

Sermon Seeds from the Psalms

by

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Indiana

Psalms One Hundred Ten to One Hundred Eighteen

PSALM ONE HUNDRED TEN

1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.
2. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
4. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.
5. The LORD at thy right hand shall strike through kings in the day of his wrath.
6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
7. He shall drink of the brook in the way: therefore shall he lift up the head.

The 109th Psalm portrays the fearful sorrows and sufferings of the perfect Son of GOD. It closes with a pitiful plea for "help" and deliverance. **"Help me, O LORD my God: O save me according to thy mercy."** (See verses 26-29.)

The 110th Psalm reveals the answer to that cry from the Cross. The resurrection of CHRIST is implied. The Song opens with the striking words, **"Sit thou at my right hand, until I make thine enemies thy footstool."**

Then the present dispensation of grace is jumped and the intercession of CHRIST passed over. The Millennial reign begins. **"Rule thou in the midst of thine enemies"** (verse 2). The reign of CHRIST and the submission of His subjects is stated in verse three: **"Thy people shall be willing in the day of thy power."** The everlasting youthfulness and beauty of the resurrected CHRIST is then seen, **"Thou hast the dew of thy youth."** If any proof is needed that this psalm with many other psalms look beyond David to CHRIST, such proof is found in verse 4: **"Thou art a priest for ever after the order of Melchizedek."** The full and final victory of CHRIST is seen in verses 5-7.

This prophetic song represents CHRIST as already having finished His work of redemption upon the Cross.

Its importance is attested by the prominence given to it in Matthew 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-35; Hebrews 1:13; 10:12-13. Beginning with the ascension of CHRIST, it pictures His welcome home, His coming reign, His eternal priesthood and His final victory.

PSALM ONE HUNDRED ELEVEN

- 1. Praise ye the Lord. I will praise the Lord with my whole heart, in the assembly of the upright, and in the congregation.**
- 2. The works of the Lord are great, sought out of all them that have pleasure therein.**
- 3. His work is honourable and glorious: and his righteousness endureth for ever.**
- 4. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion.**
- 5. He hath given meat unto them that fear him: he will ever be mindful of his covenant.**
- 6. He hath shewed his people the power of his works, that he may give them the heritage of the heathen.**
- 7. The works of his hands are verity and judgment; all his commandments are sure.**
- 8. They stand fast for ever and ever, and are done in truth and uprightness.**
- 9. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.**
- 10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.**

These Songs are not only inspired as to the subjects, material, and contents but also as to their order and arrangement.

Psalms 109 sets forth the sorrows, sufferings, and triumph of the Saviour.
Psalm 110 pictures the resurrection, ascension, reign, priesthood, and glorious victory of CHRIST over all enemies. All have unconditionally surrendered to Him.
Then Psalms 111, 112, and 113 portray the victory parade and glad praise of the multitudes because of the benign rule of the conquering CHRIST.

The 111th Psalm contains two great truths:

(1) the grandeur of GOD in creation and (2) the goodness of GOD in redemption.

1. The glory of GOD in Creation.

- (1) "The works of The LORD are great."**
- (2) "His work is honourable and glorious."**
- (3) "He hath shewed his people the power of his works."**

2. The goodness of GOD in Redemption.

- (1) "He will ever be mindful of his covenant."**
- (2) "He sent redemption unto his people."**
- (3) "His praise endureth for ever."**

PSALM ONE HUNDRED TWELVE

1. Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.
2. His seed shall be mighty upon earth: the generation of the upright shall be blessed.
3. Wealth and riches shall be in his house: and his righteousness endureth for ever.
4. Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.
5. A good man sheweth favour, and lendeth: he will guide his affairs with discretion.
6. Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.
8. His heart is established, he shall not be afraid, until he see his desire upon his enemies.
9. He hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour.
10. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

Godliness is gain.

Purity is prosperity.

Holiness is happiness.

Sanctification is success.

To be filled with GOD is the only greatness worth while. To be filled with the HOLY SPIRIT is the only enduring blessedness.

The 112th Hymn sings about the security, sanctification, success, sanctity, and service of the saints.

- (1) **"Blessed is the man that feareth The LORD."**
- (2) **"The generation of the upright shall be blessed."**
- (3) **"Unto the upright there ariseth light."**
- (4) **"The righteous shall be in everlasting remembrance . . . he shall not be afraid of evil tidings: his heart is fixed."**
- (5) **"His heart is established . . . he hath given to the poor . . . his horn shall be exalted with honour."**

The sanctified life is thus a:

- (1) GOD fearing life,
- (2) an obedient life,
- (3) an enduring life,
- (4) a gracious and compassionate life,
- (5) a fixed and trustful life,
- (6) a liberal and considerate life,
- (7) an enduring and honourable life.

PSALM ONE HUNDRED THIRTEEN

1. Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.
 2. Blessed be the name of the Lord from this time forth and for evermore.
 3. From the rising of the sun unto the going down of the same the Lord's name is to be praised.
 4. The Lord is high above all nations, and his glory above the heavens.
 5. Who is like unto the Lord our God, who dwelleth on high,
 6. Who humbleth himself to behold the things that are in heaven, and in the earth!
 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;
 8. That he may set him with princes, even with the princes of his people.
 9. He maketh the barren woman to keep house, and to be a joyful mother of children.
- Praise ye the Lord.

A Psalm of the Excellency and Wisdom of CHRIST

"**The LORD is high . . . his glory above the heavens,**" sets forth the excellency of CHRIST. "**He raiseth up the poor out of the dust . . . lifteth the needy out of the dunghill,**" etc, and reveals His wisdom and power.

The Psalm properly begins and ends with His praise.

Our English word thankful is an ally of the word thankful. To be thoughtful is to be thankful. To be mindful of benefits received is to be thankful. The seven feasts of Leviticus were really feasts of The Lord rather than feasts for the saints. They were intended to teach the lesson, and inculcate the habit, of praise to GOD for all His goodnesses.

Jacob's pillow of two stones upon which he laid his weary head, Joshua's twelve stones, and the stone Ebenezer, all were intended to enforce the truth of this Song. "**From the rising of the sun unto the going down of the same the Lord's name is to be praised.**"

John Janeway, on his death-bed, said, "Come, help me with praises; all is too little: come, help me, O ye glorious and mighty angels, who are so well skilled in this Heavenly work of praise. Praise him, all ye creatures upon the earth; let everything that hath being help me to praise him. Hallelujah, hallelujah, hallelujah! Praise is now my work, and I shall be engaged in that sweet employment forever."

A converted sailor, in the gladness of his first love, was heard to exclaim, "To save such a sinner as I am! He shall never hear the end of it."

PSALM ONE HUNDRED FOURTEEN

1. When Israel went out of Egypt, the house of Jacob from a people of strange language;
2. Judah was his sanctuary, and Israel his dominion.
3. The sea saw it, and fled: Jordan was driven back.
4. The mountains skipped like rams, and the little hills like lambs.

5. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back?
6. Ye mountains, that ye skipped like rams; and ye little hills, like lambs?
7. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob;
8. Which turned the rock into a standing water, the flint into a fountain of waters.

A Psalm of Salvation

The people of GOD were in bondage in Egypt. Sin brought them into slavery. Sin always makes slaves.

Some are slaves to wine, whiskey, beer, while others are slaves to tobacco. Some are slaves to pride and passion, while others are slaves to pleasure. Some are slaves to the movies while others are slaves to side shows.

The fact is, all are slaves of JESUS CHRIST or slaves of sin and Satan. There is no neutral ground. Men may boast of freedom but none are free unless they have been made free by CHRIST and have become His bondslaves. This is the only real and lasting freedom.

The seed of Abraham were saved by virtue of a bleeding lamb. "**Behold the Lamb of God.**" "**Where is the lamb?**" asked Isaac. "**Behold the Lamb,**" replied John the Baptist 2000 years later.

Salvation was thus obtained by and through the bleeding lamb. The blood of the lamb was applied to the lintels and doorposts. It was not the blood alone that saved them. It was not the blood in the lamb or the blood in the basin that saved them, it was the blood on the lintel and doorposts of the houses in which they lived. It was the blood applied.

The blood of CHRIST must be applied to the soul of the individual penitent. There must be an appropriation. Salvation is by blood. Salvation is through the blood of the Lamb. Salvation is through the personal-faith-appropriation of the blood of the Lamb. Salvation is also by power, the power of GOD. "**The sea... fled: Jordan was driven back. The mountains skipped.**"

The power of GOD and the blood of the Lamb brought salvation to all who believed and obeyed.

PSALM ONE HUNDRED FIFTEEN

1. Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.
2. Wherefore should the heathen say, Where is now their God?
3. But our God is in the heavens: he hath done whatsoever he hath pleased.
4. Their idols are silver and gold, the work of men's hands.
5. They have mouths, but they speak not: eyes have they, but they see not:
6. They have ears, but they hear not: noses have they, but they smell not:
7. They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat.
8. They that make them are like unto them; so is every one that trusteth in them.
9. O Israel, trust thou in the Lord: he is their help and their shield.

10. O house of Aaron, trust in the Lord: he is their help and their shield.
11. Ye that fear the Lord, trust in the Lord: he is their help and their shield.
12. The Lord hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron.
13. He will bless them that fear the Lord, both small and great.
14. The Lord shall increase you more and more, you and your children.
15. Ye are blessed of the Lord which made heaven and earth.
16. The heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men.
17. The dead praise not the Lord, neither any that go down into silence.
18. But we will bless the Lord from this time forth and for evermore. Praise the Lord.

A Psalm of the Blessedness of Believers

True and lasting happiness is the gift of GOD. Trying to be happy is like trying to be holy. Both are gifts. Happiness is not found in things or persons upon the earth. Both holiness and happiness are exotics. According to the Psalmist, the fear of The Lord is full satisfaction. The first step toward holiness is the first step toward real happiness. To believe and obey is to be blessed of GOD.

There is also set forth in this Song the tremendous contrast between the GOD of the Bible and the gods of the heathen, "**Our God is in the Heavens.**" "**He hath done whatsoever he hath pleased.**" Compare this with the gods of the heathen, "**Their idols are silver and gold, the works of men's hands. They have mouths, but they speak not: eyes have they, but they see not.**" The wicked make their own gods who cannot help them and cannot protect them, whereas three times it is written of the saints in this Hymn that "**He is their help and their shield**" (verses 9, 10, 11).

PSALM ONE HUNDRED SIXTEEN

1. I love the Lord, because he hath heard my voice and my supplications.
2. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.
3. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow.
4. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul.
5. Gracious is the Lord, and righteous; yea, our God is merciful.
6. The Lord preserveth the simple: I was brought low, and he helped me.
7. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.
8. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.
9. I will walk before the Lord in the land of the living.
10. I believed, therefore have I spoken: I was greatly afflicted:
11. I said in my haste, All men are liars.
12. What shall I render unto the Lord for all his benefits toward me?
13. I will take the cup of salvation, and call upon the name of the Lord.
14. I will pay my vows unto the Lord now in the presence of all his people.
15. Precious in the sight of the Lord is the death of his saints.

16. O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds.

17. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

18. I will pay my vows unto the Lord now in the presence of all his people.

19. In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

Every believer is exhorted and expected to confess CHRIST with his lips. With the heart man believeth . . . with the mouth confession is made. In this very personalized hymn the poet is giving his testimony. The nineteen stanzas are filled with "I," "my," "me," and "our." In only three verses out of the nineteen does the singer fail to mention the personal pronoun. **"I love The Lord . . . I was brought low and he helped me . . . I will walk . . . I believed. . . what shall I render . . . I will take . . . I will pay . . . I will offer . . . I will pay."**

True faith is a witnessing faith.

Saving faith speaks up and speaks out. Silent lips prove the presence of a spurious faith. **"I believed, therefore have I spoken."**

Head faith neither saves nor sanctifies.

Forgiveness by arithmetic and sanctification by mathematics is Satan's substitute for heart faith and soul believing. A silent, non-witnessing Christian is a contradiction in terms. **"I believed, therefore have I spoken."** Only by a persistent confession of CHRIST before men, is it possible to enjoy assurance and certainty from GOD.

We enjoy the witness of the Spirit in the measure that we witness for CHRIST. Only in this way does tormenting uncertainty give way to perennial trust and praise. Only by a personal testimony for CHRIST do miserable doubtings give place to mighty shoutings. **"I believed, therefore have I spoken."** **"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation"** (See Romans 10:9-10).

PSALM ONE HUNDRED SEVENTEEN

1. O praise the Lord, all ye nations: praise him, all ye people.

2. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.

A Psalm of Praise for the Mercy and Truth of GOD

Three times in only two verses the Psalmist exhorts the people to praise the Lord. He is to be praised because of His merciful kindness and also for His undying truth.

The nations also are called upon to praise the Lord for His mercy and truth, and the Song begins, as it ends with praise.

(1) **"His merciful kindness is great toward us."** Mankind is under everlasting obligation to GOD for life, being, food, air, clothing, and all other creature comforts. The human race is also

indebted to GOD for the revelation of His divine Word and will as known in the Holy Bible. All but ingrates must feel a sense of indebtedness to a good and gracious GOD for all His mercy in preserving life and giving His truth to make wise unto salvation.

(2) **"The truth of The LORD endureth for ever."** Delightful days lie ahead for this sin-stained and Satan-deceived world. After the destruction of the wicked, the earth is to be cleaned by the fiery judgments of GOD and then CHRIST will take the reigns of government into His own hands, sit upon the throne of His ancestor David in Jerusalem, and **"the truth of The LORD shall endure for ever."**

PSALM ONE HUNDRED EIGHTEEN

1. O give thanks unto the Lord; for he is good: because his mercy endureth for ever.
2. Let Israel now say, that his mercy endureth for ever.
3. Let the house of Aaron now say, that his mercy endureth for ever.
4. Let them now that fear the Lord say, that his mercy endureth for ever.
5. I called upon the Lord in distress: the Lord answered me, and set me in a large place.
6. The Lord is on my side; I will not fear: what can man do unto me?
7. The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.
8. It is better to trust in the Lord than to put confidence in man.
9. It is better to trust in the Lord than to put confidence in princes.
10. All nations compassed me about: but in the name of the Lord will I destroy them.
11. They compassed me about; yea, they compassed me about: but in the name of the Lord I will destroy them.
12. They compassed me about like bees: they are quenched as the fire of thorns: for in the name of the Lord I will destroy them.
13. Thou hast thrust sore at me that I might fall: but the Lord helped me.
14. The Lord is my strength and song, and is become my salvation.
15. The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.
16. The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.
17. I shall not die, but live, and declare the works of the Lord.
18. The Lord hath chastened me sore: but he hath not given me over unto death.
19. Open to me the gates of righteousness: I will go into them, and I will praise the Lord:
20. This gate of the Lord, into which the righteous shall enter.
21. I will praise thee: for thou hast heard me, and art become my salvation.
22. The stone which the builders refused is become the head stone of the corner.
23. This is the Lord's doing; it is marvellous in our eyes.
24. This is the day which the Lord hath made; we will rejoice and be glad in it.
25. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.
26. Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.
27. God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.
28. Thou art my God, and I will praise thee: thou art my God, I will exalt thee.
29. O give thanks unto the Lord; for he is good: for his mercy endureth for ever.

The goodness of GOD is the great theme of this grand Hymn. The 23rd verse is the key verse: **"This is The LORD's doing; it is marvellous in our eyes."**

- The seeking out of Adam who was hiding in the bushes was the Lord's doing.
- The clothing of the first guilty pair, with coats of skins, was the Lord's doing.
- The Ark in which eight souls were saved alive while the wicked world was destroyed was the Lord's doing.
- The deliverance of the sons of Jacob from the hands of the wicked and foolish Pharaoh was the Lord's doing.
- The dividing of the Red Sea was the Lord's doing.
- The feeding of the people of GOD with manna from Heaven and the giving to them of water and honey out of the rock was all the Lord's doing.
- The backing up of the waters of Jordan so that the children of Israel could cross over as on the dry land was the Lord's doing.
- The deliverance of Daniel from the den of lions was the Lord's doing.
- The saving of the three Hebrews from the blazing fiery furnace was the Lord's doing.
- The deliverance of the baby Jesus from the hands of the cruel Roman soldiers was the Lord's doing.
- The resurrection of CHRIST from the dead was the Lord's doing.
- The day of Pentecost with its resulting baptism with the HOLY GHOST and fire was the Lord's doing.

All salvation for all time and throughout all eternity depends wholly on the Lord. Apart from His goodness, His grace, His love, His work, His doings, no one ever would or could be saved. The Stone which the builders refused has indeed become the head-stone of the corner, **"This is the Lord's doing; it is marvellous in our eyes."** It is worthy of note that throughout this Psalm, The Lord's name is mentioned twenty-four times.

~ end of chapter 12 ~

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