

## **Psalm 11**

### **Song of the Steadfast**

The most probable account of this Psalm is that given by Amyraldus. He thinks it was composed by David while he lived in Saul's court, at a time when hostility was beginning to show itself and before it had broken out into persecution.

David's friends were alarmed for his safety, and had recommended him to flee to some mountain where he would have a hiding place from Saul.

*Note:* "Beware of the counsel of friends." Remember Amnon's friend. II Samuel 13

David was advised to flee to the mountains, but God is not merely God of the mountain heights, but of the dangerous valleys and especially the battleground.

#### **I. David's Temptation to Flee: verse 1**

*Note:* The Saints' falls have been when they have run out of their trench and stronghold: for like the conies, they are weak people in themselves, and their strength lies in the Rock of God's mighty power, which is our habitation.

Dig in – military

**"If you run you are done."**

*Note:* You cannot run all your life, for one trouble comes after another. As the bear came to David after the lion, and a giant after the bear, and a king after the giant, and the Philistines after the king; and so Believers, after they have fought wild pride, comes

envy, and jealousy, and lust, and sickness and sorrow, and money, etc... “Man that is born of woman is of few days and full of troubles.”

## **II. David’s Trial of Faith:** Verse 5

*Note:* The Saints are precious in the sight of God; and therefore, He refines them with afflictions. None of the Lord’s children may hope to escape from trial; nor, indeed, in our right minds would any of us desire to do so, for a trial is a channel of many blessings.

## **STAND FAST!**

## **III. The Tyranny of the Froward:** Verse 2 (His attitude to overthrow the righteous)

*Note:* Persecution is the Christian touchstone that will try what metal men are made of, whether they are gold or dross, silver or tin, wheat or chaff, shadow or substance, carnal or spiritual, sincere or hypocritical.

### **A. His power:** “The wicked bend their bow”

*Note:* The wicked stand fully armed, with all the artillery at their disposal to destroy the righteous.

### **B. His Policy:** Surprise and Subtlety “That he may shoot privily”

*Note:* Surprise sets the ambush, subtlety hides the knife, and cruelty cuts the throat.

## **IV. The Treason Against the Foundations:** Verse 3

*Note:* It does not say if the roof be ruinous, or if the sidewalls be shattered, but if the foundations be destroyed. *Illus.* Fuller County Stadium in Atlanta.

**A. By the vicious desires and utmost endeavors of the Wicked.**

**B. By vainglorious imaginations of the wicked:** (Who vainly boast and actually believe that they have destroyed the work of God.)

*Note:* The Church in persecution is like a ship in the tempest. Her masts must suddenly be cut down, not a piece of canvas to play with the wind, no sails to be seen.

**She sits silent and lifeless.**

This is done that the tempest may have less power upon her. Though when the storm is over, they can hoist up their sails on high, and spread their canvas as broad as ever before.

The Church on her work days of affliction wears her worst clothes, while her best is laid up in her wardrobe, in sure and certain hope that God will give her a holy and a happy day, when with joy she shall wear her best garments.

**C. By vile lust, envy, and jealous apprehensions of the best saints and servants of God** (Especially in their melancholy fits: *Definition* – gloomy and depressed in spirit)

**V. The Treasures in the Throne: Verse 4**

**A. His eyes behold:**

*Note:* Heaven overlooks Hell, and God at any time

can tell us what plots are hatching there against us.

**1. Counsel:** “The Throne of Grace”  
“Obtain” Hebrews 4:16

**2. Countenance:** Verse 7

**a. Beholds:** He looks upon us.

**VI. The Tempest Upon the Wicked:** Verse 6

**A. Snares:** “To hold them”

**B. Fire and Brimstone:** *Illus.* Sodom

*Note:* “A cup of misery, but not a drop of mercy”

## Psalm Twelve

This Psalm has the identical title as the Sixth, except that Neginoth is here omitted. We will not comment upon that here again, only that Sheminith signifies the eighth octave to which the Psalm was sung. Hence, many believe it to be in reference to the closing out of the seven thousandth year and the ushering in of the eighth, which is, of course, Eternity.

Notice please the opening words, “Help LORD,” – a short, simple, sweet, and suggestive prayer from the lips of David. He sees the death, decline, and departure of Godly men; and this should immediately sound an alarm in our hearts and drive us to our knees in prayer, when we see such decay in the Godly fiber of our Church.

Notice first of all:

**I. The Falling Away:** verse 1 “The Godly man ceaseth”

**A. In morality:** Definition – relating to the practice, manners or conduct of men as social beings in relation to each other, and with reference to right or wrong. The word “moral” is applicable to actions that are good or evil, virtuous or vicious, and has reference to the Law of God as the standard by which their character is to be determined.

**B. In manliness:** (Same as virtue) II. Peter 1:5

**1. Valor**

**2. Courage**

**3. Boldness:** (As one who is strong in lifting)

**II. The Failing of the Faithful:** Verse 1 “For the faithful fail from among the children of men.”

*Note:* When godliness goes, faithfulness inevitably will follow.

*Note:* This verse does not imply that men of faith fail or that their faith fails them, but that men of faith will be in a small minority. (Luke 18) On prayer

**A. In our march:** (Perseverance) *Illus.* Army March

**B. In our marriage:**

**1. No devotion**

**2. No dedication**

**III. The Flattering lips:** Verse 2 (A beast that biteth smiling)

**A. They are deceitful**

**B. They fill the hearer with proud conceits**

**C. They are vain and worthless**

*Note:* Compliments and fawning congratulations are hateful to honest men; they know that if they take they must give them; and they scorn to do either.

*Note:* Verse 5 - He who puffs up another's heart, has nothing better than wind in his own.

Notice please verse 3b “...and the tongue that speaketh proud things.” --- Flattering lips and a proud tongue are classed together. The first flatters another, while the second flatters himself.

Double minded---

Notice please verse 2 "...with a double heart do they speak." One commentary has suggested "a heart and a heart" – one for the church, another one for the change – one for Sundays, another one for working days.

A man without a heart is a wonder, but a man with two hearts is a monster.

## **II. The Father's Words:** verses 6,7

**A. They are pure:** verse 6

**B. They are preserved:** verse 7

*Note:* The Bible has passed through the furnace of persecution, literary criticism, philosophic doubt, and scientific discovery, and has lost nothing but those human interpretations, which cling to it as alloy to precious ore.

As silver was tried, the dross was all consumed, and only the bright precious metal remained; so clear of all alloy of error or unfaithfulness is the Book of the Words of God.

- 1. Truth**
- 2. Certainty**
- 3. Holiness**

## Psalm 13

### The Song of David's Heart

August 24, 1997

There is no special event in David's life that can be referred to in this Psalm. It was doubtless more than once the song of David's heart as he lived and walked through the fire of testings and trials that shaped and molded his life.

If this man of God, who was a man after God's own heart, encountered periods of despair as the fire of God consumed the dross in his life, then you and I may also expect the same.

Please notice in verses 1 and 2 David asks the question four times, "How long?" ---

David's grief is viewed as it is, as it seems to be, as it affects himself within, and his foes without.

The Psalm is in three distinct divisions. We see in verses 1 and 2:

#### I. David's Pain: verses 1,2

*Note:* David feels

1.) Forsaken [**Jesus was forsaken on the cross that He might accomplish great things for us.**] (Psalm 22) personally – home – church, 2.) Alone, 3.) Defeated by his enemy (Isaiah 54:7-8) "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer."

#### A. God's Departure: verse 1 "forget me"

*Illustration:* Job

*Note:* "I know that as night and shadows are good for flowers, and moonlight and dew



are better than a continual sun, so is Christ's absence of special use; and it hath some nourishing virtue in it, and giveth sap to "humility," and putteth an edge on "hunger," and furnisheth a fair field to "faith" to put forth itself, and to exercise its finger in gripping it seeth not what."

-Samuel Rutherford 1600-1681

"Faith like film is developed in a dark room."

**B. God's Delays:** verse 1 "Hide thy face"

*Note:* As God's departure from us has so great a purpose, so His delays in returning works also to our benefit.

**1. Purifies us:**

*Note:* The gold, which stays long in the fire must have much dross to consume. (And the purer it becomes.)

**2. Teaches us Patience:**

*Note:* It is not under the sharpest, but the longest trials, that we are most in danger of fainting.

When Job was struck with evil tidings in quick succession (Job 1), he bore it with becoming fortitude; but when he could see no end to his his troubles, he began to sink under them.

*Illustration: Note:* The Lord knows just when to deliver us. It was in the fourth watch of the night, after His Disciples had rowed about 25 or 30 furlongs in the storm, that He came to them. (Mark 6:48)

### **3. Teaches us to Persevere:**

*Note:* “Thou delayest to give, that  
Thou mayest teach me to be  
importunate; Thou seemest not to  
hear, to make me persevere.”

-John Anselm 1034-1109

## **II. David’s Prayer: verses 3-4**

*Note:* The Mercy Seat is the life of hope, and death of despair.

*Note:* Prayer helps toward the increase and growth of Grace by drawing the habits of Grace into exercise.

**A. A Cry of Faith:** “O LORD, my God”  
“I know Whom I have believed.”

*Note:* He is sure of his faith, and his faith makes him sure.

**1. For Understanding:** verse 3

“Lighten mine eyes” Eph. 1:18

**2. For Uncion:** verse 4

“Prevailing enemy”

## **III. David’s Praise: verses 5-6**

*Note:* What a change, winter with its dark and gloomy days is now past; spring is come, and birds are singing.

*Note:* These words were spoken by Mr. John Philpot while imprisoned in the cool-house of the Bishop of London.

“Believe me, there is no such joy in the world, as the people of God have under the Cross of Christ: I speak by experience, and therefore believe me, and fear nothing that the world can do unto you, for when they imprison our bodies, they set our souls at liberty

to converse with God; when they cast us down, they lift us up; when they kill us, then they do send us to everlasting life.

- A. Trust**
- B. Rejoice**
- C. Sing**

## **Psalm Fourteen**

### **August 30, 1997**

Most commentators readily agree that this Psalm cannot be accurately fixed upon any certain event in the life of David. In its completeness it does however most vividly portray the principles and practices of those who oppose the Gospel of Christ in all ages.

The word “fool” in verse one may give us some hint to the origin of the Hymn in the heart of David. For the word in the Hebrew is “Nabal;” so there is a possibility that David had the man Nabal in First Samuel 25 in mind when he penned this song with a negative emphasis and instructed the Chief Musician to sing it in the House of God.

#### **I. The Foolish Man: verse 1**

*Definition:*

1. Some translate it “apostate”, and others “the wretch”.
2. The word here is “Nabal” and has the signification of fading, dying, or falling away, as a withered leaf or flower. It is a title given to the foolish man as having lost the juice and sap of 1) Wisdom, 2) Reason, 3) Honesty, 4) Godliness. -- John Trapp calls him that, “...sapless (not life) fellow, that carcass of a man, that walking sepulchre of himself, in whom all religion and right to reason is withered and wasted, dried up and decayed.
3. It is worthy to notice that he does not say there is no Jehovah, but there is no Elohim. Deity in the abstract is not so much the object of attack as the covenant, personal, ruling and governing presence of God (LORD) in the world.

**A. They are deprived in heart:** verse 1 “Said in his heart...”

*Note:* That is their principle, “They say in their hearts,?:” “There is no God.” It is true, they did not

absolutely profess it; but it was the principle whereby all their actions were regulated and which they were conformed unto.

*Note:* They want a God they can control “themselves”. Romans 1:25

1. **Their Mind:** (Corrupt) II Tim. 3:8

a. **Corrupt:** Here

b. **Carnal:** Romans 8:6

c. **Converted:** Maniac

2. **Their Affections:**

**B. They are Defiled in Life:** Verse 1

“They have done abominable...”

*Note:* Because they are corrupt in their minds, they became abominable in their doings: corrupt before God: abominable before men.

*Note:* Verse 2 “Understand, and seek God:

“There are those who neither understand nor seek God, and they are dead: there are those who understand Him, but seek Him not; and they are wicked. There are those that seek Him but understand Him not, and they are fools.”

– John Mason Neale

**C. They are Devouring in Character:** Verse 4

“Who eat up my people as they eat bread”

1. **Daily:** (On a regular basis)

*Note:* As pikes in a pond eat up little fish, as eagles prey on smaller birds, as wolves rend the sheep of the pasture, so sinners naturally, and as a matter of course, persecute, malign, and mock the followers of the Lord Jesus.

*Note:* Verse 6 “Ye have shamed the counsel the poor...”

Not withstanding their own cowardice, they put on the lion’s skin and lord it over the poor ones. Though fools themselves, they mock at the truly wise; but this should be expected, for how should brutish minds appreciate excellence, and how can those

who have owl's eyes admire the sun.

*Note:* The world pretends to hate the godly for many reasons, but the ground of the quarrel is "HOLINESS."

*Note:* Every fool that saith in his heart there is no God, hath out of the same quiver a bolt to shoot at goodness. Barren Michal hath too many sons, who like their mother, jeers at a holy David.

**D. Damned in their Final Estate:**

*Note:* Humanity, fallen and debased, in a desert without an oasis, a night without a star, a dunghill without a jewel, a hell without a bottom.

**Psalm Fifteen**  
**The Citizen of Zion**  
September 14, 1997

This Psalm bears no significant title that might indicate the occasion for which it was written, but if compared to the 24<sup>th</sup> Psalm, there is some evidence that it is connected to David's second attempt of bringing the Ark of God to Jerusalem.

**I. The Psalm is in two parts: verse 1, and 2-5**

**A. Verse 1 asks two questions:**

1. "LORD, who shall abide in thy tabernacle?"

*Note:* Who shall commune with thee?  
on earth?

2. "Who shall dwell in thy holy hill?"

*Note:* "Who shall dwell with thee in Heaven? Those who dwell in His House will be those whose house He has dwelled in." - *G. L. Hall*

**B. Verses 2-5 Give the Answer:**

1. Notice that no gross sins are referred to here: a. fornication; b. adultery; c. drunkenness; d. murder. It is commonly understood that they who commit such sin shall not inherit the Kingdom of God.

*Note:* A great deal of time is spent in trying to justify those who are involved in outward gross sins. The Bible plainly teaches that they shall have no part in the River of Life.

2. We must not only be free from gross sins, but walk perfectly; not only abstain from falsehood, but speak the truth in our heart; not only abstain from calumny, but from repeating reflective reports; not only abstain from perjury, but be a man of our word; not only abstain from tyranny and pride, but cherish a deep humility; not only not injure others, but esteem them better than ourselves; not only not steal, but not take advantage of anyone in the way of trade; not only not murder, but love our brother. All this and much more is taught in the words and phrases of this Psalm.

In First Corinthians 13 Paul does not speak of Christian love as preserving from gross vices, but far beyond this, producing clusters of graces, rare, lofty, delicate and divine.

## II. The Citizen of Zion:

### A. His character: verse 2 “What he is”

*Note:* Faith and the graces of the Spirit are not mentioned because this is a description of his outward character.

1. His walk is upright:
2. His work is righteous:
3. His word is truthful:
  - a. His walk is circumspectly:  
Ephesians 5:15 “See then that ye walk circumspectly, not as



fools, but as wise.”

*Definition:* Looking on all sides; attention to all facts and circumstances.

b. His walk is controlled:

Jer. 10:23 “ O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.”

Psalm 37:23 “The steps of a good man are ordered by the LORD.”

*Note:* True believers do not cringe as plotters, wriggle as serpents, bend double as earth-grubbers, or crook on one side as those who have sinister aims. They have a strong backbone of the vital principle of Grace within; and being themselves upright, they are able to walk uprightly.

**B. His work is fruitful:** (Righteous)

*Note:* A man must first be righteous before he can work righteousness of life. (Saved.)

I John 3:7 “He that doeth righteousness is righteous, even as He is righteous.”

*Note:* The tree makes the fruit, not the fruit the tree, therefore, the tree must be good before the fruit can be good.

**C. His work is faithful:**

*Note:* God’s House is a hive for workers not a nest for drones.

1. Constant: *Definition:* Unchangeable, unmovable.
2. Consistent: *Definition:* Standing together or in agreement, compatible, not contradictory or opposed.

**D. His Word is Faultless:** (Speaketh the truth in his heart)

1. We must speak as we think, and our tongues must be faithful interpreters of our minds.
2. Your words reveal your heart.  
Luke 6:45 “...For of the abundance of the heart his mouth speaketh.”
3. Many times what we say under pressure or out of anger is what we really are.

**E. His Word Has a Fountain:** (The heart)

1. If we purge the fountain, then the streams will be pure.
2. When a man’s heart is full of hell, it is not unreasonable to expect that his tongue should be set on fire of Hell.

**III. His Conduct: V. 3-5 (What he is not)**

**A. Not a Backbiter**

1. To go from house to house as a spy; pry into the secrets of families, divulge them, and often times represent them in a false light.
2. Backbiting saps the foundation of friendship and destroys families.
3. Backbiting is a malicious defamation of a man behind his back.

4. Where there is love and charity, there will be a covering and concealing of men's sins as much as may be. Proverbs 10:12 "Hatred stirreth up strifes: but love covereth all sins."

**B. Does not take up a reproach against his neighbor:**

1. The sin of being too ready to believe ill reports

**C. Contemns the vile:**

*Definition:* To slight; to neglect as unworthy of regard; to reject with disdain.

*Illustrations:* Elisha, Jehosaphat, Jehoram. II Kings 2:14

**D. Swaureth to his own heart:**

1. He will stand by the truth he has spoken, though it jeopardize him in some way.

**E. Does not put out his money to usury:**

*Note:* The root word here means to bite, "to put the bite on someone."

1. This happens when one party strives to make gain by the loss of another party.
2. Such lending ought only to be a work of brotherly love, and it is a great violation of that if anyone, instead of helping his neighbor, takes advantage of his need to bring him into still greater straits.

**F. Nor taketh reward against the innocent:**

“If a judge should ask me the way to hell, I should show him this way:

1. Let him be a covetous man.
2. Let him go a little further and take bribes.
3. Let him pervert judgment.”

– Hugh Latimer

## Psalm Sixteen

Notice the title of this Psalm, “Michtam of David,” meaning a prayer or meditation.

This Psalm begins with prayer, and implies trouble; it closes with strong assurance as to ultimate safety and joy.

It is called by many the “Golden Psalm” or “David’s Jewel”, and truly it glitters like a precious diamond of the finest cut.

The Psalm’s title could be “The Psalm of the Precious Secret.” It begins with David’s preservation (salvation) and ends in the presence of the LORD; and sandwiched in the middle is the secret to happiness, blessing, joy, and victory for the child of God.

The Psalm’s true interpretation is “The Resurrection of the King”; but I want to apply it this morning to you and I, in light of His victory, that it might provide comfort and hope while we await His return.

### **I. Our Preservation:** verse 1

Job 7:20 “I have sinned; what shall I do unto thee, O thou preserver of men.

Jude 1 “Jude, the servant of Jesus Christ, brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called.”

**A. By His Blood:** Lev. 17:11 “For the life of the flesh is in the blood: and I have given it to you upon the altar to

make an atonement for your souls:  
for it is the blood that maketh an  
atonement for the soul.”

*Illustration:* The Passover

**B. By His Covenant:** Heb. 8

Note: Heb. 8:7-10

**C. By His Truth:** Titus 1:1-2

**II. Our Portion:** (Probably alluding to the division  
of the land.

*Definition:* To weigh out; a ration, such things as  
belong.

*Note:* “If we possess the Possessor, then what  
lack we?” - Savanrola

**A. Our Peace:**

Eph. 2:14 “For He is our peace.”

**B. Our Praise**

**C. Our Prize**

**III. Pleasant Places:** (The lines)

*Note:* Marking the bounds of his habitation or  
inheritance.

*Illustration:* Caleb – The upper and nether  
springs

**IV. Our Path:** verse 11

**A. A Guide:** “Thou wilt shew me.”

1. He goes before us: *Note:* He who  
will not follow is worthy to be left  
behind.

2. He is able to guide us: (He knows the  
way.)

*Note:* What if we faint or fall? He is

at our (my) right hand.

3. He is willing:

**B. A Traveler:**

**C. A Destination!** (His right hand)

## **Psalm Seventeen**

### **“A Man After God’s Own Heart”**

**September 28, 1997**

The title of the Psalm is “A Prayer of David.” Many of David’s Psalms are prayers mixed with many other matters, but this is a prayer of supplication from beginning to end.

Mr. Spurgeon has said, “It has the smell of the furnace upon it, but he who wrote it came unharmed out of the flame.

Many have called the Psalm “An Appeal to Heaven from the Persecutions of the Earth.” And so it is, for we see the watchful eye of Jesus as He protects and preserves His child in the midst of trouble.

I personally have labeled the Psalm “A Man after God’s Own Heart.” (Acts 13:22). David was indeed a man after God’s heart, because first and foremost he was a man of:

#### **I. Prayer:** verse 1 (Uttered in a threefold way)

1. Hear (*Note:* There is more fear that we will not hear the Lord than that the Lord will not hear us.)

2. Attend 3. Give

**A. Was not hopeless:**

**B. Was not hypocritical:** (Out of feigned lips)

*Note:* There should never be a contradiction between the heart and the tongue.

**C. Was not hindered:** verse 6 (I have called to Thee) [Past tense]

*Note:* It will be a great comfort to us if trouble, when it comes, finds the wheels of prayer turning. For then may we come with



more boldness to the Throne of Grace.  
Verse 15 (It was not hindered because this  
verse clearly reveals the victory David  
obtained.

- II. Path:** verse 5 (Hold up my goings)
- A. Is Slippery:** (My footsteps slip not)
  - B. Is Steep:** (Hold up my goings)
  - C. Is Sacred:** (Thy paths) (Ordained of God)
  - D. Is Secure:** (Hold up) verse 4 also (Kept me  
from the paths of the destroyer)

- III. Privilege:** verses 7-9
- A. Saved by Faith** (verse 7) Saves those who  
put their trust in Him.
  - B. Sheltered From the Wicked:** verse 8-9  
(Hide me under the shadow of thy wings.)
  - C. Showed the Glories of God:** verse 7  
(Shew me thy marvelous lovingkindness.)

**IV. Persecutors:** verses 10-14

**A. Described:**

1. Sensual: (No feeling) Past feeling  
Ephesians 4:19
2. Selfish

**B. Drove Him to Comfort:**

*Illustration:* The Russian Czar whose aid  
had been insulted: (He had been slapped.)  
The Czar kissed his cheek in the presence of  
his entire court.

*Note:* Thus, when we are wronged by man  
or devils, we fly to our God, and a kiss from  
the King of the Universe more than atones

for the injury or the dishonor we may have been done.

**V. Perfection:** verse 15

*Note: Sayings:*

1. There is a fullness in God that satisfies, and yet so much sweetness that the soul still desires.
2. We read of the river of pleasure at God's right hand, but will not this in time be dried up? No. There is a fountain at the bottom which feeds it.

**Psalm Eighteen**  
**“The Great Retrospect”**  
**October 12,1997**

1.) Mr. Spurgeon, I believe, has titled the Psalm correctly, “The Great Retrospect.” If it had not been for the painful events in David’s life we would not have these lovely Psalms. David is here nearing the home shore, and he looks at his former troubles and deliverances with a thankful heart.

(Verse 3 – troubles)

(Verses 4 and 5 – Satisfied and contented) → He is reflecting on past victories: 1. The Giant 2. Saul

*Note:* Michal and Jonathan were friends in the enemies’ household.

2.) The Psalm is one of the last Psalms that David wrote. He is a man, no doubt, in his sixties, and he takes a look back at the wonderful goodness and providence of God toward him.

Illustration: Joseph

3.) Notice through the Psalm he does not set up trophies to himself, but triumphs in his God.

Notice: verses 29, 6, 7, 19.

4.) The title is noteworthy: “David the Servant of the Lord.” Although the king of Judah he makes no mention of his royalty. Apparently he counted it a greater honour to be the Lord’s servant than Judah’s king.

5.) Notice verse 1 – “I will love thee, O LORD, my strength.” The word “love” here is intensely forcible; this love is of the deepest kind. Love is still the crowning grace; and it was the Lord whom David loved.

A. Not the World – I John 2:15 “Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.”

B. Not the Creature – Romans 1:25 “Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.”

C. Not Pleasures – II Timothy 3:4 “...lovers of pleasures more than lovers of God.”

D. Not Money – I Timothy 6:10 “For the love of money is the root of all evil.”

E. Not God’s Gifts – (Salvation, etc...) (Not just a fire escape)

*Note:* The first verse of every chapter of our life should be “Lord, I love Thee.”

F. Not Others – (Cannot be My disciple) Matthew 10:37-38

### **Why Such Love?**

“The love of Christ constraineth us.” II Cor. 5:14

#### **I. He is David’s Salvation:**

Verse 2 – The horn of my salvation

Verse 3 – From all my enemies

Verse 4 – Death

Verse 5 Hell

1. Forgiveness 2. Faith 3. Future

*Note:* It is a well-established fact that warriors were accustomed to place horns, or ornaments like horns, on their helmets. These horns surely represent the helmet of salvation mentioned by Paul in Ephesians 6:17.

**A. Horns:** Enables me to push down my foes and triumph over them.

**B. Helmet:** Protects my mind and thoughts from outward attack. Philippians 4:8

**II. He is David's Stronghold:** verse 2 "The Lord is my rock, and my fortress."

*Note:* David often found concealment and security while dwelling amongst the mountain rocks. He likens this to God as his stronghold.

*Note:* Strongholds have only one entrance! GOD

**A. A place of concealment from the strife of tongues:**

**B. A place of concealment from the fury of the storm:**

**III. He is David's Shield:** verse 2 (My buckler)

*Note:* Warding off blows of my enemy, shielding me from arrow or sword.

**A. Ephesians 6:16 Notice the word "quench".**  
(To extinguish or put out)

#### **IV. He is David's Strength:** verses 1, 2

##### **A. For his labors: (joy)**

#### **V. He is David's Song:** verse 3 (Worthy to be praised)

*Note:* To be saved singing, is to be saved indeed. Many are saved mourning and doubting; but David had such great faith that he could sing while fighting, and win the battle with a song still upon his lips.

## **Psalm Eighteen**

### **I'm Caught in Sin and I Can't Get Out**

October 19, 1997

Please keep in mind the title of the Psalm, "The Great Retrospect." In verses 1-3 David looks back over his life at the glorious experiences he had with the Lord.

But in life come trouble and sorrow as well as blessing. (*Illus.* Daddy) And in verses 4-5 David encounters his enemies, as we all shall as we make our way through this life.

#### **I. Encounters With His Enemies:**

##### **A. Sorrows of death**

##### **B. Floods of ungodly men**

##### **C. Sorrows of hell**

##### **D. Snares of death**

*Definition:* Sorrows – a rope twisted; a noose; a company as if tied together.

*Definition:* Floods – a winter torrent; a narrow valley; a mine shaft

*Definition:* Snares - noose or a hook

*Definition:* Prevented – to hasten or come to

*Note:* Mr. Spurgeon uses four metaphors to describe these verses.

1. He was bound like a man for execution.
2. He was overwhelmed like a shipwrecked mariner.
3. Surrounded and standing at bay like a hunted deer.
4. Captured in a net like a trembling bird.

*Illustration:* Lost men can get so entangled in sin that they cannot get out. (Herod – Mk. 6)

*Illustration:* Saved men: (Lot – Gen. 13:19)

- A. The brevity of life: James 4: 13-15
- B. His Battles with the wicked
- C. The Bands of sin
- D. The Bridge to eternity

## **II. His Excellent Deliverance:** verse 6

*Note:* There is no doubt that the preceding verses are prophetic in view. Penned by David from the experience of his own heart, but the Spirit Who inspired this had in mind that glorious morning when Jesus, having the stone rolled away, would come forth victorious over death, hell, and the grave.

### **We're Caught in Sin and Can't Get Out**

#### **I. We despise the Spirit of Grace**

*Definition:* Despise – defiance; insult; violent hatred

*Note:* God is insulted when we refuse or neglect His gift.

*Illustration:* The girl at Shoney's

*Illustration:* Young girl in Louisiana – Bro. Kidd

*Read:* Hebrews 10:28-29

*Illustration:* Luke 16:19-31

(v. 28) (Testify unto them)

#### **II. We Defend our Self-righteousness:**

*Illustration:* The publican and the Pharisee – Luke 18:9-14

#### **III. We Defer our Opportunities to Be Saved:**

*Illustration:* Felix – Acts 24:24 (Isaiah 1:18)

- A. Reason: to say thoroughly
- B. Looked for a more convenient time:



## **Psalm Eighteen**

### **The Effects of David's Prayer**

October 26, 1997

In the past two weeks we have taken a limited look at the first five verses of this Psalm. In verses 1, 2 and 3 we saw David's experiences with the glory and provisions of the Lord. In verses 4 and 5 we see his encounters with his enemies, and today in verse 6 and following we see:

#### **I. The Effects of David's Prayer:**

*Note:* Please notice that he is in distress: some great calamity has overwhelmed him.

He does not delay in calling upon He, Who only has the power and ability to help.

**A. Don't Procrastinate**

**B. Don't Seek Help elsewhere**

**1. From yourself**

**2. From a friend: (Amnon)**

**3. From some other preacher**

**C. Don't Despair**

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#### **A. Lays hold of the Promises of God**

*Note:* He is never guilty of breaking a promise. "The Lord is not slack concerning His promise." II Peter 3:9. Wait therefore, how long so ever He tarry. Do not give over expecting. (Psalm 5:3) (Psalm 62:5)

The heart of God is not turned though His face be hid: and prayers are not flung back though they be not instantly answered.

Promises, though they be for a time seemingly delayed, cannot be finally frustrated.

That which does not come in your time will be hastened in His time, which is always the more convenient season.

## **B. It Brings Down the Presence of God: Verse 9**

“He bowed the heavens also and ‘came down.’”

1. **He Speaks:** verse 13 “And the Highest gave His voice.”
  - a. **He Thunders:** Reference to Mt. Sinai (A pointed place) The Law
  - b. **Hailstones:** - Possibly refers to the night of Passover. (Judgment)
2. **He Scatters the Enemy:** verses 14  
*Definition:* To disperse; break up; or separate  
or remove to a distance from each other.
3. **He Discomfits Them:** (To agitate, put in an uproar or make commotion)
4. **He Conquers Our Enemy:** verses 16,17,18
5. **He Provides Liberty:** verse 19 (Large place)  
*Note:* He was compassed about by the sorrows of death and hell, but now he has plenty of room and freedom.

## **Psalm 18:23**

### **Bosom Sins**

**November 2, 1997**

I believe most Bible students will agree that the term “mine iniquity” is referring to a single, predominant sin that David was most often tempted with. (Paul called it “every sin and weight which doth so easily beset us.”)

- 1.) Besetting sins are to be subdued and conquered.
- 2.) Our character can rise no higher than our weakest virtue.
- 3.) To conquer this sin, a great amount of discipline is required, “I kept myself.”
- 4.) One sin to which a man is strongly tempted and prone to fall into!

There is no man but doth propend and incline more to one sin than another; as in the body there is one humor predominant, or in the hive there is one queen bee; so in the heart there is one master sin. There is one sin which is not only near to man like his clothes, but dear to him as his right eye.

The actual reign of sin is commonly of some particular master-lust, which is as the viceroy over all the rest of the sins in the soul, and commands them all as Lord Paramount, and makes them all subservient and subordinate unto it.

*Illustration:* Lords of the Philistines

These bosom sins will differ in each individual, and may possibly stem from the various occupations and courses of life.

1. Each nation has its besetting sin.
2. Each age has its besetting sin.
3. Each individual has his besetting sin.

John Hunter held that two general sins cannot co-exist in the same individual, and usually a man will be under the influence of some one particular passion or temptation.

*Illustration:* Herod

## **I. Pride: (Goeth before destruction)**

- ### **A. Refuses to subordinate:** (Will not surrender to authority)

*Illustration:* Jonah: was a Hebrew commissioned to preach to Gentiles.

1. Refused Godly instruction: verses 1-3  
(Mind of your own)
2. Ran from the Lord: verse 3 (God's will)
3. Had no regard for the welfare of others  
(Mariners and Ninevites)
4. Realized the vanity of disobedience: 2:8  
(Somebody lied to me.)
5. Remembered the Lord: 2:7

## **II. Prejudice: I Corinthians 4:6**

- ### **A. Playing favorites:** James 2

1. Causes divisions
2. Weakens the unity of the Church

## **III. Profanity:**

*Definition:* Irreverent to anything sacred

**A. Sabbath:** Ez. 22:8 – “Thou hast despised mine holy things, and hast profaned my Sabbaths.”

**B. Scriptures:**

**C. Sound Speech:** II Timothy 2:16 “But shun profane and vain babblings: for they will increase into more ungodliness.”

#### **IV. Presumptuousness:**

- Def.*
1. Groundless confidence
  2. Arrogance
  3. In bold defiance of conscience

*Illustration:* Samson

Israel at Kadesh – they presumed upon God for His presence.

## **Psalm 18:24-27**

### **God's Dealings with His People**

In these verses before us David shows that the love of God for His people is not a blind and unrighteousness predilection, but that just and righteous God loves righteousness.

That which is here taught is that God's conduct to man is the reflection of the relation in which man has placed himself to God.

### **GOD DEALS WITH US ACCORDING TO OUR CONDUCT: verses 20 and 24**

#### **I. God deals with us as we deal with Him:**

A. If men will deal plainly with God, He will deal plainly with men. (You cannot outwit God.)

B. God cannot deal perversely with anyone, but He outwits the wise, and takes the cunning in their own craftiness.

C. He that is upright in performing his duty will find God upright in performing His promises.

D. If you strive to please God, He will set His design to please you.

E. If you respond to God when He calls, He will respond to you when you call: (Prayer.)

F. If you wrestle with God, He will wrestle with you.

G. If you provoke Him with never ending sins, He will pursue you with never ending torments.

1. Notice: the four words used to describe man's actions. Verses 25, 26

a. Merciful

b. Upright (Has made choice of God and found God to be enough.) (Is single without division)

c. Pure

d. Froward: (This is the only negative word used.)

*Definition:* It means crooked and is a similitude taken from wrestlers who turn and wind themselves in and out trying to get an advantage.

## **II. God Deals with Us as We Deal with Others**

A. This is an undoubted principle of His moral government and ought to constitute a strong motive for the exercise of all Christian virtues in the social relations of life.

1. If we are harsh to our brother, God shall exact from us: (To demand or require authoritatively.)

2. If we deceive our brother, God shall permit us to be blinded by strong delusion.

3. If we defraud our brother, God will spoil us.

4. If we will not forgive our brother, neither shall our heavenly Father forgive us.

Matthew 5:38-48

**I. Bear ye one another's burdens and so fulfill the law of Christ. Gal. 6:2; Rom. 13:8-14**

**II. Care one for another. I Cor. 12:25**

**III. Admonish one another. Rom. 15:14**

**IV. Love one another. John 13:34**

**V. Pray one for another. James 5:16**

**VI. Have peace one with another. Mark 9:50**



## Psalm Eighteen

### Trusting God in the Darkest Hour

September 19, 2000

Psalm 18:4,5

Jeremiah 12:5 “If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the swelling of Jordan?”

According to the title, the Psalm was composed by David, who, although was a king, calls himself a servant of the Lord. It was written after the Lord had delivered him from all his enemies. So it is written in retrospect. That is to say, that David is here looking back over his life and thanking the Lord for delivering him in his darkest hour.

All of us are going to experience some dark days in our life, and our faith in God will be tested. But it is in the darkest hour when our confidence in the Lord will either shine forth like gold or melt like wax. We are only as strong as what we are in a time when there is help in no one but Christ.

I want to look at some times in David’s life when it seemed he had no escape; yet the Lord who was his strength, his fortress, and salvation, brought him through some of the darkest hours in his life.

**I. When he was compassed by death and hell:** (In verses four and five David is surrounded by two of man’s strongest adversaries.)

**A. Sorrows:** a rope twisted; a noose; a

company as if tied together.

**B. Floods:** a winter torrent; a narrow valley; a mine shaft.

**C. Snares:** noose or a hook

**D. Prevented:** to hasten to come to.

1. **He was bound like a man for execution.**

2. **He was overwhelmed like a shipwrecked mariner.**

3. **He was surrounded and standing at bay like a hunted deer.**

4. **He was captured in a net like a trembling bird.**

a. **Called:** To address by name.

b. **Cried:** to be free.

## II. **When he contended with the Giant: I Sam. 17**

“...choose you a man for you, and let him come down to me.” I Sam. 17:8

(Tell the story briefly.)

**A. He was Anointed** by God: Prior to the battle:

I Sam. 16:13. “Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.”

**B. He was Assured:** that the cause was worthy  
I Sam. 17:19 “And David said, What have I now done? *Is there* not a cause?”

**C. His Artillery:** had been proven: verse 39-40  
“And David girded his sword upon his armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David put them off him.” (He

did not go with armour for defense, but artillery.) (He was not going to defend but destroy.) “And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling *was* in his hand: and he drew near to the Philistine.”

### **III. When he was caught up in a family dispute:**

**A. Incest:** (Amnon and Tamar) II Sam. 13

**B. Vengeance and murder:** (Absalom and Amnon)

**C. Rebellion and conspiracy:** (Absalom)

(All of this led to David’s departure from Jerusalem.)

**1. David was reaping what he had sowed:** (Yet he testified.)

**2. Although he suffered family loss:** (He trusted God.)

### **IV. He Trusted God When He Came to Die**

**Psalm Nineteen**  
**“God’s Great Books”**  
**November 15, 1997**

There is no doubt that in his earliest days David, while keeping his father’s sheep, had devoted himself to the study of God’s two great books, “Creation” and the “Scriptures”. We may call them the “Work of God” and the “Word of God”.

Let one of them be the outer and the other the inner court. In one let all look, and admire, and adore; and in the other, let those who have faith kneel, and pray, and praise. Let one be the human sanctuary where human learning may present it richest incense and an offering to God, and the other the Holiest of all separated from it by a veil now rent in twain, and in which, on a blood-sprinkled mercy seat, we pour out the love of a reconciled heart and hear the oracles of a living God.

**I. The Work of God: verses 1-6**

(These verses point out:)

**A. The Power of God: verse 1**

**B. The Preciousness of Life and its Brevity:**  
verse 2 (Day unto day)

**C. The Pictorial View of Eternity Rapidly Approaching: verse 3**

*Note:* The Heaven’s teaching is not addressed to the ear and is not uttered in articulate sounds: it is pictorial.

## **II. The Word of God:** verses 7-11

*Note:* There are six descriptive titles of the Word, and six characteristic qualities mentioned, and six divine effects declared.

### **A. The Law Perfect:**

*Note:* It is a crime to add to it, treason to alter it, and a felony to take from it.

Effects → 1. Converting the soul.

(Restored to his place from where sin had cast him.)

Man is turned to himself – to his God – to holiness.

*Note:* The Law drives and the Gospel draws by the Spirit to bring men to Christ.

### **B. The Testimony is Sure:** verse 7

*Note:* God bears testimony against sin and testifies of our fall and our restoration.

#### **1. Making wise the simple:**

*Note:* The perfection of the Gospel converts us, but its sureness edifies. If we would be edified, it becomes us not to stagger at the promise through unbelief; for a doubted Gospel cannot make us wise; but truth of which we are assured will be our establishment.

### **C. The Statutes Rejoice the Heart;** verse 8

*Note:* Notice the progress: he who was converted was next made wise, and is now made happy.

### **D. The Commandment is Pure:** verse 8

1. Unaltered Law
2. Unadulterated Milk

### 3. Undiluted Wine

- a. Enlightens the eyes: Notice now, he that was converted, made wise and happy, has now obtained spiritual discernment.

## **E. The Fear of the LORD is Clean**

Note: Filth brings decay, but cleanness prevents corruption.

### 1. Enduring Forever

*Note:* Both in the world and in the heart God's Word is eternal.

## **F. The Judgments are Righteous**

1. They Give Desire
  2. They Reward
- } verse 10

*Note:* God's Purpose is to reveal Himself to man and bring sinners to Christ.

# Psalm Twenty

## “Trouble, Trouble, and More Trouble”

### November 23, 1997

We have before us a national anthem, fitted to be sung at the outbreak of war, when the monarch was girding on his sword for the fight. If David had not been vexed with troubles and wars, we might not have ever been favored with such Psalms as this. There is a need be for the trials of one saint that he may yield consolation to others. (II Corinthians 1:3,4)

Notice verse one, “The LORD hear thee in the day of trouble...” It does appear that David was often in battle (trouble), even as we are today. His sword may have been hacked, but it was never rusty. These battles are never enjoyable, for with the battle comes trouble (verse 1), trouble, and more trouble.

These times of trouble came often in the life of David, and also in the life of our precious Lord Jesus, and were each met with the same confidence – “The LORD hear thee in the day of trouble.”

David's  
foes were  
many.

## I. Jesus Was Heard

### A. In the day of trouble: Mat. 4 – Lk. 4

1. Full of the Spirit:
2. Fasted for Power:
3. Found the Word of God as His Defense: Psalm 20:1 “...The name of the God of Jacob defend thee.”

Word - our Hope!

**B. In the Day of Testing:** Lk. 22 – Gethsemane

1. **Sweat drops of blood:**
2. **Submitted to God's Will:**
3. **Strengthened by angels:**

Will - our  
happiness

**C. In the Day of Tempest:** Lk. 23 – Calvary

1. **Forgiving Spirit:**
2. **Fulfilling His Work:**

Work – our  
herald

*Note:* The Lord hears us when we abide in the Word of God, are submitted to the will of God, and are engaged in the work of God!

**II. David's Source of Help – in trouble:**

**A. The Saviour:** verse 1 (The name of the God of Jacob)

*Note:* By this is meant the revealed character of God.

1. Mercy (Job, James 5:11)
2. Love
3. Grace
4. Truthfulness
5. Faithfulness: (Titus 1:2)
6. Covenant (with Abraham and Isaac)

**B. The Sanctuary:** verse 2 – (Send thee help from the sanctuary)

1. Unwavering in the Mercy Seat:

*Note:* He had set his affections on things above.

- a. Application can be made to the House of God

1. Preaching
2. Presence (Jacob's Bethel)

**C. The Sacrifice:** verse 3

*Note:* Before war, kings offered sacrifice, upon the acceptance of which they depended



for success. We ought in our spiritual conflicts to have an eye to the sacrifice of Jesus, and never venture to war until first the Lord has given us a token for good at the altar of the cross where faith beholds her bleeding Lord.

**D. The Selah:** verse 3

*Note:* It is well to pause at the cross before we march into battle.

**E. The Sovereignty of God:** verse 4 (Grant thee according to thine own heart, and fulfill all thy counsel.)

*Note:* In Christ Jesus, sanctified souls may appropriate this verse as a promise. They shall have their desire, and their plans to glorify their Master shall succeed; when our own will is God's will.

- 1. Accomplish our work:**
- 2. Fulfill our ministry:**
- 3. Fulfill our course:**

Illustration: Paul (Acts 20:24)
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**Psalm Twenty**  
**David's Triumph**  
**November 30, 1997**

Last week we saw David's troubles; today for a while I want to speak on "David's Triumph". Paul said in Second Corinthians 2:14, "Now thanks *be* unto God, which always causeth us to triumph in Christ..." This is so true, but I am afraid that many times we fail to recognize the victory when it comes. If the victory does not exactly agree with our wishes and desires, we are disappointed or feel as if we have failed. (NOT SO.)

Please keep in mind that this Psalm is sung on behalf of a king which is about to go forth to war against his enemies (of the Lord). As the king stands within the sanctuary offering his sacrifice, the whole assembled crowd of worshippers in the court lift up their voices in prayer, that Jehovah would graciously accept the sacrifice and send him help and victory in the battle.

Notice with me the statement in verse 5, "In the name of our God will we set up our -----

**I. Banners:**

*Note:* In the military the banners that are used are a part of the regular equipment, and are borne in time of war.

(Many things)

**A. To assemble the troops:**

*Note:* Our banner is the cross that this flag represents.

1. The red represents the blood our Saviour shed.

2. The white represents a righteous and sinless life.

3. The blue represents His royalty.

*(Let us rally around the cross.)*

**B. To direct our march**

*Illustration:* The guide on and bearer

→(Jesus) in basic training

**C. To distinguish the soldier and his camp from the enemy**

*(I want my colors to be well marked.)*

**D. To encourage the troops:**

*Illustration:* Francis Scott Key and “The Star Spangled Banner”! (The morning of the battle)

**E. The Banner marked splendid processions:**

(Naval flag – ship going to war or returning from victory.)

*Note:* The Blood stained banner of the cross will lead the way as the Saints of God enter that celestial city in victory and triumph.

**F. Over Royal habitations:**

(White House, etc.)

(Heaven)

**G. Occasions of joy:**

**I. The Cross:** verse 5

**II. The Commander:** verse 5 “In the name of our God”

**III. The Confidence:** verse 6

A. Fulfill all thy petitions

B. I know that the Lord saveth His Anointed

C. He will hear:

**IV. The Consummation:** verses 7 and 8

A. The enemy falls:

B. The Saint rises:

*Note:* The enemy was up, but now they are down; the Saints were down, but now they rise.

*(How fast the Lord can turn things around!)*

**V. The Conclusion:** verse 9