

Sermon Seeds from the Psalms

by

William G. Heslop

Copyright @ 1956

THE HIGLEY PRESS Indiana

Psalms Forty to Forty-Nine

PSALM FORTY

- 1. I waited patiently for the Lord; and he inclined unto me, and heard my cry.**
- 2. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.**
- 3. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord.**
- 4. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.**
- 5. Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.**
- 6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.**
- 7. Then said I, Lo, I come: in the volume of the book it is written of me,**
- 8. I delight to do thy will, O my God: yea, thy law is within my heart.**
- 9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.**
- 10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.**
- 11. Withhold not thou thy tender mercies from me, O Lord: let thy lovingkindness and thy truth continually preserve me.**
- 12. For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.**
- 13. Be pleased, O Lord, to deliver me: O Lord, make haste to help me.**
- 14. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil.**
- 15. Let them be desolate for a reward of their shame that say unto me, Aha, aha.**
- 16. Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.**
- 17. But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God.**

The new song is the song of Moses and the Lamb.

"I have," and "I have not," are mentioned seven times in only seventeen verses.

(1) **"I have preached righteousness." "I have declared thy faithfulness." "I have declared... thy salvation."**

(2) **"I have not refrained my lips, O Lord." "I have not hid thy righteousness within my heart." "I have not concealed thy loving kindness." "I have not concealed... thy truth."**

CHRIST is plainly revealed in the stanzas 6-10. **"Lo, I come in the volume of the book it is written of me, I delight to do thy will." "Thy law is within my heart."**

At the battle of Williamsburg, a soldier who had the artery of his arm severed by a fragment of a shell, and was fast bleeding to death, saw a surgeon going to the front for orders; and lifting his bleeding member, cried, "Doctor, please!" The surgeon dismounted, bound up the vessel, and gave all possible relief. As he started on, the man said, "Doctor, what is your name?" The reply was, "No matter." "But, doctor," said the wounded man, "I want to tell my wife and children who saved me."

PSALM FORTY-ONE

1. **Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.**
2. **The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.**
3. **The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.**
4. **I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee.**
5. **Mine enemies speak evil of me, When shall he die, and his name perish?**
6. **And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.**
7. **All that hate me whisper together against me: against me do they devise my hurt.**
8. **An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.**
9. **Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.**
10. **But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.**
11. **By this I know that thou favourest me, because mine enemy doth not triumph over me.**
12. **And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.**
13. **Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen.**

This Song reveals the enriching and ennobling power of true religion.

When James spoke of a pure religion, he implied that there was a religion which was both spurious and sinful.

True religion implies a false religion. This world is filled with false, spurious, and impure religions.

Pure religion makes a person considerate, charitable, kind, and pure. To such there are five promises in this appropriate Hymn:

- (1) He is "**blessed,**"
- (2) "**the LORD will deliver him in time of trouble,**"
- (3) "**the LORD will preserve him,**"
- (4) "**the LORD will strengthen him,**"
- (5) the Lord will "**make all his bed in his sickness.**"

This beautiful and impressive Song also unveils the greatest heart-break of all endured by David as it was later born by David's greater Son. This bewildering heart-break was the treachery of one of his professed friends; "**Yea, mine own familiar friend, in whom I trusted. . . . hath lifted up his heel against me**" (verse 9).

- Put a snake in your bosom, and when it is warm, it will sting you. Eaten bread is soon forgotten. English.

- Bring up a raven, and it will peck out your eyes.-Spanish.

- A favor to come is better than a hundred received. - Italian.

- Eat the present, and break the dish. - Arabic.

- The ass, after having drunk, gives a kick to the bucket. -Italian.

- Nothing more detestable does the earth produce than an ungrateful man. - Ausonius.

PSALM FORTY-TWO

1. As the hart panteth after the water brooks, so panteth my soul after thee, O God.
2. My soul thirsteth for God, for the living God: when shall I come and appear before God?
3. My tears have been my meat day and night, while they continually say unto me, Where is thy God?
4. When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday.
5. Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance.
6. O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.
7. Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.
8. Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

9. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

10. As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

11. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

Six times in eleven verses the psalmist asks "**Why?**" All life is filled with puzzling and perplexing problems. It is always easier to ask questions than it is to answer them.

This song may be entitled *The Cure for Care*.

Unease, disquiet, care which is corroding, and anxiety about material things may become sinful. The cure is set forth in four monosyllable words, "**Hope thou in God.**" If we simply trust, we simply do not worry. We cannot trust and worry at the same time.

Some of the causes for many perplexing questions are:

- (1) the committing of known and willful sin,
- (2) the neglecting to do right and good,
- (3) the terrible wickedness of the world around,
- (4) the carnal heart within,
- (5) disobedience in so called little things,
- (6) failure to mind the checks of the Spirit,
- (7) neglect of prayer, meditation, and devotion,
- (8) neglect of Bible reading, study and research.

All disobedience and worldliness will clip the wings of the soul and, if continued, will fling the soul into the slough of despond.

"Look up!" thundered the captain of a vessel, as his boy grew giddy while gazing from the topmast, "look up!" The boy looked up, and returned in safety. Young man, look up, and you will succeed. Never look down and despair. Leave dangers uncared for, and push on. If you falter, you lose. Do right, and trust in GOD.

PSALM FORTY-THREE

1. Judge me, O God, and plead my cause against an ungodly nation: O deliver me from the deceitful and unjust man.

2. For thou art the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3. O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.

4. Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.

5. Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.

In only five verses there are four questions. "**Why . . . why . . . why . . . and why?**" Heaviness through manifold temptations may cause the soul to wonder and question. Failure to confess CHRIST before men will plunge the soul into the slough of doubt and sometimes despair. Disobedience will bring darkness. Whatever the cause, there is one thing sure. If we will walk in the light and follow the truth wherever it may lead (verse 3), and then "**hope in God**" (verse 5), we shall soon begin to shout the praises of GOD.

The steps to certainty and assurance are clearly marked in this song:

- (1) Commit yourself to GOD. "**Judge me, O God, and plead my cause.**"
- (2) Pray. "**O deliver me.**"
- (3) Trust. "**For thou art the God of my strength.**"
- (4) Seek light and walk in it. "**O send out thy light and thy truth: let them lead me.**"
- (5) Praise the Lord. "**Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee.**"
- (6) Hope. "**Hope in God.**"

Here are six helps to happiness, health and holiness. "**I shall yet praise him, who is the health of my countenance, and my God.**"

Harlan Page once went through his Sunday school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having hope in CHRIST?" The teacher replied, "No." - "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book, and left him. That was enough. GOD gave that young man's soul no rest till he found hope through the cross.

PSALM FORTY-FOUR

- 1. We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.**
- 2. How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.**
- 3. For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.**
- 4. Thou art my King, O God: command deliverances for Jacob.**
- 5. Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.**
- 6. For I will not trust in my bow, neither shall my sword save me.**
- 7. But thou hast saved us from our enemies, and hast put them to shame that hated us.**
- 8. In God we boast all the day long, and praise thy name for ever. Selah.**
- 9. But thou hast cast off, and put us to shame; and goest not forth with our armies.**
- 10. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.**
- 11. Thou hast given us like sheep appointed for meat; and hast scattered us among the heathen.**

- 12. Thou sellest thy people for nought, and dost not increase thy wealth by their price.**
- 13. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.**
- 14. Thou makest us a byword among the heathen, a shaking of the head among the people.**
- 15. My confusion is continually before me, and the shame of my face hath covered me,**
- 16. For the voice of him that reproacheth and blasphemeth; by reason of the enemy and avenger.**
- 17. All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely in thy covenant.**
- 18. Our heart is not turned back, neither have our steps declined from thy way;**
- 19. Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.**
- 20. If we have forgotten the name of our God, or stretched out our hands to a strange God;**
- 21. Shall not God search this out? for he knoweth the secrets of the heart.**
- 22. Yea, for thy sake are we killed all the day long; we are counted as sheep for the slaughter.**
- 23. Awake, why sleepest thou, O Lord? arise, cast us not off for ever.**
- 24. Wherefore hidest thou thy face, and forgettest our affliction and our oppression?**
- 25. For our soul is bowed down to the dust: our belly cleaveth unto the earth.**
- 26. Arise for our help, and redeem us for thy mercies' sake.**

"The Times of Old"

This is a Psalm of remembrance and repentance. It is easily divided into two parts:

- (1) Remembrance (verses 1-8)
- (2) Repentance (verses 9-26).

"The Times of Old" should always be remembered:

- (1) The power of GOD displayed in the past in delivering us from sin and the Devil (verses 1-4),
- (2) the presence of GOD manifested in the present to enable us to be more than conquerors (verses 5-8).

Then again when "the times of old" have been forgotten, and lukewarmness, neglect, carelessness, and disobedience have crept into the life, we should the more sincerely humble ourselves and call upon GOD (verses 9-26). A genuine repentance will bring a complete restoration of the soul as well as full confidence both in GOD and in His holy Word.

This matter of trust in GOD and confidence in His Word is beautifully illustrated by a story from Martin Luther. Someone told Luther that the Pope was after him and he answered, "If it is a matter between Martin Luther and the Pope, it is all up with Martin Luther; but if it is a matter between the Pope and GOD, then it is all up with the Pope."

An imaginary conversation between a Robin and a Sparrow illustrates the same truth.

Said the Robin to the Sparrow

"I should surely like to know,
Why these anxious human beings
Rush about and worry so?

"Said the Sparrow to the Robin
"Friend, I think that it must be,
That they have no heavenly Father,
Such as cares for you and me."

PSALM FORTY-FIVE

- 1. My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.**
- 2. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.**
- 3. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.**
- 4. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.**
- 5. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.**
- 6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.**
- 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.**
- 8. All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.**
- 9. Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.**
- 10. Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;**
- 11. So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.**
- 12. And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.**
- 13. The king's daughter is all glorious within: her clothing is of wrought gold.**
- 14. She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.**
- 15. With gladness and rejoicing shall they be brought: they shall enter into the king's palace.**
- 16. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.**
- 17. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.**

Earth's Rightful King and Queen

Psalm 45 presents a picture of the marriage of the Heavenly Bridegroom, our Lord JESUS CHRIST, who is about to set up His millennial kingdom upon the earth. In the first verse of this Song the writer reveals the key, i. e., "**My heart is inditing a good matter . . . touching the**

king." The King is described as "**fairer than the children of men.**"

The King is then seen with His sword, in majesty riding prosperously, His arrows sharp and in the heart of all enemies, His sceptre a right sceptre and His throne for ever. The inspired writer then beholds the women of honour, even the daughters of kings. Then is seen the bride and queen as at the marriage altar taking the vows of marriage, "**Upon thy right hand did stand the queen in gold**" (verse 9).

The holiness, sanctification, separation, purity, and chastity of the bride and queen is then extolled. She is "**all glorious within,**" as well as beautiful without (verse 13). The companions of the bride then come into view and the happy throng enter the palace of the king for the marriage feast (verse 15).

THE KING

His Holiness, Graciousness and Happiness (verse 2)
His Might and Majesty (verse 3)
His Prosperity and Triumph (verses 4-5)
His Throne and Sceptre (verse 6)
His Gladness and Glory (verse 7)
His Queen (verse 9)

THE QUEEN

Her Place of Honor and Preferment (verse 9)
Her Beauty and Glory (verses 9-11)
Her Well-Wishers (verse 12)
Her Inward Holiness and Outward Adornment. (verse 13)
Her Companions and Attendants (verse 14)
Her Home (verse 15)
Her Royal Court (verse 16)

The wedding ceremony has just been performed, the benediction pronounced and the marriage feast is about to begin. I wish I were an artist that I might place upon canvas that which cannot be put down by pen or print.

PSALM FORTY-SIX

- 1. God is our refuge and strength, a very present help in trouble.**
- 2. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;**
- 3. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah.**
- 4. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.**
- 5. God is in the midst of her; she shall not be moved: God shall help her, and that right early.**

6. **The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.**
7. **The Lord of hosts is with us; the God of Jacob is our refuge. Selah.**
8. **Come, behold the works of the Lord, what desolations he hath made in the earth.**
9. **He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.**
10. **Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.**
11. **The Lord of hosts is with us; the God of Jacob is our refuge. Selah.**

We must constantly bear in mind that the words printed at the top or head of these songs are not part of the inspired Word of GOD. It is ten thousand pities that man ever started to tinker with Holy Writ by inserting his own words either at the beginning or end of these Psalms. In the King James version which I have before me now I find the words under Psalm 46, "Confidence in the Church of GOD." These six words are not part of the inspired Scriptures. "The city of GOD" (verse 4), is not the Church, either militant or glorified. The whole poem deals with the children of Israel, Jerusalem, and the worship of GOD in the Holy Land. It will all be fulfilled after all wars will have ceased for ever to devastate the earth. **"He maketh wars to cease."**

In view of the atomic bomb the truth of this Scripture becomes more significant than ever. This splendid Psalm has been a solace to suffering saints throughout the centuries past and is destined to comfort and console the tempted and tried servants of GOD in the future. Instead of "Confidence in the Church of GOD," a suitable title would be "Confidence in GOD." The entire Song breathes calmness and confidence.

- (1) **"God is our refuge and strength."**
- (2) **"A very present help in trouble."**
- (3) **"He maketh wars to cease."**
- (4) **"Be still and know that I am God."**

PSALM FORTY-SEVEN

1. **O Clap your hands, all ye people; shout unto God with the voice of triumph.**
2. **For the Lord most high is terrible; he is a great King over all the earth.**
3. **He shall subdue the people under us, and the nations under our feet.**
4. **He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.**
5. **God is gone up with a shout, the Lord with the sound of a trumpet.**
6. **Sing praises to God, sing praises: sing praises unto our King, sing praises.**
7. **For God is the King of all the earth: sing ye praises with understanding.**
8. **God reigneth over the heathen: God sitteth upon the throne of his holiness.**
9. **The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.**

This is a hymn of CHRIST the King.

Only with this key in hand is it possible to understand it.

- (1) **"He is a great king over all the earth."**

- (2) **"He shall subdue the people."**
- (3) **"Sing praises unto our King."**
- (4) **"God is the King of all the earth."**
- (5) **"God reigneth over the heathen."**
- (6) **"God sitteth upon the throne of his holiness."**
- (7) **"The shields of the earth belong unto God."**

CHRIST is thus seen stamping out all opposition and raising the flag of holiness over all the earth. With Israel restored and all enemies subdued, CHRIST is "greatly exalted."

A moralist dreamed that he died, and went up to an enclosure surrounding heaven, seeking an entrance. He found a gate on which was written, Without holiness **"no man shall see the LORD!"** "All right," said he; "I have that"; and he was about entering when a man touched his shoulder, saying, "Stop! you think of entering through that gate?" "Certainly," said he; "I have holiness: I am no sinner." "But do you not remember that when we were boys, and were playing together, you once cheated me out of a marble?" "Yes, I believe I do." "There is one sin, then," said the man; "and since you have committed one sin, you cannot go in at that gate." At this the moralist was much distressed. While weeping at his exclusion and disappointment, he saw another gate, over which was written, **"The blood of Jesus Christ... cleanseth us from all sin."** "Thank GOD for that!" he cried, and immediately renounced his own righteousness, and sought admittance through the blood of CHRIST.

PSALM FORTY-EIGHT

- 1. Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.**
- 2. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.**
- 3. God is known in her palaces for a refuge.**
- 4. For, lo, the kings were assembled, they passed by together.**
- 5. They saw it, and so they marvelled; they were troubled, and hasted away.**
- 6. Fear took hold upon them there, and pain, as of a woman in travail.**
- 7. Thou breakest the ships of Tarshish with an east wind.**
- 8. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. Selah.**
- 9. We have thought of thy lovingkindness, O God, in the midst of thy temple.**
- 10. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.**
- 11. Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.**
- 12. Walk about Zion, and go round about her: tell the towers thereof.**
- 13. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.**
- 14. For this God is our God for ever and ever: he will be our guide even unto death.**

Primarily, this is a song of the restoration of the sons of Abraham and the fulfilment of the promises of GOD to the whole house of David.

God called Abram out of Ur of the Chaldees, justified him freely when he was eighty-five years old, sanctified him wholly when he was ninety-nine, and gave a promise that through him all the families of the earth would be blessed. In due time, Israel left Egypt and the second generation entered Canaan.

Disobedient and stiffnecked, their children killed their Prince. For almost 2000 years, the house of Israel has been without a Prince, without a Saviour, without a government, and without a home. In 1939-1944 Jewish babies were rendered into soap and the Gentile hordes washed their hands with soap made from the bodies of Israel's babies. Burned in furnaces and buried alive, starved and slaughtered, they have in our own day payed a fearful price for their folly, sin, and backslidings. "**His blood be on us, and on our children,**" has had a fearful and frightening answer in our own times. And the day of Jacob's trouble is yet future. A harvest of horror has followed their reaping of unholiness, and the end is not yet.

In one of GOD's tomorrows, however, Israel shall turn to the Lord and be forgiven, cleansed, and fully restored. CHRIST is coming again. Nothing is more certain than that. The 48th Psalm foresees the restoration of now ruined Israel to the favor of GOD. In their own land and with their own Lord and King they shall worship their Messiah in the beauty of holiness.

All the earth shall be benefited and blessed.

PSALM FORTY-NINE

1. **Hear this, all ye people; give ear, all ye inhabitants of the world:**
2. **Both low and high, rich and poor, together.**
3. **My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.**
4. **I will incline mine ear to a parable: I will open my dark saying upon the harp.**
5. **Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?**
6. **They that trust in their wealth, and boast themselves in the multitude of their riches;**
7. **None of them can by any means redeem his brother, nor give to God a ransom for him:**
8. **(For the redemption of their soul is precious, and it ceaseth for ever:)**
9. **That he should still live for ever, and not see corruption.**
10. **For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.**
11. **Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names.**
12. **Nevertheless man being in honour abideth not: he is like the beasts that perish.**
13. **This their way is their folly: yet their posterity approve their sayings. Selah.**
14. **Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.**
15. **But God will redeem my soul from the power of the grave: for he shall receive me. Selah.**
16. **Be not thou afraid when one is made rich, when the glory of his house is increased;**
17. **For when he dieth he shall carry nothing away: his glory shall not descend after him.**

18. Though while he lived he blessed his soul: and men will praise thee, when thou doest well to thyself.

19. He shall go to the generation of his fathers; they shall never see light.

20. Man that is in honour, and understandeth not, is like the beasts that perish.

The key verse is the thirteenth verse. "**This their way is their folly: yet their posterity approve their sayings. Selah.**"

The "their" refers to the unregenerate, to those who trust in their wealth, to those who rejoice and brag in their riches. Despite the fact that they see other rich men pass away and leave their wealth to others, they continue to call their land by "**their own names.**" They secretly imagine that "their" houses shall continue for ever. They refuse to learn. "**This their way is their folly,**" "**Yet their posterity (children) approve.**" Selah. Stop and think. Look and listen.

Since everything which can be seen, touched, tasted, and handled is to go up in smoke and come down in ashes, why not lay up treasure in a world which cannot burn? Why not close in with the offers of divine mercy and follow that peace and purity which alone will outlast the suns?

The fact of the immortality of the holy is sandwiched between two solemn truths (in verse 14). "**The upright shall have dominion over them in the morning.**" Those possessing a present and experiential holiness are here promised a resurrection in order to reign. It should be noted that the words "**perish,**" "**grave,**" "**death,**" and "**consume,**" as used in this Song, apply only to the body. This will help the reader to interpret correctly such passages as "**like the beasts that perish**" (verses 12, 20).

Mr. Cecil went to see a rich hearer, and said, "I understand you are very dangerously situated." The man replied, "I am not aware of it." - "I thought it probable you were not; and therefore I called upon you. I hear you are getting rich: take care; for it is the road by which the Devil leads thousands to destruction."

In one of England's great cathedrals rests one whose gravestone, according to his own directions, bears but the single word, *Miserrimus*, "most miserable." He was a man of wealth and position, or his sepulchre could not have been there. This is not an infrequent confession of the rich.

~ end of chapter 5 ~

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