

Sermon Seeds from the Psalms

by

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Psalms Eighty to Eighty-Nine

PSALM EIGHTY

1. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.
2. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us.
3. Turn us again, O God, and cause thy face to shine; and we shall be saved.
4. O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?
5. Thou feedest them with the bread of tears; and givest them tears to drink in great measure.
6. Thou makest us a strife unto our neighbours: and our enemies laugh among themselves.
7. Turn us again, O God of hosts, and cause thy face to shine; and we shall be saved.
8. Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.
9. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.
10. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.
11. She sent out her boughs unto the sea, and her branches unto the river.
12. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?
13. The boar out of the wood doth waste it, and the wild beast of the field doth devour it.
14. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;
15. And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.
16. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance.
17. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself.
18. So will not we go back from thee: quicken us, and we will call upon thy name.
19. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved.

A Prayer for Restoration

"**Turn us again**" (verses 3, 7, 19). These three words, three times repeated, in this Song, constitute the key phrase of the whole chapter. Apart from GOD and the direct operation of the

HOLY SPIRIT, no one would ever repent and therefore restoration or salvation would be impossible. All good desires are born of the Spirit of GOD. All holy resolves are SPIRIT inspired. Without the direct operation of the HOLY SPIRIT no one would ever feel the need of repentance and therefore no one ever would be saved.

The Sweet Singer's prayer for restoration is finally supported by the strongest of arguments, indeed the only unfailing argument, as far as Jehovah is concerned. "**Let thy hand be upon the man of thy right hand**" (verse 17). The man is CHRIST, CHRIST in intercession for the saints.

A Cornish minister was preaching, one day, to a congregation in which were several sailors who had just escaped shipwreck. He spoke of the sinner's danger, and introduced the figure of the drowning sailor, grasping eagerly at any fragments of the wreck; then presented CHRIST as the sure plank, exclaiming, "This plank bears!" Fourteen years after, that minister was called to the bedside of a dying stranger who was converted by, and now with his latest breath testified to, the glorious truth, "*This plank bears!*"

PSALM EIGHTY-ONE

1. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.
2. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.
3. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.
4. For this was a statute for Israel, and a law of the God of Jacob.
5. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.
6. I removed his shoulder from the burden: his hands were delivered from the pots.
7. Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.
8. Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;
9. There shall no strange god be in thee; neither shalt thou worship any strange god.
10. I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.
11. But my people would not hearken to my voice; and Israel would none of me.
12. So I gave them up unto their own hearts' lust: and they walked in their own counsels.
13. Oh that my people had hearkened unto me, and Israel had walked in my ways!
14. I should soon have subdued their enemies, and turned my hand against their adversaries.
15. The haters of the Lord should have submitted themselves unto him: but their time should have endured for ever.
16. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.

Here is a Hymn both of gladness and grief.

(1) "Gladness" (verses 1-10).

(2) Grief (verses 11-16).

The Song opens with a call to "**make a joyful noise . . . take a psalm . . . blow up the**

trumpet... open thy mouth wide, and I will fill it" (verses 1-10). It closes with a sigh, **"O, that my people had hearkened . . . I should soon have subdued their enemies . . . he should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee"** (verses 11-16).

Disobedience spells defeat, distress, and death.
Obedience means gladness here and glory hereafter.

All these songs will be used in the future by the elect sons of GOD, the regenerated and restored House of Israel. They shall **"Sing aloud . . . make a joyful noise . . . take a psalm . . ."** and worship the God of their fathers in their own land.

It should constantly be kept in mind however that Christ-rejecting Jews and Israelites of our day are lost. Unless they repent, they must eternally perish. They are given up **"unto their own hearts' lust"** (verse 12).

A blindfold is over their eyes and a cover over the Word of GOD. Their wilfulness and foolishness robbed them of **"the finest of the wheat."** Their rebellion and high-mindedness robbed them of the choicest sweets in the store-house of GOD. **"With honey out of the rock should I have satisfied thee"** (verse 16).

PSALM EIGHTY-TWO

- 1. God standeth in the congregation of the mighty; he judgeth among the gods.**
- 2. How long will ye judge unjustly, and accept the persons of the wicked? Selah.**
- 3. Defend the poor and fatherless: do justice to the afflicted and needy.**
- 4. Deliver the poor and needy: rid them out of the hand of the wicked.**
- 5. They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.**
- 6. I have said, Ye are gods; and all of you are children of the most High.**
- 7. But ye shall die like men, and fall like one of the princes.**
- 8. Arise, O God, judge the earth: for thou shalt inherit all nations.**

A Ringing Call for Righteousness

The awful iniquities and injustices of magistrates and men are made known in this Song. And not until CHRIST returns will righteousness take the reins of government and holiness ascend the thrones of earth. Sin has drenched the ground with human blood and filled the earth with human bones. The ground under the feet of humans, groans with and under man's ungodliness. The animals cry for justice and vengeance upon their tormentors, and all nature waits for the manifestation of the sons of GOD.

The following lines from the fine hymn itself unveils the dire need of a just judge and righteous king.

- (1) "How long will ye judge unjustly,"**
- (2) "How long will ye . . . accept the persons of the wicked?"**

- (3) "Defend the poor and fatherless,"
- (4) "Do justice to the afflicted and needy,"
- (5) "Deliver the poor."

Such a Judge and such a King is coming, thank GOD. CHRIST shall yet inherit "**all nations.**"

PSALM EIGHTY-THREE

1. Keep not thou silence, O God: hold not thy peace, and be not still, O God.
2. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head.
3. They have taken crafty counsel against thy people, and consulted against thy hidden ones.
4. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.
5. For they have consulted together with one consent: they are confederate against thee:
6. The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;
7. Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;
8. Assur also is joined with them: they have holpen the children of lot. Selah.
9. Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:
10. Which perished at Endor: they became as dung for the earth.
11. Make their nobles like Oreb, and like Zeeb: yea, all their princes as Zebah, and as Zalmunna:
12. Who said, Let us take to ourselves the houses of God in possession.
13. O my God, make them like a wheel; as the stubble before the wind.
14. As the fire burneth a wood, and as the flame setteth the mountains on fire;
15. So persecute them with thy tempest, and make them afraid with thy storm.
16. Fill their faces with shame; that they may seek thy name, O Lord.
17. Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:
18. That men may know that thou, whose name alone is Jehovah, art the most high over all the earth.

The silence of GOD has always been misunderstood by man.

Instead of attributing such silence to his compassion and mercy, the wicked have imagined that he was unconcerned about their carnal and wicked ways. The enemies of Israel had taken "**crafty counsel**" against them. They had "**consulted**" and conceived plans for the destruction of the people of GOD. They had passed resolutions, to destroy them as a nation and, Hitler-like, to blot out the very remembrance of them from the earth.

A confederation of men and nations had been formed to rid the world of the holy ones of the Most High. Fully cognizant of their wicked plans and purposes, the Psalmist called upon Jehovah to speak and act in behalf of his own believing and trusting children. The Psalmist believed in both the power of prayer and the efficacy of praise.

The imprecatory passages in this hymn can be understood only in the light of coming days. After the end of this gospel age, after the rapture of the church which is the body of CHRIST, and after

the day of grace closes and the reign of righteousness begins, then these prayers will all be heard and answered.

"O, my GOD, make them like a wheel . . . persecute them with thy tempest . . . let them be confounded and troubled for ever . . . let them be put to shame, and perish." The Church, in this dispensation of grace, is not to pray these prayers. We now pray, **"forgive us... as we forgive"** them.

PSALM EIGHTY-FOUR

1. **How amiable are thy tabernacles, O Lord of hosts!**
2. **My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.**
3. **Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God.**
4. **Blessed are they that dwell in thy house: they will be still praising thee. Selah.**
5. **Blessed is the man whose strength is in thee; in whose heart are the ways of them.**
6. **Who passing through the valley of Baca make it a well; the rain also filleth the pools.**
7. **They go from strength to strength, every one of them in Zion appeareth before God.**
8. **O Lord God of hosts, hear my prayer: give ear, O God of Jacob. Selah.**
9. **Behold, O God our shield, and look upon the face of thine anointed.**
10. **For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.**
11. **For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.**
12. **O Lord of hosts, blessed is the man that trusteth in thee.**

A Psalm of Worship in the House of GOD

No truths require more emphasis than these truths, as set forth in this divine Song. There is a trend away from the Church, and there is a growing tendency to worship GOD any old way in any old place, even including the couch and bed at eleven o'clock Sunday morning. We are not thinking of the sick in body or mind but rather the sick in soul because of some pet sin.

We agree, that wherever two or three are gathered in the name of CHRIST, THERE is the house of GOD and there is the true Church. Nevertheless, to assemble with others saints in some sanctified place, for praise, prayer, worship, instruction from the Word of GOD, and mutual Christian fellowship is the Bible idea of divine worship in the house of GOD.

Joy riding down to a beach and listening to some sermonette over the air is not divine worship in the house of GOD.

Cooking big dinners for in-laws, while quieting the conscience by listening to gospel singing on the radio, is not GOD's idea of worship.

Whenever and wherever possible, all believers should meet with other believers in some specially consecrated place and worship the Lord in the beauty of holiness. To neglect this is to

cool off, become careless and indifferent and finally backslidden in heart.

"Be in your place; battles are won not by the men on the muster-roll, but by the men in the engagement. As a rule, sermons are none too warm; an empty pew throws a bucket of cold water over the pulpit. We have seen very good preachers, like very good gophers, drowned out. Every seat in the prayer-meeting is occupied; when you are not in your seat there, some evil spirit occupies it, trying to represent you."

- Dr. C. H. Fowler

PSALM EIGHTY-FIVE

1. **Lord, thou hast been favourable unto thy land: thou hast brought back the captivity of Jacob.**
2. **Thou hast forgiven the iniquity of thy people, thou hast covered all their sin. Selah.**
3. **Thou hast taken away all thy wrath: thou hast turned thyself from the fierceness of thine anger.**
4. **Turn us, O God of our salvation, and cause thine anger toward us to cease.**
5. **Wilt thou be angry with us for ever? wilt thou draw out thine anger to all generations?**
6. **Wilt thou not revive us again: that thy people may rejoice in thee?**
7. **Shew us thy mercy, O Lord, and grant us thy salvation.**
8. **I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.**
9. **Surely his salvation is nigh them that fear him; that glory may dwell in our land.**
10. **Mercy and truth are met together; righteousness and peace have kissed each other.**
11. **Truth shall spring out of the earth; and righteousness shall look down from heaven.**
12. **Yea, the Lord shall give that which is good; and our land shall yield her increase.**
13. **Righteousness shall go before him; and shall set us in the way of his steps.**

This clear and intelligible Song sets forth a confidence in GOD which is both commanding and comforting. Those who know themselves best have no confidence in the flesh. Those who know man best have no confidence in man. The Psalmist centered his confidence in GOD and in his holy Word.

CHRIST is seen in the words, "**Mercy and truth are met together**" and "**righteousness and peace have kissed each other**" (verse 10). These inspired and inspiring sentences, written a thousand years before the birth of CHRIST, should convince the most skeptical that the pen of the writer was held by a greater than man. Where is the human who could have conceived such a thought as the above or of that which follows? "**Truth shall spring out of the earth; and righteousness shall look down from heaven.**"

Only blind unbelief, sheer spleen, and jaundiced prejudice will deny the hand of GOD in these literary beauties of the sublime Psalter.

"To *cling* is the meaning of one of the Hebrew words used for trust. It is the word used for a child clinging to its mother's breast. To *run for shelter*, the meaning of another Hebrew word; see Ruth 2:12. To *lean* upon, another Hebrew word, from which the word Amen is derived.

Two figures are given of holy trust. The stability of Mount Zion, Psalm 125:1. The luxuriant growth of a tree by the waters, Jeremiah 17:7, 8." - Bowes

PSALM EIGHTY-SIX

1. Bow down thine ear, O Lord, hear me: for I am poor and needy.
2. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.
3. Be merciful unto me, O Lord: for I cry unto thee daily.
4. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.
5. For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.
6. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.
7. In the day of my trouble I will call upon thee: for thou wilt answer me.
8. Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.
9. All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.
10. For thou art great, and doest wondrous things: thou art God alone.
11. Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.
12. I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
13. For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell.
14. O God, the proud are risen against me, and the assemblies of violent men have sought after my soul; and have not set thee before them.
15. But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.
16. O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.
17. Shew me a token for good; that they which hate me may see it, and be ashamed: because thou, Lord, hast holpen me, and comforted me.

This is a poem of prayer and Praise

The first stanza petitions GOD for a hearing, "**Bow down thine ear, O Lord, hear me.**" The petition is supported by one of the strongest possible pleas, "**For I am poor and needy.**" This is one of two powerful and prevailing pleas for an audience with GOD. The first and most powerful plea in support of any petition before GOD is to seek in the name of and for the sake of CHRIST. The Psalmist uses the second of these prevailing pleas in presenting his petition to GOD, "**I am poor and needy.**" CHRIST is seen as the true interceder in verse two, "**Bow down thine ear, O Lord, hear me: for I am poor and needy. Preserve my soul; for I am holy.**"

This powerful hymn of praise and prayer concludes with the epic line: "**Shew me a token for good.**" Before the days of David, Rahab was given a token for good. The most convincing token for good however is in the birth, life, works, words, death and resurrection of our Lord and Saviour JESUS CHRIST. Other tokens for good are:

- (1) the character of GOD,
- (2) the promises of the sacred writings,
- (3) the past blessings and comforts of GOD,
- (4) the changing seasons with seedtime and harvest, etc, etc.

Tokens for good (verse 17)

I. The thing prayed for, a token for good. This may be:

1. Inward, as peace, joy, calmness in the midst of danger and perplexity;
2. Outward, as prosperity, silence of animosity.

II. The purpose for which it was asked:

1. That His enemies might see how GOD helped the man whom men despised;
2. That men might learn how GOD comforts His servants.

PSALM EIGHTY-SEVEN

- 1. His foundation is in the holy mountains.**
- 2. The Lord loveth the gates of Zion more than all the dwellings of Jacob.**
- 3. Glorious things are spoken of thee, O city of God. Selah.**
- 4. I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there.**
- 5. And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her.**
- 6. The Lord shall count, when he writeth up the people, that this man was born there. Selah.**
- 7. As well the singers as the players on instruments shall be there: all my springs are in thee.**

This is a Citizenship song. The poet's soul is filled with happy and holy memories of the past and with glowing hope for the future. The historical meaning of the hymn is plain. Jerusalem had always been the earthly centre of the holy worship of GOD. "**The holy mountains,**" "**the gates of Zion,**" "**the dwelling of Jacob,**" the "**city of God,**" are all Jewish, Abrahamic, Davidic, and earthly. Rahab, Babylon, Philistia, Tyre, and Ethiopia were well known names to all the children of Israel. The expression twice repeated that "**this man was born there,**" was well understood by all the seed of Jacob and Judah.

To be born in Jerusalem was the greatest blessing which could come to any son of Adam's race. This is all a matter of history. Then there is the Prophetic meaning of this majestic hymn. Jerusalem is yet to become the centre of all divine worship upon the earth. Israel is yet to be saved, forgiven, restored, and sanctified, and then again of Zion it shall be said, "**This and that man was born in her.**"

Then there are, of course, the spiritual lessons for today, the permanent truths for every age.

- (1) GOD loves holiness,
- (2) "Ye must be born again,"
- (3) "All my springs are in thee."

PSALM EIGHTY-EIGHT

1. O Lord God of my salvation, I have cried day and night before thee:
2. Let my prayer come before thee: incline thine ear unto my cry;
3. For my soul is full of troubles: and my life draweth nigh unto the grave.
4. I am counted with them that go down into the pit: I am as a man that hath no strength:
5. Free among the dead, like the slain that lie in the grave, whom thou rememberest no more: and they are cut off from thy hand.
6. Thou hast laid me in the lowest pit, in darkness, in the deeps.
7. Thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Selah.
8. Thou hast put away mine acquaintance far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
9. Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee, I have stretched out my hands unto thee.
10. Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah.
11. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction?
12. Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?
13. But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.
14. Lord, why castest thou off my soul? why hidest thou thy face from me?
15. I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted.
16. Thy fierce wrath goeth over me; thy terrors have cut me off.
17. They came round about me daily like water; they compassed me about together.
18. Lover and friend hast thou put far from me, and mine acquaintance into darkness.

A Psalm of Tears

If all the tears shed by humans could be gathered together they would form an ocean.

If all the pain suffered by mankind could be collected and exploded in any given instant the impact would rock the earth and crack the ground.

As far as we know, the holy angels do not weep, for they know no personal misery, and tears are the silent language of misery and grief. The language of the eye is more telling than that of the lips. Where words fail, tears may tell the sad tale. There may be a grief which bleeds inwardly but cannot vent itself in tears but then the heart alone weeps. We live in a world of tears. "**Jesus wept.**" But for these tears, the heart of CHRIST would have been broken before He reached Calvary. His tears were the safety-valve of His crushed and loving heart. His tears streamed because of the woes and troubles of others.

Heaven and GOD are best discerned through tears; scarcely perhaps are discerned at all without them. The constant association of prayer with the hour of bereavement and the scenes of death

suffice to show this.

- James Martineau

Two aged men, that had been foes for life,
Met by a grave, and wept - and in those tears
They washed away the memory of their strife;
Then wept again the loss of all those years.

- Frederick Tennyson.

How, thro' her tears, with pale and trembling radiance,
The eye of beauty shines, and lights her sorrows!
As rises o'er the storm some silver star,
The seaman's hope, and promise of his safety.

- Francis

Heav'n, that knows The weakness of our natures, will forgive,
Nay, must applaud love's debt, when decent paid:
Nor can the bravest mortal blame the tear
Which glitters on the bier of fallen worth.

- Shirley

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues.

PSALM EIGHTY-NINE

- 1. I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations.**
- 2. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.**
- 3. I have made a covenant with my chosen, I have sworn unto David my servant,**
- 4. Thy seed will I establish for ever, and build up thy throne to all generations. Selah.**
- 5. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints.**
- 6. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?**
- 7. God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.**
- 8. O Lord God of hosts, who is a strong Lord like unto thee? or to thy faithfulness round about thee?**
- 9. Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them.**
- 10. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm.**

11. The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.
12. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name.
13. Thou hast a mighty arm: strong is thy hand, and high is thy right hand.
14. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face.
15. Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance.
16. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted.
17. For thou art the glory of their strength: and in thy favour our horn shall be exalted.
18. For the Lord is our defence; and the Holy One of Israel is our king.
19. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people.
20. I have found David my servant; with my holy oil have I anointed him:
21. With whom my hand shall be established: mine arm also shall strengthen him.
22. The enemy shall not exact upon him; nor the son of wickedness afflict him.
23. And I will beat down his foes before his face, and plague them that hate him.
24. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.
25. I will set his hand also in the sea, and his right hand in the rivers.
26. He shall cry unto me, thou art my father, my God, and the rock of my salvation.
27. Also I will make him my firstborn, higher than the kings of the earth.
28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.
29. His seed also will I make to endure for ever, and his throne as the days of heaven.
30. If his children forsake my law, and walk not in my judgments;
31. If they break my statutes, and keep not my commandments;
32. Then will I visit their transgression with the rod, and their iniquity with stripes.
33. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail.
34. My covenant will I not break, nor alter the thing that is gone out of my lips.
35. Once have I sworn by my holiness that I will not lie unto David.
36. His seed shall endure for ever, and his throne as the sun before me.
37. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
38. But thou hast cast off and abhorred, thou hast been wroth with thine anointed.
39. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.
40. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin.
41. All that pass by the way spoil him: he is a reproach to his neighbours.
42. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.
43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.
44. Thou hast made his glory to cease, and cast his throne down to the ground.
45. The days of his youth hast thou shortened: thou hast covered him with shame. Selah.
46. How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?
47. Remember how short my time is: wherefore hast thou made all men in vain?

48. What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49. Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth?

50. Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people;

51. Wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed.

52. Blessed be the Lord for evermore. Amen, and Amen.

This unusually beautiful Song easily falls into three parts. The key words are "CHRIST our King." There is:

- (1) the mercy of CHRIST our King,
- (2) the faithfulness of CHRIST our King,
- (3) the holiness of CHRIST our King.

(1) Mercy. **"I will sing of the mercies." "Mercy shall be built up for ever." "My mercy will I keep for him."**

(2) Faithfulness. **"With my mouth will I make known thy faithfulness." "Thy faithfulness shalt thou establish."**

(3) Holiness. **"The Holy One of Israel is our King."**

"Among the several wonders of the loadstone, this is not the least, that it will not draw gold nor pearl, but, despising these, it draws the iron to it, one of the most inferior metals: thus CHRIST leaves the angels, those noble spirits, the gold and the pearl, and He comes to poor sinful man, and draws him into His embraces."

- T. Watson

~ end of chapter 9 ~

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