant of GOD, himself, the race, and its origin and destiny. Apart from the Holy Bible no one can either understand or explain the apparent triumph of the wicked and wickedness. The seventeenth stanza of this sane and sober Song supplies the key to many of life's enigmas. "**When I thought to know this, it was too painful for me; until I went into the sanctuary.**" Here is the secret: "**Until I went into the sanctuary.**"

Not until Asaph met GOD, communed with GOD, saw GOD, and heard from GOD, did he understand GOD. "**Then understood I.**" Asaph knew that GOD was good, but when he beheld the prosperity of the impure sons of men, when he remembered the finery and foolish ways of the proud, and when he meditated upon the poverty of the pure in heart and how oftentimes they were persecuted and opposed, it seemed too much for him to endure. He saw the wicked prospering, their eyes standing out with fatness, and with money and food to waste. His steps well nigh slipped. Then he went into the sanctuary of GOD and light came, the truth was unveiled and he was enabled to take again the long view of life and all was plain.

"**Until I went into the sanctuary of God; then understood I their end.**" Note the words, "their end." The rich man had his good things in this life while Lazarus went hungry, but "**now he is comforted . . . thou art tormented.**" Think of their end. Think of the end. Think of your end.

An aged Christian, living in the poor-house, while conversing with a minister, showed signs of much joy. As a reason for it, she said, "O sir! I was just thinking what a change it will be from the poor-house to heaven!"

PSALM SEVENTY-FOUR

1. O God, why hast thou cast us off for ever? why doth thine anger smoke against the sheep of thy pasture?

2. Remember thy congregation, which thou hast purchased of old; the rod of thine inheritance, which thou hast redeemed; this mount Zion, wherein thou hast dwelt.

3. Lift up thy feet unto the perpetual desolations; even all that the enemy hath done wickedly in the sanctuary.

4. Thine enemies roar in the midst of thy congregations; they set up their ensigns for signs.

5. A man was famous according as he had lifted up axes upon the thick trees.
6. But now they break down the carved work thereof at once with axes and hammers.
7. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground.
8. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land.
9. We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long.
10. O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?
11. Why withdrawest thou thy hand, even thy right hand? pluck it out of thy bosom.
12. For God is my King of old, working salvation in the midst of the earth.
13. Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.
14. Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness.
15. Thou didst cleave the fountain and the flood: thou driedst up mighty rivers.
16. The day is thine, the night also is thine: thou hast prepared the light and the sun.
17. Thou hast set all the borders of the earth: thou hast made summer and winter.
18. Remember this, that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name.
19. O deliver not the soul of thy turtledove unto the multitude of the wicked: forget not the congregation of thy poor for ever.
20. Have respect unto the covenant: for the dark places of the earth are full of the habitations of cruelty.
21. O let not the oppressed return ashamed: let the poor and needy praise thy name.
22. Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.
23. Forget not the voice of thine enemies: the tumult of those that rise up against thee increaseth continually.

The desolation around and the distresses within, wrung from the soul of the psalmist this truly great but pitiful plea to GOD.

The desolations are plainly pictured. "**Lift up thy feet unto the perpetual desolations.**" "**They have cast fire into thy sanctuary.**" "**They have burned up all the synagogues of God in the land.**" "**There is no more any prophet.**" "**The dark places of the earth are full of the habitations of cruelty.**"

The distresses within are also clearly described. "**O God why?**" "**Why?**" "**O God how long?**" "**Why?**" "**O deliver not the soul of thy turtledove unto the multitude of the wicked.**" "**Have respect unto the covenant.**" "**Arise, O God, plead thine own cause.**"

As certain as GOD is GOD and as sure as CHRIST has died and is now seated at the right hand of the Father, so certain and sure is it that all these pitiful pleas and petitions shall be heard and answered. GOD is yet to speak. The last word shall be His word.

PSALM SEVENTY-FIVE

1. Unto thee, O God, do we give thanks, unto thee do we give thanks: for that thy name is near thy wondrous works declare.
2. When I shall receive the congregation I will judge uprightly.
3. The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it. Selah.
4. I said unto the fools, Deal not foolishly: and to the wicked, Lift not up the horn:
5. Lift not up your horn on high: speak not with a stiff neck.
6. For promotion cometh neither from the east, nor from the west, nor from the south.
7. But God is the judge: he putteth down one, and setteth up another.
8. For in the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them.
9. But I will declare for ever; I will sing praises to the God of Jacob.
10. All the horns of the wicked also will I cut off; but the horns of the righteous shall be exalted.

This is a song of judgment. In the previous psalm, GOD is King. In this, GOD is the Judge. "God is the judge" (verse 7). In his hand is a cup. In the cup is red wine: "it is full of mixture; and he poureth out the same." The hymn looks forward to a day when GOD will judge the world in righteousness, cut off the horns of the wicked, but "the horns of the righteous shall be exalted." This wicked, wild, restless, stiff-necked, stupid, and pleasure-loving world is headed for the devastating, deadly, and destructive wrath of GOD. In view of this terrible day the wicked are urged to "deal not foolishly," and "speak not with a stiff neck." In a day which is yet dawn, sin shall be swept from the earth, CHRIST the righteous judge and king shall ascend the throne and holiness shall be triumphant.

PSALM SEVENTY-SIX

1. In Judah is God known: his name is great in Israel.
2. In Salem also is his tabernacle, and his dwelling place in Zion.
3. There brake he the arrows of the bow, the shield, and the sword, and the battle. Selah.
4. Thou art more glorious and excellent than the mountains of prey.
5. The stouthearted are spoiled, they have slept their sleep: and none of the men of might have found their hands.
6. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.
7. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry?
8. Thou didst cause judgment to be heard from heaven; the earth feared, and was still,
9. When God arose to judgment, to save all the meek of the earth. Selah.
10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.
11. Vow, and pay unto the Lord your God: let all that be round about him bring presents unto him that ought to be feared.
12. He shall cut off the spirit of princes: he is terrible to the kings of the earth.

The theme of this massive and marvelous Psalm is the majesty of Jehovah.

His Name is:

- (1) "**great,**"
- (2) "**glorious and excellent,**"
- (3) "**terrible.**"

It is not often that one hears a sermon on the "terrible GOD." Only in, by, and through CHRIST, can the GOD of the Bible be known. Any other GOD but the GOD of the Holy Bible is a GOD of man's peanut brains.

Any god, but the GOD revealed in and through our Lord JESUS CHRIST, is the god of man's prejudiced, sinful, and diseased mind.

The GOD of inspired revelation is not only a GOD of love, mercy, and truth, but a "terrible GOD" - "**terrible**" against sin and against all who choose the ways of unholiness.

- The adverse and arbitrary antediluvians discovered that GOD was a "terrible GOD."
- The sensual and shameless Sodomites discovered that GOD was a "terrible GOD."
- The giddy and gluttonous people of Gomorrah discovered that GOD was a "terrible GOD."
- The bad, base, and boorish Belshazzar discovered that GOD was a "terrible GOD."
- All the high-minded, hotheaded, and unholy Herods, Hitlers, and Himmlers of all the ages, will discover that GOD who is the GOD of this Holy Bible, and the GOD of Jacob and Judah, is a "terrible GOD."

Indeed the twisted, torturous, intractable, and tricky servants of sin and Satan shall discover that GOD is a "terrible GOD." Their sin will find them out. All the disobedient and unholy sons and daughters of Adam will discover that it is a fearful thing to fall into the hands of the living GOD.

PSALM SEVENTY-SEVEN

- 1. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me.**
- 2. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted.**
- 3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah.**
- 4. Thou holdest mine eyes waking: I am so troubled that I cannot speak.**
- 5. I have considered the days of old, the years of ancient times.**
- 6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search.**
- 7. Will the Lord cast off for ever? and will he be favourable no more?**
- 8. Is his mercy clean gone for ever? doth his promise fail for evermore?**
- 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah.**
- 10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High.**
- 11. I will remember the works of the Lord: surely I will remember thy wonders of old.**
- 12. I will meditate also of all thy work, and talk of thy doings.**
- 13. Thy way, O God, is in the sanctuary: who is so great a God as our God?**

14. **Thou art the God that doest wonders: thou hast declared thy strength among the people.**
15. **Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph. Selah.**
16. **The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled.**
17. **The clouds poured out water: the skies sent out a sound: thine arrows also went abroad.**
18. **The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook.**
19. **Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.**
20. **Thou leddest thy people like a flock by the hand of Moses and Aaron.**

The key which opens this Psalm is found behind the door. It is the middle verse of the song. **"This is my infirmity."** Trouble seemed to surround him. Even when he remembered GOD, he was troubled. He complained and felt worse than ever. His spirit was overwhelmed. Comfortless, crying, and complaining seemed the order of the day for him. Then he began to doubt and question. His fierce combat with diffidence and the devil is seen in the following stanza. **"I cried unto God," "In the day of my trouble I sought the Lord," "My sore ran in the night," "My soul refused to be comforted," "Will the LORD cast off for ever?" "Is his mercy clean gone for ever?" "Doth his promise fail?" "Hath God forgotten?"** Then he stopped and thought, meditated and prayed. Light came. The fault was entirely his own. The trouble (verse 2), trouble (verse 3), trouble (verse 4), and the questionings consequent thereon were seen in their proper proportions.

The location of the biggest trouble was within the poet, **"This is my infirmity."** What a change this brought. One word sums up the first ten stanzas and it is the word gloom. Then came the discovery of the key and then one word sums up the closing ten verses. It is the word gladness. From gloom to gladness. **"I will remember,"** (verse 10) **"I will remember,"** (verse 11) **"I will meditate"** (verse 12). **"Who is so great a God as our God?"**

What a change. Compare verses four and twelve and see the wonderful difference. **"I am so troubled that I cannot speak"** (verse 4), and **"I will... talk of thy doings"** (verse 12).

PSALM SEVENTY-EIGHT

1. **Give ear, O my people, to my law: incline your ears to the words of my mouth.**
2. **I will open my mouth in a parable: I will utter dark sayings of old:**
3. **Which we have heard and known, and our fathers have told us.**
4. **We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.**
5. **For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children:**
6. **That the generation to come might know them, even the children which should be born; who should arise and declare them to their children:**
7. **That they might set their hope in God, and not forget the works of God, but keep his commandments:**
8. **And might not be as their fathers, a stubborn and rebellious generation; a generation**

that set not their heart aright, and whose spirit was not stedfast with God.

9. The children of Ephraim, being armed, and carrying bows, turned back in the day of battle.

10. They kept not the covenant of God, and refused to walk in his law;

11. And forgat his works, and his wonders that he had shewed them.

12. Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan.

13. He divided the sea, and caused them to pass through; and he made the waters to stand as an heap.

14. In the daytime also he led them with a cloud, and all the night with a light of fire.

15. He clave the rocks in the wilderness, and gave them drink as out of the great depths.

16. He brought streams also out of the rock, and caused waters to run down like rivers.

17. And they sinned yet more against him by provoking the most High in the wilderness.

18. And they tempted God in their heart by asking meat for their lust.

19. Yea, they spake against God; they said, Can God furnish a table in the wilderness?

20. Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people?

21. Therefore the Lord heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

22. Because they believed not in God, and trusted not in his salvation:

23. Though he had commanded the clouds from above, and opened the doors of heaven,

24. And had rained down manna upon them to eat, and had given them of the corn of heaven.

25. Man did eat angels' food: he sent them meat to the full.

26. He caused an east wind to blow in the heaven: and by his power he brought in the south wind.

27. He rained flesh also upon them as dust, and feathered fowls like as the sand of the sea:

28. And he let it fall in the midst of their camp, round about their habitations.

29. So they did eat, and were well filled: for he gave them their own desire;

30. They were not estranged from their lust. But while their meat was yet in their mouths,

31. The wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.

32. For all this they sinned still, and believed not for his wondrous works.

33. Therefore their days did he consume in vanity, and their years in trouble.

34. When he slew them, then they sought him: and they returned and inquired early after God.

35. And they remembered that God was their rock, and the high God their redeemer.

36. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues.

37. For their heart was not right with him, neither were they stedfast in his covenant.

38. But he, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.

39. For he remembered that they were but flesh; a wind that passeth away, and cometh not again.

40. How oft did they provoke him in the wilderness, and grieve him in the desert!

41. Yea, they turned back and tempted God, and limited the Holy One of Israel.

42. They remembered not his hand, nor the day when he delivered them from the enemy.

43. How he had wrought his signs in Egypt, and his wonders in the field of Zoan.
44. And had turned their rivers into blood; and their floods, that they could not drink.
45. He sent divers sorts of flies among them, which devoured them; and frogs, which destroyed them.
46. He gave also their increase unto the caterpillar, and their labour unto the locust.
47. He destroyed their vines with hail, and their sycomore trees with frost.
48. He gave up their cattle also to the hail, and their flocks to hot thunderbolts.
49. He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them.
50. He made a way to his anger; he spared not their soul from death, but gave their life over to the pestilence;
51. And smote all the firstborn in Egypt; the chief of their strength in the tabernacles of Ham:
52. But made his own people to go forth like sheep, and guided them in the wilderness like a flock.
53. And he led them on safely, so that they feared not: but the sea overwhelmed their enemies.
54. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased.
55. He cast out the heathen also before them, and divided them an inheritance by line, and made the tribes of Israel to dwell in their tents.
56. Yet they tempted and provoked the most high God, and kept not his testimonies:
57. But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.
58. For they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59. When God heard this, he was wroth, and greatly abhorred Israel:
60. So that he forsook the tabernacle of Shiloh, the tent which he placed among men;
61. And delivered his strength into captivity, and his glory into the enemy's hand.
62. He gave his people over also unto the sword; and was wroth with his inheritance.
63. The fire consumed their young men; and their maidens were not given to marriage.
64. Their priests fell by the sword; and their widows made no lamentation.
65. Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine.
66. And he smote his enemies in the hinder parts: he put them to a perpetual reproach.
67. Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:
68. But chose the tribe of Judah, the mount Zion which he loved.
69. And he built his sanctuary like high palaces, like the earth which he hath established for ever.
70. He chose David also his servant, and took him from the sheepfolds:
71. From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.
72. So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

This Song contains one of the greatest rehearsals of all holy writ. There are 72 stanzas dealing with the turbulent history of the backsliding and thankless people of GOD. The key words are

"**They turned back,**" mentioned at least three times. "**They turned back. . . they turned back. . . they turned back.**"

"**They turned back**" when the battle waxed hot.

"**They turned back**" into the wilderness instead of pressing forward into Canaan.

"**The children of Ephraim... turned back in the day of battle.**"

Impatient, unpleasant, and stiffnecked, "**they turned back.**"

When faith and courage, manliness and fearlessness are needed, only those who are filled with the Spirit can boldly face and triumphantly rout a fierce foe.

- The ten spies turned back.
- Israel turned back before the big Goliath.
- The disciples turned back at the crucifixion of CHRIST.

This racy, spicy, and pungent hymn should teach us to "**set [our] hope**" in GOD and "**not forget the works of God**" as did his ancient people. It should warn us against becoming a "**stubborn and rebellious**" people "**whose spirit is not steadfast with God.**"

"They fall deepest into hell who fall backwards into hell. None so near heaven as those that are convinced of sin; none so near hell as those who have quenched conviction." - Bunyan

PSALM SEVENTY-NINE

- 1. O God, the heathen are come into thine inheritance; thy holy temple have they defiled; they have laid Jerusalem on heaps.**
- 2. The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.**
- 3. Their blood have they shed like water round about Jerusalem; and there was none to bury them.**
- 4. We are become a reproach to our neighbours, a scorn and derision to them that are round about us.**
- 5. How long, Lord? wilt thou be angry for ever? shall thy jealousy burn like fire?**
- 6. Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.**
- 7. For they have devoured Jacob, and laid waste his dwelling place.**
- 8. O remember not against us former iniquities: let thy tender mercies speedily prevent us: for we are brought very low.**
- 9. Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake.**
- 10. Wherefore should the heathen say, Where is their God? let him be known among the heathen in our sight by the revenging of the blood of thy servants which is shed.**
- 11. Let the sighing of the prisoner come before thee; according to the greatness of thy power preserve thou those that are appointed to die;**

12. And render unto our neighbours sevenfold into their bosom their reproach, wherewith they have reproached thee, O Lord.

13. So we thy people and sheep of thy pasture will give thee thanks for ever: we will shew forth thy praise to all generations.

This serene, composed, and orderly song sets forth the dreadful results of disobedience to GOD and to his Word. Sin is a fearful thing in the sight of GOD. Disobedience always ends in desolations and death. The following striking stanzas amply prove the truth that "**the wages of sin is death.**"

(1) "**Thy holy temple have they defiled.**"

(2) "**They have laid Jerusalem on heaps.**"

(3) "**The dead bodies of Thy servants.**"

(4) "**A reproach... scorn and derision.**"

(5) "**Devoured.**"

(6) "**The sighting of the prisoner.**"

The Psalm concludes with a sigh and cry for:

(1) help,

(2) cleansing,

(3) salvation.

The dragon is the first great symbol of sin, and, with numerous variations, runs through mythology and art. The serpent is also a frequent emblem. A snake, winding his scaly length round and round a globe, represents the universality of sin.

~ end of chapter 8 ~

<http://www.baptistbiblebelievers.com/>
