

## **Sermon Seeds from the Psalms**

by

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### **Psalms Fifty to Fifty-Nine**

#### **PSALM FIFTY**

- 1. The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.**
- 2. Out of Zion, the perfection of beauty, God hath shined.**
- 3. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.**
- 4. He shall call to the heavens from above, and to the earth, that he may judge his people.**
- 5. Gather my saints together unto me; those that have made a covenant with me by sacrifice.**
- 6. And the heavens shall declare his righteousness: for God is judge himself. Selah.**
- 7. Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God.**
- 8. I will not reprove thee for thy sacrifices or thy burnt offerings to have been continually before me.**
- 9. I will take no bullock out of thy house, nor he goats out of thy folds.**
- 10. For every beast of the forest is mine, and the cattle upon a thousand hills.**
- 11. I know all the fowls of the mountains: and the wild beasts of the field are mine.**
- 12. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof.**
- 13. Will I eat the flesh of bulls, or drink the blood of goats?**
- 14. Offer unto God thanksgiving; and pay thy vows unto the most High:**
- 15. And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.**
- 16. But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth?**
- 17. Seeing thou hatest instruction, and castest my words behind thee.**
- 18. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.**
- 19. Thou givest thy mouth to evil, and thy tongue frameth deceit.**
- 20. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son.**
- 21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.**
- 22. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.**
- 23. Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God.**

The crying need of the world today is for a just and righteous ruler and king. For six thousand long and weary years, sin and wrong have been on the throne while holiness and truth have been upon the scaffold. There is a cry and call for a change. Such a change is coming. **"Our GOD shall come."**

For 1900 years GOD has been silent, while man has been loudly talking. Presidents, dictators, prime ministers, kings and senators, here and there and everywhere, have been occupying the arena of world affairs while GOD has been silent. Except by His SPIRIT and His holy Word, GOD has not spoken to man for nearly two millenniums. This, too, calls for change, and such a change is coming. **"Our God shall come, and shall not keep silence."**

For almost sixty centuries the wicked have prospered and the righteous have suffered.

- The Cains have clubbed the Abels and the dutiful and faithful Daniels have been flung into the lion's den.
- Injustice, evil, wickedness, and lawlessness have been the order of the day.
- Judges hand down selfish decisions and sentences, and all these things call for a change.

Such a change is coming. **"Our GOD shall come, and shall not keep silence." "That he may judge his people." "God is judge himself. Selah." "Consider this, ye that forget GOD, lest I tear you in pieces."**

#### PSALM FIFTY-ONE

1. **Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.**
2. **Wash me thoroughly from mine iniquity, and cleanse me from my sin.**
3. **For I acknowledge my transgressions: and my sin is ever before me.**
4. **Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.**
5. **Behold, I was shapen in iniquity; and in sin did my mother conceive me.**
6. **Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.**
7. **Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.**
8. **Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.**
9. **Hide thy face from my sins, and blot out all mine iniquities.**
10. **Create in me a clean heart, O God; and renew a right spirit within me.**
11. **Cast me not away from thy presence; and take not thy holy spirit from me.**
12. **Restore unto me the joy of thy salvation; and uphold me with thy free spirit.**
13. **Then will I teach transgressors thy ways; and sinners shall be converted unto thee.**
14. **Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.**
15. **O Lord, open thou my lips; and my mouth shall shew forth thy praise.**
16. **For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.**
17. **The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.**

**18. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.**

**19. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.**

This is the hymn of the broken heart.

David had wilfully sinned and grievously disobeyed. Convicted at last and fully repentant, he poured his heart out to GOD. This well known and never to be forgotten song was forged upon the anvil of intense suffering and sorrow consequent to personal sin. "**Be sure your sin will find you out.**"

From the contrite spirit and broken heart of the sweet singer there arose a ten-fold cry:

- (1) "**Have mercy upon me.**"
- (2) "**Blot out my transgressions.**"
- (3) "**Wash me thoroughly.**"
- (4) "**Cleanse me.**"
- (5) "**Purge me.**"
- (6) "**Wash me, and I shall be whiter than snow.**"
- (7) "**Create in me a clean heart.**"
- (8) "**Renew a right spirit within me.**"
- (9) "**Restore unto me the joy . . .**"
- (10) "**Uphold me... Then will I teach . . .**"

This versatile, sagacious, and incomparable hymn has been repeated and rehearsed ten thousand times in the lives and testimonies of the people of GOD in all ages. It will be sung by the remnant of Israel when their King takes the throne. This prayer will be prayed, heard, and answered fully just before the millennial kingdom begins.

## **PSALM FIFTY-TWO**

- 1. Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually.**
- 2. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully.**
- 3. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah.**
- 4. Thou lovest all devouring words, O thou deceitful tongue.**
- 5. God shall likewise destroy thee for ever, he shall take thee away, and pluck thee out of thy dwelling place, and root thee out of the land of the living. Selah.**
- 6. The righteous also shall see, and fear, and shall laugh at him:**
- 7. Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness.**
- 8. But I am like a green olive tree in the house of God: I trust in the mercy of God for ever and ever.**
- 9. I will praise thee for ever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.**

*The Deceitfulness of Sin*

No doubt most, if not all, of these unrivaled and unequaled Songs have an historical setting.

One of David's enemies was apparently here boasting of the mischief he was doing to David and also boasting that GOD was with him, while busy with his devilry. The sharp tongue, made sharper by use, was working deceitfully among David's friends. Trusting also in his riches and position, this particularly vile, mean, debased, and sordid creature strengthened himself in his sin.

Unkind, severe, oppressive, and callous, he refused to yield an inch to either GOD or man. Ugly, hateful, base, and hating, he followed the dictates of his deceitful heart and deceiving tongue.

Notice:

#### I. His Folly:

- (1) **"Why boasteth thou thyself in mischief?"**
- (2) **"Thy tongue deviseth mischiefs,"**
- (3) **"Thou lovest evil,"**
- (4) **"the man that made not GOD his strength,"**
- (5) **"trusted in the abundance of his riches,"**
- (6) The fearful end of his folly: **"strengthened himself in his wickedness.**

#### II. His Fall:

- (1) **"GOD shall... destroy thee for ever,"**
- (2) **"he shall take thee away,"**
- (3) **"he shall... pluck thee out of thy dwelling place,"**
- (4) **"he shall... root thee out of the land of the living."**

#### III. The Free

- (1) **"The righteous also shall see, and fear,"**
- (2) **"the righteous... shall laugh at him,"**
- (3) **"I am like a green olive tree,"**
- (4) **"I trust,"**
- (5) **"I will praise,"**
- (6) **"I will wait."**

This incomparable and matchless Hymn looks beyond Doeg and Absalom to the Antichrist, the coming "mighty man," the supreme boaster, the tricky, wily, and shifty deceiver, the one who is the lie, and the one who shall be destroyed for ever by GOD. **"The righteous also shall see, and fear, and shall laugh at him."**

In this dispensation of grace it would not be proper to laugh at the destruction of the vilest enemy of truth and holiness. Looking far beyond the days of David and Doeg, the mighty man of the first verse refers to the Antichrist "tongue deviseth mischiefs," he loves "evil" and "lying."

Indeed he is the Lie and his master, Satan, is a liar and was a liar from the beginning. He is a deceiver and deceitful. Refusing the way of holiness, he trusted in his own substance and strengthened himself in his own wickedness. The unholiness was his. It was not only that he increased in wickedness and strengthened himself in sin, but the sin, the evil, the wickedness was his, "his riches," and "his wickedness." The end of both his wickedness and himself is sure.

GOD shall "**destroy [him] forever.**" His destruction brings delight to the saints who "**laugh**" at him. He was a cut throat (sharp razor) while he lived and he is condemned and mocked after he is dead. Wickedness is always followed by woe.

### PSALM FIFTY-THREE

- 1. The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good.**
- 2. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God.**
- 3. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one.**
- 4. Have the workers of iniquity no knowledge? who eat up my people as they eat bread: they have not called upon God.**
- 5. There were they in great fear, where no fear was: for God hath scattered the bones of him that encampeth against thee: thou hast put them to shame, because God hath despised them.**
- 6. Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.**

#### *The Folly of Unbelief*

There is a wisdom, an understanding and a farsightedness in these songs that is more than human. This 53rd Psalm is almost the same as the 14th. It begins with "**the fool**" saying in his heart, "**There is no God.**"

It vividly pictures an inventory by GOD. Sin is a defiance of Deity, and an infraction of the moral order of the universe of GOD. Sin is not only hateful to GOD but it is hurtful to man. Sin hopelessly enslaves the soul and corrupts the conscience. Sin is the first source and cause of all evil, sickness, sorrow, and suffering in the world to-day.

One sin separates from GOD and excludes from Paradise. The whole bent of the heart and mind of man is toward sin and one sin wilfully committed paves the way for another sin, and sin becomes more easily committed day after day until the voice of conscience is stilled and the heart killed.

So called little sins lead to greater, and are both dangerous and deadly. Not only does man practice sin, however, but he is sinful in his nature. Original sin is an indisputable fact and necessitates constant watchfulness until destroyed by the baptism with the HOLY GHOST and Fire. Sin in unsanctified believers is a prolific source of backslidings and no believer should rest until all sin has been cleansed from the soul.

Sin in all its forms is ruinous and murderous to the whole man and should be instantly and utterly forsaken. We must get rid of sin or sin will get rid of us.

*\*\*Note: The Bible teaches that all true believers will still have daily struggles with sin, though we are to strive against it. No believer can achieve sinless perfection. See 1 John 1:8-2:2 and Ecclesiastes 7:20.*

### **PSALM FIFTY-FOUR**

- 1. Save me, O God, by thy name, and judge me by thy strength.**
- 2. Hear my prayer, O God; give ear to the words of my mouth.**
- 3. For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.**
- 4. Behold, God is mine helper: the Lord is with them that uphold my soul.**
- 5. He shall reward evil unto mine enemies: cut them off in thy truth.**
- 6. I will freely sacrifice unto thee: I will praise thy name, O Lord; for it is good.**
- 7. For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.**

This vigorous and dignified hymn may be designated as a hymn of divine deliverance. In deep distress, David calls upon his GOD and is delivered out of all trouble.

The soul hunting, riotous, disorderly, and sinful oppressors are thoroughly routed and scattered and the man of prayer, piety, and praise is saved. Like our forefathers, David began with "**O God, by Thy name,**" and therefore could end with "**He hath delivered me.**"

William Shrubsole casually took up a volume, written by Isaac Ambrose, and began to read that part of it which treats of "Looking to JESUS." He was much affected at the relation of the sufferings of CHRIST, and sensibly interested at the inquiry which the author makes, - Who were the persons that brought the Divine Sufferer into so much distress? "I was convinced," he said, "that I was deeply concerned in that horrid transaction; and from this time I date the Lord first penetrated my dark mind with the dawn of heavenly light and salvation."

### **PSALM FIFTY-FIVE**

- 1. Give ear to my prayer, O God; and hide not thyself from my supplication.**
- 2. Attend unto me, and hear me: I mourn in my complaint, and make a noise;**
- 3. Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me.**
- 4. My heart is sore pained within me: and the terrors of death are fallen upon me.**
- 5. Fearfulness and trembling are come upon me, and horror hath overwhelmed me.**
- 6. And I said, Oh that I had wings like a dove! for then would I fly away, and be at rest.**
- 7. Lo, then would I wander far off, and remain in the wilderness. Selah.**
- 8. I would hasten my escape from the windy storm and tempest.**
- 9. Destroy, O Lord, and divide their tongues: for I have seen violence and strife in the city.**
- 10. Day and night they go about it upon the walls thereof: mischief also and sorrow are in**

the midst of it.

**11. Wickedness is in the midst thereof: deceit and guile depart not from her streets.**

**12. For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him:**

**13. But it was thou, a man mine equal, my guide, and mine acquaintance.**

**14. We took sweet counsel together, and walked unto the house of God in company.**

**15. Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them.**

**16. As for me, I will call upon God; and the Lord shall save me.**

**17. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice.**

**18. He hath delivered my soul in peace from the battle that was against me: for there were many with me.**

**19. God shall hear, and afflict them, even he that abideth of old. Selah. Because they have no changes, therefore they fear not God.**

**20. He hath put forth his hands against such as be at peace with him: he hath broken his covenant.**

**21. The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.**

**22. Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.**

**23. But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.**

There are two main thoughts running through this very touching Song. There is a complaint against a traitorous friend (verses 1-15), and a note of confidence in GOD (verses 16-23). The complaint was forced from the soul of the sweet singer through the fickleness, sneak attack, betrayal, treason, and back-stabbing of a friend.

**"It was not an enemy that reproached me. . . but it was... a man mine equal . . . mine acquaintance . . . we took sweet counsel together, and walked unto the house of God in company"** (verses 12-14).

The U. S. A. will never forget the sneak attack on Pearl Harbor by Japan. While her diplomats were full of smiles and talking peace in Washington and begging the President for a conference, the powers that be of the Sunrise Kingdom were planning and plotting the destruction of the nation. What Japan was to the U.S.A. and Judas was to CHRIST, so all sneak letter writers, character killers, and reputation destroyers are in our dark days.

It was a professing friend that lifted up his heel against David and against CHRIST. How many Judases and Japs there are around today will never be known until JESUS comes again. To betray a friend is the most devilish kind of betrayal.

**"The words of his mouth were smoother than butter . . . his words were softer than oil, yet were they drawn swords"** (verse 21). **The heart of the singer was "[b]sore pained."** So great was his grief and so sick was his soul because of the backstabber that he cried for escape, **"Oh,**

**that I had wings . . . then would I fly away, and be at rest**" (verse 6). It is impossible, however, to fly away from sin, trouble, Satan, or sickness. Moving from one place to another does not save us from our distresses and miseries.

**"I would hasten my escape from the windy storm and tempest"** (verse 8). Unfortunately there is no escape. Traitors, back-stabbers, and ingrates are in every place. Every Abel has a Cain, every Moses is beset with a sister Miriam, every Joshua is followed by his Achan, every David has his own Absalom, and every Jesus has His Judas. It was **"not an enemy that reproached"** him, but a professed friend. Such back stabbing is always the most difficult to bear (verses 12-21).

The second main point in the Song is expressed in verses 16-23. **"I will call upon God" . . . "the LORD shall save me."** This confidence in GOD, despite the despicable conduct of his friend, is also expressed in verse 22. **"Cast thy burden upon the LORD and he shall sustain thee."**

### PSALM FIFTY-SIX

1. **Be merciful unto me, O God: for man would swallow me up; he fighting daily oppresseth me.**
2. **Mine enemies would daily swallow me up: for they be many that fight against me, O thou most High.**
3. **What time I am afraid, I will trust in thee.**
4. **In God I will praise his word, in God I have put my trust; I will not fear what flesh can do unto me.**
5. **Every day they wrest my words: all their thoughts are against me for evil.**
6. **They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.**
7. **Shall they escape by iniquity? in thine anger cast down the people, O God.**
8. **Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?**
9. **When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me.**
10. **In God will I praise his word: in the Lord will I praise his word.**
11. **In God have I put my trust: I will not be afraid what man can do unto me.**
12. **Thy vows are upon me, O God: I will render praises unto thee.**
13. **For thou hast delivered my soul from death: wilt not thou deliver my feet from falling, that I may walk before God in the light of the living?**

The enemies of the psalmist sought daily to destroy him. **"Man would swallow me up."** **"Mine enemies would daily swallow me up."** **"Every day they wrest my words."** **"All their thoughts are against me for evil."** **"They mark my steps."** **"They wait for my soul."** This persecution, oppression and determination of the wicked to destroy the pure in heart sent the poet to his knees.

He sought mercy, help, comfort, and deliverance from his GOD. **"Be merciful unto me, O God."** **"I will trust."** **"I will praise."** **"I will not be afraid."**

His confidence in GOD is expressed in the words: **"I will not fear what flesh can do unto me."** **"God is for me."** **"I will not be afraid what man can do unto me."** **"Put thou my tears into**



**thy bottle."**

"Fear" and "tears" (verses 3 and 8) are dispelled by trust in GOD and faith in his holy Word.

Dr. Worcester once said, that he had been told by a returned missionary, that, after reading the first chapter of Romans to a heathen congregation they came around him, and said, "You wrote that chapter for us." Dr. Dean of China relates a similar fact. He had been conversing with a very intelligent Chinese respecting our sacred books, assuring him that they were very old. He gave him a specimen. Soon after, the man came to Dr. Dean, and, with a look of triumph and accusation, exclaimed, "You told me your book was very ancient; but that chapter," pointing to the first of Romans, "you have written yourself since you came here and learned all about Chinamen."

### PSALM FIFTY-SEVEN

- 1. Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.**
- 2. I will cry unto God most high; unto God that performeth all things for me.**
- 3. He shall send from heaven, and save me from the reproach of him that would swallow me up. Selah. God shall send forth his mercy and his truth.**
- 4. My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword.**
- 5. Be thou exalted, O God, above the heavens; let thy glory be above all the earth.**
- 6. They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen themselves. Selah.**
- 7. My heart is fixed, O God, my heart is fixed: I will sing and give praise.**
- 8. Awake up, my glory; awake, psaltery and harp: I myself will awake early.**
- 9. I will praise thee, O Lord, among the people: I will sing unto thee among the nations.**
- 10. For thy mercy is great unto the heavens, and thy truth unto the clouds.**
- 11. Be thou exalted, O God, above the heavens: let thy glory be above all the earth.**

The sad and dangerous situation in which the Psalmist found himself is plainly stated in verse four. **"My soul is among lions: and I live even among them that are set on fire, even the sons of men whose teeth are spears and arrows, and their tongue a sharp sword."** **"They have prepared a net for my steps."** **"They have digged a pit before me."**

Here is a SPIRIT-inspired description of the sinful and despicable enemies of the saints.

The poet prays, trusts, believes, and sings. His determination and strongly fixed purpose is revealed in verse seven. **"My heart is fixed, O God, my heart is fixed: I will sing and give praise."**

His threefold plea is very touching:

- (1) **"Be merciful unto me O God, be merciful unto me."**
- (2) **"My soul trusteth in thee."**
- (3) **"In the shadow of thy wings will I make my refuge, until these calamities be overpast."**

It is said, that when the sun is going out of sight, the pious Swiss herdsman of the Alps takes his alpine horn, and shouts loudly through it, "Praise ye the Lord!" Then a brother herdsman on some distant slope takes up the echo, "Praise the Lord!" Soon another answers, still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord of all.

### **PSALM FIFTY-EIGHT**

- 1. Do ye indeed speak righteousness, O congregation? do ye judge uprightly, O ye sons of men?**
- 2. Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth.**
- 3. The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.**
- 4. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear;**
- 5. Which will not hearken to the voice of charmers, charming never so wisely.**
- 6. Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord.**
- 7. Let them melt away as waters which run continually: when he bendeth his bow to shoot his arrows, let them be as cut in pieces.**
- 8. As a snail which melteth, let every one of them pass away: like the untimely birth of a woman, that they may not see the sun.**
- 9. Before your pots can feel the thorns, he shall take them away as with a whirlwind, both living, and in his wrath.**
- 10. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked.**
- 11. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.**

In order to understand this Song, as well as many other expressions and prayers in the Psalms it is necessary to remember:

- (1) that David was a King with an earthly kingdom, and consequently was interested in the righteous government of the people,
- (2) that many of these Hymns have been inspired by the HOLY SPIRIT for future use by GOD's earthly people Israel after their restoration to their own land.

These imprecatory prayers are not for the use of the church today but for Israel in the future. An example of the future imprecations of the saints is seen in the book of Revelation. The souls under the altar pray for vengeance upon their enemies.

In life, they prayed for the forgiveness of their enemies, but after death they pray for the vindication of the holiness of GOD. Psalm 58 issues a clarion call for vengeance against the enemies of GOD and His people. It is a solemn and vigorous Song seeking vengeance against the sinful, unrighteous, depraved, hypocritical, and stubborn war-loving sons of men.

May we repeat the words of verse 10: "**The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.**"

Here is just one more proof, if such were needed, that there is to be a change of dispensations and of GOD's dealings with men. Today is man's day, man is performing, talking, planning, and promising, while GOD's patience and long-suffering is prolonged. The day of CHRIST is yet to dawn when He will talk, plan and perform. The day of GOD shall come and man's day shall close. When this day of grace and dispensation of the HOLY SPIRIT ends then judgment begins, war, world-wide war, global war (Revelation 6) breaks out and the world again shall be deluged in blood. Blood baths will not be uncommon. But judgments against sin and injustice will rejoice the righteous souls of the saints.

The wicked shall be swept from the earth. Armies shall be destroyed in their tracks, for the Day of GOD is come. This is not poetic license or language. These disasters and calamities are just around the corner for the depraved, wicked, warlike, carnal, and deceitful sons of men.

### PSALM FIFTY-NINE

1. **Deliver me from mine enemies, O my God: defend me from them that rise up against me.**
2. **Deliver me from the workers of iniquity, and save me from bloody men.**
3. **For, lo, they lie in wait for my soul: the mighty are gathered against me; not for my transgression, nor for my sin, O Lord.**
4. **They run and prepare themselves without my fault: awake to help me, and behold.**
5. **Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.**
6. **They return at evening: they make a noise like a dog, and go round about the city.**
7. **Behold, they belch out with their mouth: swords are in their lips: for who, say they, doth hear?**
8. **But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision.**
9. **Because of his strength will I wait upon thee: for God is my defence.**
10. **The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies.**
11. **Slay them not, lest my people forget: scatter them by thy power; and bring them down, O Lord our shield.**
12. **For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak.**
13. **Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah.**
14. **And at evening let them return; and let them make a noise like a dog, and go round about the city.**
15. **Let them wander up and down for meat, and grudge if they be not satisfied.**
16. **But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble.**
17. **Unto thee, O my strength, will I sing: for God is my defence, and the God of my mercy.**

This is a very striking and bold Song. It is a Hymn setting forth the defence of the disciples of GOD against the tongue lashing, Satan-deceived, foul-mouthed sons of men. The Poet

pleadingly and pitifully pleads for divine protection. The wicked are indicted for their proud talk, their evil words, their nasty mouthiness, their unclean lips.

In this Psalm the real reason for the rage against the righteous is revealed. The carnal hearts of men are against GOD and His CHRIST and their target is the Psalmist. They cannot get at GOD so they slam the man of GOD. The Song opens with "**Deliver me,**" and closes with "**God is my defence.**"

A certain person sent Bias, one of the seven wise men of Greece, a beast for sacrifice, with the request that he should return to him the best and worst part of its flesh. Bias returned the tongue of the animal to the donor. This act did much to gain for him recognition as one of the wise men.

"Than a good tongue, there is nothing better; than an evil, nothing worse. It hath no mean; it is either exceedingly good or excessively evil. It knows nothing but extremes; and is if good, best of all; if bad, worst of all. If it be good, it is a walking garden that scatters in every place a sweet flower, an herb of grace to the hearers. If it be evil, it is a wild bedlam full of goading and maddening mischiefs. So the tongue is every man's best or worst movable." - Adams

~ end of chapter 6 ~

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