

Psalm Thirty-one
Finding Christ in Life
April 12, 1998

David Finds Christ in Life

This Psalm, as many others, was written to the Chief Musician. This simply means that it was to be sung in the worship service as a principle song.

Because of certain expressions formed here and in the Book of Jeremiah, some have attributed this song to the prophet Jeremiah. But as one commentator said, “The Prophets used the Psalms, and not the Psalmist the Prophets.” This masterpiece breathes throughout the rare tenderness of David’s spirit, as well as his faith and courage.

Please notice in verses two and three the terms, “Strong rock”, “house of defence”, “my rock”, and “my fortress”. This is the character in which God reveals Himself to David. As David lived out his everyday activities and affairs he found the Lord to be exactly what he needed Him to be in every situation.

This:

I. Provided David with a Great Trust in God:

V. 1, 19, 6

A. He Was an Almighty Father:

Note: He is infinitely just, holy and merciful. His people are His children and all of them are dear to Him; but the weak and sorrowful are the special objects of His love. As a father watches a sick child, so the Lord bends to listen to his child’s feeblest cry.

B. He Was an Everlasting Refuge:

Note: Various figures are used to set forth the strength and impregnableness of their refuge:

1. Strong Rock
2. House of Defence

II. Implores the Highest Blessings:

A. Vindication of His Hope:

v.1 “Never be ashamed”

Definition: To be utterly confounded, disappointed, and frustrated in hopes.

Note: Such a fate would be dishonorable to God and to His servant.

B. Deliverance in Righteousness:

v.2 “Deliver me”

C. Guidance in the Way of Holiness:

v.3 “Lead me and guide”

Note: This double word indicates an urgent need. We require double direction because the way is rough. Lead me as a soldier, guide me as a traveler! Lead me as a babe; guide me as a man. Lead me by Thy hand; guide me by Thy Word.

D. Protection to the End of Life:

v.4 “Pull me out of the net.”

Note: The net refers to the craft and malice of his enemies. There are dangers known and unknown. There are foes who face us openly, and there are foes who plot and work in secret.

Finding Christ in Life is:

III. Characterized by the Noblest Emotions:

A. Humility: v.2

“Bow down thy ear.” I cannot get to You.

B. Earnestness: v.2 “Deliver me speedily.”

Definition: Seriousness; reality; important; zeal in pursuit of.

C. Aspiration: v.2 “Be thou MY strong rock.”

Definition: A breathing after; desiring that which is noble or spirited.

D. Zeal for God’s Glory: v.3

“For thy name’s sake.”

E. Self-surrender: v.5

“Into thy hand I commit my spirit.”

Note: “My spirit” more than just my soul or life. It is not only from sickness and death, but from sin and all enemies, that a man of God should be kept; and therefore he commends to God, not his bodily life alone, but the life of his spirit, which is more precious.

F. Unbounded Trust: v.5

“Thou hast redeemed me.”

Note: Past deliverances are strong supports of faith. What the Lord was He is; what He has done He is able to do again.

Finding Christ in This Life Is:

IV. Followed by the Grandest Deliverance: V.7,8

A. Sovereign Mercy: v.7

“I will be glad and rejoice in thy mercy.”

B. Tender Sympathy: v. 7

“Thou hast considered my troubles.”

C. Delightful Freedom: v.8

“Thou hast set my feet in a large room.”

Note: Though the mariner sees not the Polestar, yet the needle of the compass which points to it tells him which way he sails. There the heart that is touched with the loadstone of divine love, trembling with Godly fear, and yet still looking toward God by fixed believing, interprets the fear by the love in the fear, and tells the soul that its course is heavenward – towards the heaven of eternal rest.

Psalm Thirty-one **The Story of a Sufferer**

Psalm 31:9-18

May 3, 1998

The Story of a Sufferer

(Just briefly mention Sister Mitchell.) In the following verses David tells the glorious story of one who suffers wrongfully for the Saviour's sake. He comes to a particular and minute description of his sorrowful case.

I have learned through the years, that he who suffers most is so often the happiest, most blest, and lives with greatest victory. His suffering is not always outward, but rather, most frequently, it is inward. His pain and sorrowful state are usually known by no one but him, because the joy of his salvation overshadows all grief and maintains a holy and happy estate while in the presence of others.

Philippians 1:29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

Philippians 3:10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

Preachers:

I Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps.

It is only in the presence of God, that the man of sorrows pours out his heart that he might find grace to help in time of need. David here:

1. Unbosoms his heart:
2. Lays bare his wounds:
(*Illustration:* actual wounds)
3. Expresses his inward desolation.

I. David's Cry v.9 (For Mercy)

A. Consumed with grief: [He was exhausted.]

Note: The three areas where David was consumed:

1. His eye: *def.* A fountain (of emotion)
2. His soul: *def.* Breath (or vitality)
3. His belly: *def.* To be empty or hollow.
 - a. He was exhausted.

II. David's Complaint: v.10

A. Failing Strength: "...my strength faileth because of mine iniquity..."

B. Failing Body: "...and my bones are consumed."

C. Failing Years: "My life is spent with grief, and my years with sighing..."

1. His adversaries were shortening his days and digging for him an early grave.
2. He spent all his days in the dungeon of distress.
3. "Grief is a sad market to spend all our wealth of life in, but a far more profitable trade may be driven there than in Vanity Fair." – C.H.S.

4. It is better to go to the house of mourning than the house of feasting.
5. The salt of tears is a healthy medicine.

III. David's Contumeliousness: v.11 (reproach or contempt)

Three classes of foes:

A. His Enemies:

Note: They were pleased to have something to throw at him, because they maliciously interpreted his grief to be judgment from heaven upon him.

Reproach is little thought of by those who are not called on to endure it, but he who passes under its lash knows how deep it wounds.

B. His Neighbors: (Fled from me)

Note: Those who are nearest can stab the sharpest.

Note: Perhaps David's friends feared to be identified with him in his failing estate, and therefore turned against him in order to win the mercy if not the favor of his opponents. (Self-interest rules the most men.)

C. His Acquaintance:

Note: The more intimate before, the more distant they become.

IV. David's Confession: v.12

A. Forgotten and Broken:

Note: His youthful victories were now gone from their remembrance. He had been the savior of the country, but his services were

buried in oblivion.

Men soon forget; he who is popular today may be forgotten tomorrow.

V. David's Consistency: v.14-18

A. His Faith

B. His Fight

Note: So long as our faith, which is our shield is safe, the battle may go hard, but its ultimate result is no matter of question.

David was not fair-weather Christian; he could hold to his faith in a sharp front, and wrap it about him as a garment fitted to keep out all the ills of time.

Psalm Thirty-one
God's Marvellous Kindness
Psalm 31:19-24

God's Marvellous Kindness

Psalm 31 is clearly divided into three sections. In the first twelve verses David finds Christ in his life and magnifies the Lord for the work of Grace that has gloriously rescued him from sin and all his troubles.

Then through verse 17 David describes the life of a Pilgrim as he suffers affliction, being made conformable unto his Saviour.

Now in these closing verses David's faith elevates his heart beyond his troubles, and the Lord's kindness overshadows his afflictions and suffering. David seems to be completely overwhelmed and exclaims,

Oh How Great Is Thy Goodness:

1. Marvellous because it came to me at such a time.
2. Marvellous that it came to me in such a way.
3. Marvellous that it came to me in such measure.
4. Marvellous that it came to me for so long.

Note: This kindness should be a subject of gratitude and a ground for confidence.

Note: God's goodness is so marvellous that it cannot be measured, but it can be marveled at; and though we cannot calculate with accuracy, we can adore with fervency.

Note: As the Psalmist contemplates God's Goodness he divided it into three parts: That which is laid up

(or in store) and that which is wrought, and that which is hid (v.20).

Note: These things in verse three the Lord does secretly, so that no human eyes can or may see, and the ungodly do not know that a believer is in God, and in the presence of God, so well protected, that no reproach or contempt, and no quarrelsome tongue can do him harm.

Note: As one writer has said, “It was laid up in His promises and wrought in the performance.”

Note: There are three conditions to this Goodness.

1. Godly fear
2. Godly trust
3. Open confession: (If you are ashamed of Me...)

I. The Promise of:

A. Eternal Life: Titus 1:2

1. The Performance:

- a. In His Coming: John 10:11
- b. In His Calling: *Illus:* Mary
John 11:28
- c. In His Crucifixion: John 19:30
(It is finished.)

B. Excellent Life: I Corinthians 12:31

(A life of love)

1. The Performance:

- a. In His Life: John 13:1
- b. In His Labours:
- c. In His Leaving: John 14:16-18

C. Exit Life: I Thessalonians 4:13-18

1. The Performance:
 - a. By His Appearing:
 - b. By His Awaking: v. 14,15
(The sleeping bodies)
 1. Shout
 2. Voice
 3. Trump: (Roll call)

II. The Prayer: v.22

III. The Preservation:

Psalm Thirty-two

May 31, 1998

In the order of history this Psalm seems to follow Psalm 51. Probably David's deep repentance over his great sin was followed by such blissful peace, that he was led to pour out his spirit in the soft music of this choice song.

The experience of one believer affords rich instruction to others. It reveals the footsteps of the flock, and so comforts and directs the weak. David promised in Psalm 51, that when forgiven he would teach transgressors the Lord's way; and here he does it most effectually.

This Psalm was more than likely meant to be sung on the Jewish Day of Atonement, when a general confession of their sins was made.

Quote: "He writes well who, like the spider, spins the matter out of his own bowels." - C.H.S.

I. David's Fall: v.1, 2

A. Described in Three Words:

1. Transgression: v.1 (To revolt)
(Open and daring revolt from God's covenant)
(To break away from authority)
(To stride by spreading the legs)
2. Sin: (To miss the mark)
– of righteousness
Note: The Lord has an attainable mark for Christians.
3. Iniquity: (To pervert or become

entangled in)

(A twisting or perversion of the will
from the right way)

Illustration: David

II. David Forgiven: v.1

A. Transgression: (Forgiven) Literally taken away.

Illustration: Scapegoat

B. Sin: (Covered) To put out of sight as by the Blood sprinkled over the Mercy Seat.

C. Iniquity: v.2 (Not to be reckoned) Rom. 4:6
(Not put to the account of)

III. David Free: v.2

A. From Guilt: (Not imputed iniquity)

B. From Guile: v.2 (Falsehood)

C. From Growling: (Roaring) v.3

Note: Through his roaring his bones (Those solid pillars of his frame) waxed old and began to decay with weakness.

D. From Grief: v.4

Note: God's hand is very helpful when it uplifts, but it is awful when it presses down; better a world on the shoulder, like Atlas, than God's hand on the heart, like David.

Note: No moisture.

IV. David Following: v.8 (*Illus.* Myself in Greenville)

Note: We are not pardoned that we might live after our own lusts, but that we may be educated in holiness and trained for perfection.

A. Instruct:

1. To be circumspect
2. To prosper
3. To have good success

B. Teach:

1. To flow like water
2. To point out as by pointing the finger

C. Guide:

1. To Advise:
 - a. Deliberate
 - b. Direction
 - c. Devoted

Psalm Thirty-two

Mule Headed Baptists

June 14, 1998

1. This Psalm is in retrospect of David's sin with Bathsheba, his confessions and cleansing.
2. Verses 3 and 4 describe David's spirit while under the convicting power of God. (Read)
3. Verse 5 records David's confession and the Lord's forgiveness.
4. In verse 6 and 7 he extols the Lord and rejoices in the Grace of forgiveness.
5. In verse 8 David is no longer speaking to the Lord, but the Lord speaks to David and assures him of Divine instruction and leadership in his life. (Read)
6. But in verse 9 the Lord issues David a warning: Don't be like the horse or a mule – allow Me to guide your life in tenderness and truth. Don't be like a mule.
7. Mulishness is a hard, sullen, unattractable spirit. It is held an offense among men, how much more heinous must it be when manifested towards God. Yet even good men have erred in that way. David speaks here from experience. He recalls with shame the time when he had in his pride "kept silence" and hardened his heart against the Lord, and speaks words of warning to others.

I. The Spirit of Mulishness:

A. Stubbornness:

1. Toward the Sacrifice: *Illus.* Cain
 - a. His Sin:
 - b. His Sentence
 - c. His Shame: (The mark)
2. Toward Service: *Illus.* Jonah
3. Toward the Saviour:
Illus. Saul (I Sam. 15:23)
 - a. Disobedience
 - b. Lying
 - c. Lost his Position
 - d. Separated Friends (Samuel)

B. Sullenness:

Definition: Ill nature with silence; silent moroseness; gloominess.

Illustration: Saul (I Samuel 16:14-18)

Note: This Saul's moody spirit and David's attempt to bring cheer into Saul's life.

Note: This sullen spirit is subject to seasons of hostility, jealousy, and temper.

Illustration: Saul (I Samuel 18:8-11)

C. Selfishness:

Illustrations: Saul with David;
With Jonathan

D. Scorn:

Definition: Extreme contempt; that disdain which springs from a person's opinion of the meanness of an object, and a consciousness or belief of his own superiority or worth.

Note: *Illus.* Saul (The ascribing of 10,000 slain to David but only 1,000 for Saul.)

THE END OF SAUL

Psalm Thirty-three
David's Song of Praise
June 16, 1998

David's Song of Praise

Notice how the Psalm begins, "Rejoice in the Lord."

Joy is the fountain of our praise. Joy is the soul of praise. To delight ourselves in God is most truly to extol Him, even if we let no notes of song proceed from our lips. That God is, and that He is such a God, and our God, ours for ever and ever, should wake within us an unceasing and overflowing joy.

A. The songs of a country are characteristic of its manners.

B. Every country has its

1. Love songs
2. War songs
3. Patriotic songs

C. A Hymn is to be sung with either joy or thanksgiving.

1. To rejoice in temporal comforts is dangerous. *Illus.* Rich man in Luke 12
2. To rejoice in self is foolish.
Illus. Nebuchadnezzar in Daniel 4:34, 37
3. To rejoice in sin is fatal:
Illus: Israel in Exodus 32 – The calf.
4. To rejoice in God is heavenly.

I. The Object of Our Praise:

A. The Lord:

1. Creation
2. Salvation
3. Glorification

Definition of Praise:

1. Laudation; a hymn of praise
2. To revere or worship with extended hands:
Psalm 42:5
3. To address in a loud tone; to commend;
to give glory to; to triumph: Psalm 63:3
4. To shine; to make a show; to boast; to be
clamorously foolish; to rave; to celebrate:
Psalm 35:18

II. The Objective of Praise: (Its Purpose)

A. To Adore the Lord:

B. It Reveals Our Gratitude:

C. It Expresses Our Love

D. It Humbles Our Heart

E. It Crucifies the Flesh

III. The Objects of Praise:

A. The Righteous

B. The Upright

Note: “Praise is not comely for unpardoned professional singers; it is a jewel of gold in a swine’s snout. Crooked hearts make crooked music, but the upright are the Lord’s delight.” – C.H.S.

Note: “A profane man stuck with God’s

praise is like a dunghill stuck with flowers.”

– Thomas Watson

Note: “The Godly are only fit to be choristers in God’s praise; it is called “the garment of praise” in Isaiah 61:3. The garment sits handsome only on a saint’s back.” – Thomas Watson

IV. The Instruments of Praise:

A. Harp:

B. Psaltery:

C. Instrument of ten strings:

Note: He would never have told us how many strings there were unless He intended for us to use all of them. (We are to use all the chords of our heart.)

Note: I gather from Mr. Spurgeon’s notes that he did not believe it necessary to use instruments of music in church.

D. Sing a New Song:

Let us not present old worn-out praise, but put life, and soul, and heart into every song, since we have new mercies every day, and see new beauties in the Lord.

Psalm Thirty-four
A Sermon and a Song
June 21, 1998

A Sermon and a Song

The background for Psalm 34 is found in First Samuel 21. (Describe the account of David's escape from Saul, his meeting with Ahimelech the Priest, the hot and hollowed bread, the sword of Goliath, and then his encounter with Achish.)

Immediately after David flees from Achish he finds safety in the cave Adullam. It is here that his brethren and all his father's house, along with those who were in distress, and in debt, and discomfited gather themselves together and make David captain over them.

There in the cave with his friends and comrades, David relates the story of his escape, and bids them with united hearts and voices to extol the Lord.

This Psalm is divided unto two divisions: verses 1-10 David encourages his people with a hymn. In verses 11-22 their heart is strengthened by a sermon. So I have title this Psalm "A Sermon and a Song".

David's Song is one of...

I. Praise: v.1

Note: "Happy is he whose fingers are wedded to his harp. He who praises God for mercies shall never want a mercy for which to praise. To bless the Lord is never unseasonable." – C.H.S.

A. Was Daily: v.1 (continual)

B. Was Displayed: (It was not concealed)
(boast) v.2 Definition: To make an
ostentatious display.

II. Personal: v.1 (I will)

Note: He is resolved and fixed, “I will.” He is personally and for himself determined. Let others do as they may; he is intelligent in head and inflamed in heart. – He knows to Whom the praise is due, and what is due, and for what and Whom.

Note: The exultation of this verse is no mere tongue bragging, it is from the soul.

III. Perfuming: v.2, 3 (Its lovely scent fills the air and provides an aroma that will influence others.)

Note: The confident expressions of tried believers are a rich solace to their brethren of less experience. We ought to talk of the Lord’s goodness on purpose that others may be confirmed in their trust in a faithful God.

IV. Prostrating: v.2, 3

Note: No praise can excel that which lays us prostrate under a sense of our nothingness, while divine grace like some topless alp rises before our eyes, and sinks us lower and lower in Holy awe.

Note: Who can make God great but those who feel themselves to be little?

V. Prayerful: v.4-6 (Notice v.4) He sought the Lord first, then he was heard.)

Note: “God expects to hear from you before you can expect to hear from Him. If you restrain prayer, it is no wonder the mercy promised is restrained. Meditation is like the lawyer’s studying the case in order to do his pleading at the bar: when therefore, thou hast viewed the promise, and affected thy heart with the riches of it, then fly thee to the throne of Grace, and spread it before the Lord.”

– William Gurnall

A. Saved out of Trouble: v.6

B. Delivered from all Fears: v.4

Note: To have delivered me from all my troubles had been a great favor, but a far greater to deliver me from all my fears; for where that would have freed me from present evil, this secures me from evil to come; that now I enjoy not only tranquility, but security – a privilege only of the Godly.

IV. Protective: v.7 *Illus.* Elisha, II Kings 6

Psalm Thirty-four

A Sermon and a Song (Continued)

June 28, 1998

A Sermon and a Song

Use the same introduction as last Sunday. Use Scripture from First Samuel 21.

Last week we looked at David's song and today his sermon.

I. The People: I Samuel 22:2

A. Distressed:

Definition: A tight place, trouble, crowded or pressed

B. Debt: To dun for a debt.

C. Discontented: Dissatisfied at the present state of things.

II. The Preacher:

III. The Purpose:

A. Instructions for a Happy Life: v.11-14

Note: To teach men how to live and die is the aim of all religious instruction.

1. He invites their attention: v.11
(Hearken)
2. He addresses their understanding and conscience. v.11 "I will teach you the fear of the Lord."
3. He appeals to their affections and hopes. v.12
4. He demands the obedience of their hearts and lives. v.13, 14

- a. **Fear:** v.11 (Notice in verse four David has been delivered from all worldly fears and now enjoys a godly fear.

Proverbs 1:7 “The fear of the LORD *is* the beginning of knowledge...”

Note: In verse 11 David addresses them as children. “We must get them away, apart from toys and sports, and try to occupy their minds with better pursuits; for we cannot well teach them while their minds are full of other things.”

Psalm 34:13a “Keep thy tongue from evil...”

Note: A crafty schemer lives like a spy (“...and thy lips from speaking guile.”) in the enemy’s camp, in constant ear of exposure and execution. Clean and honest conversation, by keeping the conscience at ease, promotes happiness. By lying and wicked talk stuffs our pillow with thorns and makes life a constant whirl of fear and shame.

V.14 “Depart from evil...”

Note: Not mere take your hands off, but yourself off. Live not near the pest-house. Avoid the lion liar; leave the viper’s nest. Set a distance between yourself and temptation.

v.14 “...and do good...”

Note: Be practical, active, energetic, persevering in good. Positive virtue promotes negative virtue: he who does good is sure to avoid evil.

V. 14 "...seek peace, and pursue it."

Note: Anger is a murderer to one's self, as well as to its objects.

V.14 "...seek peace..."

Note: The peace which you thus promote will be returned unto your own bosom, and be a perennial spring of comfort to you.

b. Favor: v.15, 16

1. Open Eyes and Ears:

Note: His eyes and ears are thus both turned by the Lord toward his Saints. His whole mind is occupied with them: if slighted by all others they are not neglected by Him.

2. Deliverance: v. 17---19

Note: But, Blessed But. How it takes the sting out of the previous sentence!

(Notice v.16) The Evil man
Ungodly men only need rope enough and they will hang themselves; their own iniquities shall be their punishment. Hell itself is but evil fully developed, torturing those in whom it dwells.

3. Redemption: v.22
 1. Price
 2. Power
 3. Providence

Psalm Thirty-five

Psalm 35:1-10

July 5, 1998

The title simply states, “A Psalm of David.” This is all we know concerning this Psalm, but internal evidence seems to fix the Psalm’s date, once again in those troublous times when Saul haunted David over hill and dale, and Saul’s patriots slandered the innocent object of the king’s wrath.

The whole Psalm is the appeal to heaven of a bold heart and a clear conscience irritated beyond measure by oppression and malice.

The Psalm is no doubt David’s, but the spiritual eye can gaze beyond David’s life and find the life of our precious Lord, Who for the joy set before Him, endured the cross, despised the shame, and is now set down at the right hand of God.

The song may be divided into three sections: 1-10, 11-18, 19-28.

Preach these verses.

← In each division we find a triple character:

1. David’s Plea or Complaint
2. David’s Prayer
3. David’s Promise of Praise

The parallel to the Psalm may be found in the life Jesus as He pours out His holy soul for those He came to redeem.

(Three Prayers in the Garden)?

I. Contending with the Adversary: 1-10
In Gethsemane

II. Confronted by His Accusers: 11-18
In Gabbatha

III. Commending His Spirit to the Almighty: 19-28
On Golgotha

MESSAGE

I. Contending With the Adversary in Gethsemane:

A. Separated Himself to a Solitary Place:

Matthew 26:36-39

Note: In verse 36 He separated Himself from the eight, and then in verse 39 from these three in the inner circle.

Note: The Gethsemane battle must be fought alone, but the victory is sure and sweet.

B. He Strives With the Enemy

1. He holds the enemy at bay. V.3

“Stop the way.”

Note: To stave off trouble is no mean act of lovingkindness. And when some valiant warrior with his lance blocks up a defile, and keeps back a host until his weaker brethren have made good their escape; so does the Lord often hold the believers' foes at bay until the good man has taken breath, or clean fled from his foes.

Illus. The Red Sea.

2. He Turns the Enemy Back: v.4 “Let them be turned back...”

Note: The words of verses 5 and 6 are strong words from the lips of David, but they are not words of revenge.

- a. They are turned back by confusion

Illus. Sennacherib’s invasion of Judah and King Hezekiah:
II Kings 19:28

3. He Drives the Enemy to Headlong Flight: v.5 “Let them be as chaff before the wind.”

Illus. Gideon and the Midianites:
Judges 7

4. God Chases Them With Fiery Messengers From Whom There is No Escape: v.5 “Let the angel of the Lord chase them.”

Illus. The Hornets – Exodus 23:28-30

Illus. The Syrians at Samaria
II Kings 7

C. He Is Strengthened by Angels:

Luke 22:43

Note: In verse 2 the lesser and greater of the Lord’s protection of providence.

Note: In judgment we have a Divine Advocate, in warfare Divine protection.

1. Sword and Buckler: Protection of Providence.

2. The Lord Standing to Help:

Note: By the Lord's standing up is meant His active and zealous preservation of His servant in the perilous hour.

D. The Sudden Destruction of the Enemy:

v. 8, 9

Note: God's judgments are often sudden and signed. Death enters the persecutors house without pausing to knock at the door.

Note: Men set traps and catch their own fingers.

Note: How often satan outwits himself and burns his fingers with his own coals.

Illustrations: Haman

Saul

Judas

Psalm Thirty-five

Psalm 35:11-18

When the Tongue Flaps Sideways

July 19, 1998

When the Tongue Flaps Sideways

Confronted by His Accusers

“In Gabbatha”

False Accusations

Use the same introduction as used in the first ten verses.

I. Their Charges: (False Accusations) v.11

Note: Those accusations leveled at David by Saul’s followers are not fully known. To speculate would be folly, however, the parallel Scriptures in the New Testament concerning our Lord are mentioned and should be briefly brought to our attention.

A. Accused of being the Son of God: Jn. 19:7

B. Perverting the nation: Lk. 23:2

C. Forbidding to pay Caesar tribute:

Lk. 23:2

D. Accused of being a King:

E. Stirred up the people by His teaching:

Lk. 23:5

**F. Having the power to raise up the Temple
in three days:**

1. The blessing of false accusations: It helps us search (examine what is amiss) our hearts, walk more humbly, and cleave more closely to the Lord.

2. It brings us oftener upon our knees to plead our cause, and to clear our innocency, that the wicked might not rejoice at our downfall.

We will be more earnest with God that He might keep us from falling into that sin, that the wicked desire that we fall into.

3. God uses the reproach of the wicked as a preventative medicine against that crime which the wicked lay to our charge.

The flesh is weak, and so often the Lord uses the tongue of the wicked as a warning.

4. God does by this means exercise the graces of His people by letting them undergo bad report as well as a good report. He tries them whether they will cleave to Him in all conditions.

5. God does by this means teach His people how to judge others when they are falsely accused.

We should know the truth of a thing before we believe it!

God often uses the wicked as a rod of chastisement for His people, to scour off the rust of their graces and to correct their security: and when the rod hath accomplished its purpose it is then thrown into the fire.

II. Their Cruelty: v. 12

A. Rewarded Evil for Good:

Note: For all the good our Lord did for the Jews: by healing their bodies of diseases,

comforting their hearts in time of bereavement, and preaching the Gospel to them for the benefit of their souls, was rewarded with reproaches, persecutions, and at last the shameful death of the cross; and in like manner are His people used.

B. Robbed His Soul of Consolation:

v.12 "...the spoiling of my soul."

Note: They bereaved His soul like a widow who loses her children. They were not content with injuring his estate, but they were for ruining the man himself by their undeserved malice. They attacked his name and reputation.

It is evermore an injury to the soul to be attacked with slander.

1. It puts a man into a warring attitude
2. Endangers his peace of mind
3. Imperils his enjoyment of quiet contemplation
4. Tends to interrupt his communion with God

C. Rejoiced in His Adversity: v.15

Note: There cannot be a greater evidence of a wicked heart, than for a man to be merry because others are in misery.

If God be God, such as congratulate our miseries instead of condoling them shall be sure to be punished with the worst punishment. For such do not only sin against the Law of Grace, but also the very law of nature. The law of nature teaches men to sympathize with those who are in

misery, and not to rejoice over them because of their miseries.

III. Their Cake: v. 16 “Hypocritical mockers at feasts”

Note: J.J. Stewart Perowne,

“Very difficult: this term occurs only twice in Scripture and means a “cake”, and is interpreted to mean “hangers-on at the tables of the rich.” Literally “Cake-mockers” – whose business it was by witticisms and buffoonery to make entertainment for the guests.”

Note: C.H.S. “Would not our word loafers be somewhat analogue to their cake-eaters of antiquity?”

The Song Of Happy Service

Outline and notes in Psalm 36:1-4

Please notice the title of the Psalm; here David identifies himself as a servant of the Lord. He only uses this title here and in Psalm 18. In both he describes the dealings of God both with the righteous and the wicked, and it is most fit that at the very outset he should take his place with the servants of the Lord.

The wicked are contrasted with the righteous and the gracious Lord of devout men is heartily extolled. Thus obedience to our master is indirectly insisted upon and rebellion against him is plainly condemned.

Notice the character of this evil man:

1. He calls evil good: v-1
2. He continues in it: v-2
3. He is a hypocrite: v-2
4. He is obstinate: v-3
5. He is studious in wickedness: v-4

I. The Wicked Mans Fearless Heart: V-1

- A. Revealed to the godly: v-1 "The transgression of the wicked saith within my heart"
 1. Men's sins have a voice to godly ears
 2. Despite the professions of unrighteous man, when we see their unhallowed actions our heart is driven to the conclusion that they have no religion whatever.
 3. Wickedness is the fruit of an ungodly root:
 4. Rottenness smells sooner or later, it is too strong to be concealed:
 5. There is a time when leprosy cannot be hidden:
 6. At last the old house can no longer be propped up, and falls about the tenant's ears:

7. There comes a time when a man can no longer keep up the farce he played so well:
Note: Wicked men are in the dark, and they cannot see what is so clearly within them and around them:

II. His Flattering Heart: v-2

Notice the word for; here is the argument to prove the proposition laid down in verse one.

Note: God fearing men see their sins and bewail them, where the reverse is we may be sure there is no fear of God.

1. He flattereth himself:
 - a. He counts himself a fine fellow worthy of respect:
 - b. He quits his conscience and so deceives his own judgment as to reckon himself a pattern of excellence:
 - c. He is a free thinker, a man of strong mind:
 - d. The servants of God are, in his esteem, men-spirited, narrow-minded, and hateful:
(Justifies himself by finding fault in others)

III. His Flapping tongue: v-1 (Iniquity and deceit: This pair of hell dogs generally hunt together, and what one does not catch the other will)

Note: When the heart is so corrupt as to flatter itself, the tongue soon follows suit:

1. The open sepulchre of the throat reveals the foulness of the inner nature: (Watch what you say)
2. God fearing men make a conscience of their words, and if they sin through infirmity they do not invent excuses, or go about to boast of their wickedness.

IV. His Folly Upon His Bed: v-4

Note: His place of rest becomes a place of plotting. His bed is a hotbed for poisonous weeds.

The Song Of The Happy Servant

Outline and notes in Psalm 36:5-12

Preached on 8-2-98

We want to remember that the Psalmist is once again contrasting the wicked and the righteous man: Remember the wicked man is characterized by

1. Practical atheism:

- a. He may recognize the Lord in form or creed, but he has no real influence over him.
- b. He is entirely led by the impulse of the moment, or by the speculation of the hour.
- c. Prayer forms no part of their lives.
- d. He praises his own accomplishments. (v-2)

(Self-adulation) – He adores self

Wicked men are generally guilty to self-flattery, and in this way they endeavour to appease their conscience, and approve their plans. Their lives are sinful and hence they have to cover them with artificial flowers, and with unreal decorations.

- e. His life is characterized by verbal profanity. (v-3) (Iniquity and deceit)
- f. (v-3) Wicked men are often cunning and gifted as far as secular knowledge and wisdom are concerned, but have no true wisdom that cometh down from above:
James 3:15 “This wisdom descendeth not from above, but *is* earthly, sensual, devilish.”

In verse five the Psalmist turns his contemplation from the baseness of the wicked to the Glory of God. This is where the heart of the righteous continually dwells; His soul is filled with gladness; He has a song in his mouth; and

his service for the Lord is accomplished with great joy.

I. He sings Of God's Divine Attributes:

- A. His mercy: v-5 (It encompasses the whole earth)
 - 1. Endures to all generations: **Jeremiah 33:11**
"The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good; for his mercy *endureth* for ever: *and* of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD."
 - 2. Enlightens the eyes:
Illus. Bartimaeus **Mark 10**
 - 3. Enables the sinner to walk in grace:
Illus. Pool of Bethesda: **John 5**
- B. His faithfulness: v-5 (Reacheth unto the clouds)
Far above all comprehension is the truth and faithfulness of God.
 - 1. He never falters:
 - 2. He never forgets: **I Corinthians 15:58**
"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."
 - 3. He never forfeits his word: **Psalms 19:7** "The law of the LORD *is* perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple."
 - 4. He never fails:
 - a. His word:
 - b. His works:
 - c. His way: (for us to follow)
- C. His righteousness: v-6 (Like the great mountain)

1. Firm and unmoved:
 2. Lofty and sublime:
- D. His judgments: v-6 (are a great deep) God's dealings with men are not to be fathomed by every boaster who demands to see a why for everything God does.
1. Are true: **Psalm 19:9** "The fear of the LORD *is* clean, enduring for ever: the judgments of the LORD *are* true *and* righteous altogether."
- E. His lovingkindness: v-7 CHS Here we enter into the Holy of Holies. Benevolence, mercy and justice are everywhere, but the excellence of that mercy only those have known whose faith has lifted the veil and passed into the brighter presence of the Lord.
- Note: Not only can we enter behind the veil in prayer, but it is a place we can abide in our every day life. **Psalm 91:1** "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."
- Note:** In verse seven the term, "Under the shadow of his wings". (**Referring to the mercy seat**)

II. His Daily Bread: Matthew 6:11 "Give us this day our daily bread."

- A. Fatness: (The best he has)
- B. Drink: (river of pleasures)

III. His Destruction Of The Wicked: v-11,12

CHS Good men may well be afraid of proud men, for the serpents seed will never cease to bite the heel of the godly.

Fretting Versus Faith

Outline and notes in Psalm 37:1-11

This Psalm was probably written by David in his old age, and contains his experience in reference to the providential dealings of God with man. It acknowledges the transient prosperity of the wicked, but places in sublime contrast therewith the confidence and destiny of the good, and proves clearly that the latter have little cause to envy a man because he is clothed in the garb of the King; he may, after all, be only a pauper in disguise.

The subject of the Psalm is the prosperity of the wicked and the affliction of the righteous. It is a Psalm where the Lord most sweetly hushes the common repinings of his people, and calms their minds as to his present dealings with his own chosen flock, and the wolves by whom, they are surrounded.

It is common for believers in their hour of adversity to think themselves harshly dealt with when they see persons utterly destitute of religion and honesty, rejoicing in abundant prosperity.

Evil

1. Disturbs our peace:
2. Impairs our happiness:
3. Produces loss or calamity:

Evil

The Saxon to fall:

The Irish thought is to fail:

I. Their Fretting: v-1, 7, 8 (Evil – To show self friendly by making a mistake)

Worry: **Matthew 6:25** “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?”

Matthew 6:34 “Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.”

Note: To fret is to worry, to have heartburn, to fume, to be vexed.

- A. It hinders prayer:
- B. It leads to oppression:
- C. It is contrary to Christ’s example:
 - 1. It is sinful:
 - a. Envy: v-1
 - b. Jealousy:

Note: A fire of jealousy may be kindled when it sees lawbreakers riding on horses and obedient subjects walking in the mire. (A lesson to be learned only in the school of grace)

- c. Anger: v-8

- 2. It is sensual: (Earthly)

Note: It fails to recognize the providence of God in our life.

- 3. It is selfish: (Desiring what they have)

II. Their Faith: v-3 (Hebrews 11)

Note: Faith cures fretting. Sight is cross-eyed, and views things only as they seem, hence her envy; faith has clearer optics to behold things as they are, hence her peace.

- A. The Lord will vindicate his own: v-6

C.H.S. Even in the worst cases, where a good name is for a while darkened, providence will send a clearing like the dawning light, which shall increase until the man once censured shall be universally admired.

Illus. Elijah

- B. The Lord will venge the wicked: v-9, 10

Note: When bad men reach to the greatness, the judgments of God frequently sweep them away; their

riches melt, their power decays, their happiness turns to wretchedness.

Note: v-2 The destruction of the ungodly will be speedy, sudden sure, overwhelming and irretrievable.

Note: In verse 2 they are cut down in verse 9 they are cut off.

Illus. Enemy on the battlefield.

Psalm 37:1-11 Continued

Our thought today will evolve around the possibility of being tempted to sin, through envy, of the possessions of others, and our disposition or attitude should this occasion arise. You may say: Bro. Hall, I've never been envious neither tempted to be so. This may be true, but remember, if Satan fails at one effort, he will try another plan of attack. It might just be an envious heart string he pulls on.

This temptation like all others must be overcome by faith. There is no difference in temptation, whether it be to commit adultery, fornication, theft or any other number of sins.

Please notice the word Trust in verse three. Now the word faith is used only twice in the O.T., once in Duet. and once in Habakkuk, but the word trust is used several times and has the same condition as the N.T. word faith.

So when tempted to be envious we are called upon to put our faith in the Lord, for he has never made a mistake, and he doeth all things well. But notice the conjunction "and", which is used to join two equal structures; and also the word "do". FAITH IS NEVER ALONE; it is always accompanied by works. So while we are trusting the Lord, we are also called upon to do good!

This assures us of an un-interrupted Spirit-filled life. "Dwell in the land" and spiritual nourishment and growth. "Shalt be fed"

Below we find at least five words, which describe our spirit (attitude) of heart if we are trusting and doing when this temptation comes.

I. Delight In The Lord: v-4

Note: Delight is a more permanent pleasure than joy, and not dependant on sudden excitement.

- A. In his love: **Song of Solomon 2:3** "As the apple tree among the trees of the wood, so *is* my

beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste.”

1. His fragrance: “apples and blossoms” (Alabaster box)
 2. His fruit:
 3. His fallen leaves: (Those handfuls of purpose)
- B. In his law: **Romans 7:22** ” For I delight in the law of God after the inward man:”
- C. In the Lord’s day: **Isaiah 58:13,14** “If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: ¹⁴Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.”

II. Commit Our Way Unto The Lord: v-5

Note: Roll the whole burden of life upon the Lord.

- A. Our course in life: He shall bring it to pass – (Cast away anxiety, resign thy will, submit thy judgment)
1. Our friends:
 2. Our focus: (what we are concentrating or aiming at in life)
 3. Our finish:
- B. Our consecration of life:

Note: We do not have the power of making ourselves holy.

III. Rest In The Lord: v-7

- A. Peaceful spirit:

Note: This does not necessarily apply to the spirit. But I want to say this, a silent tongue in many cases not only shows a wise head, but a holy heart.

B. Patient heart:

C.H.S. "Time is nothing to God, let it be nothing to thee."

Note: This divine precept requires much grace to carry out. To hush the spirit, to be silent before the Lord, to wait in holy patience the time for clearing up the difficulties of Providence – This is what every gracious heart should aim at.

IV. Cease From Anger And Wrath: v-8

Note: Especially anger against the arrangements of providence, and jealousies of the temporary pleasures of those who are soon to be banished from all comfort.

Anger anywhere is madness here it is aggravated insanity.

Yet since anger will try to keep us company, we must resolutely forsake it.

V. Meekness Of Heart: v-11

Note: It is glorious to note, that our Lord made this same statement in the third beatitude.

Note: Wordlings may enjoy the cursed pleasures of the earth now; but it shall be ours to inherit and enjoy in its perfect state.

Safe Driving Out Of Control

Outline and notes in Psalm 37:23-25

Begin by using the illustration of the 450-mile yard sale and the accident with the tractor-trailer.

Quotes

C.H.S. "All his course of life is graciously ordained, and in lovingkindness all is fixed, settled, and maintained. No reckless fate, no fickle chance rules us; our every step is the subject of divine decree."

James Janeway "When this pilot undertakes to steer their course, their vessel shall never split upon the rock, run upon the sands, or spring a leak, so as to sink in the seas. To be sure he will see them safe into the harbor."

Mary B.M. Duncan "Strange words to us! The very "steps" all "ordered" and that by an almighty one, who "delights" in the goodness of the good mans way. And yet the inference so distinctly to be drawn is that the good man may fall, and that his God and Guide may stand by and behold and permit! But yet he has the precious assurance that if he fall he shall not be utterly cast down."

The Lord allows us to fall that he might purge us of sin, test our faith, and bestow more grace.

Job 14:16 "For now thou numberest my steps;"

David I **Samuel 20:3** "There is but a step between me and death:"

He did not know there, what he knew when he wrote Psalm 37. The Lord will always keep us one step ahead of death.

This word step has the thought of

1. A regular pace: (March)
2. To run over:
3. Upward motion:

I. We Must Be Walking: (No greater joy than to walk with the Lord)

Illus. Enoch **Genesis 5:24** "And Enoch walked with God: and he was not; for God took him." And according to **Hebrews 11:5** it pleased God.

Illus. Noah **Genesis 6:9** "These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God."

Enoch: Raptured saints

Noah: Israel preserved through wrath

They both made it

- A. Walk by example: Illus. Jesus **I Peter 2:21** "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps."
- B. Walk by experience: Illus. David in the Psalm v-25
- C. Walk as an ensign: Illus. Abraham **Genesis 17:1** "And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I *am* the Almighty God; walk before me, and be thou perfect." (He let his light shine) (Father of Faith)

II. We Must Be Willing:

Note: He gives the order, but it must be obeyed.

Illus. Jonah

- A. There must be faith: **I Corinthians 5:7** "For we walk by faith and not by sight.
- B. There must be full surrender: Illus. Jesus in the garden – **Matthew 26:39** "And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*."
- C. There must be a forsaking of the world:

III. We Must Be Worshipping:

- A. Worship is bowing: (Mary held him by the feet **Matthew 28:9** "And as they went to tell his

disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.”

Illus. Abraham's servant 3 times in Genesis 24

- B. Worship is bidding: (Bid him for help)
Repeatedly in the N.T. those who bid Jesus for help first worshipped him.
- C. Worship is begging:
- D. Worship is beautiful:

The Blessed Righteous

Outline and notes in Psalm 37:29-34 8-23-98

This morning I intend to conclude our study in Psalm 37. There are other subjects we could have covered, such as **1.** The plottings of the wicked against the good v13-15, **2.** The righteous and his little better than the wicked with his much v-16, **3.** Contrasted characters of the righteous and wicked v 16-28. But I want to finish this Psalm on a positive note and mention several things about this righteous man.

David in his writings delighted to show the divine care of the good. Their excellence of character, the protection they enjoyed, and the future they anticipated.

I. The Land They Inherited: v-29

Note: I'll not say a great deal about this because I intend to cover it more thoroughly in the preaching hour:

II. His Lips Speak Wisdom: v-30 (He does not converse in folly or gossip, not foolish jesting)

Note: 1. A man's tongue is no ill index of his character.

2. Righteous is wisdom in action

Def. If wisdom is to be considered as a faculty of the mind, it is the faculty of discerning or judging what is most just, proper and useful and if it is to be considered as an acquirement, it is the knowledge and use of what is best, most just, most proper, most conducive to prosperity or happiness.

Wisdom is:

A. Practical judgment:

B. Prudence: The exercise of sound judgment in avoiding evil:

1. Sensual wisdom: (Sensitive (easily offended) depends on the senses Illus. Isaac) **James 3:13-17**
2. Sainly wisdom: v-17

III. The Law He Keeps: v-31

Note: This law is in his heart: The righteous man not merely reads the law, he not merely knows the law, but it resides within him as a vital and transformative principle.

- A. Sin is rebuked: **Psalm 119:11** “Thy word have I hid in mine heart, that I might not sin against thee.”
- B. Stability is maintained: v-31 “None of his steps shall slide”
- C. Safety is provided: v-31 “None of his steps shall slide”
- D. Sanctification is accomplished: **John 17:17** “Sanctify them through thy truth, thy word is truth.”

IV. The Safety He Enjoys: v-32, 33

Note: We are watched by the wicked v-32; the Lord was also watched by his enemies, who were thirsting for his blood, his disciples must not look for favor where their master found hatred and death. But we have –

- A. A Divine guardian: v-33
 1. Safe from their plottings:
 - a. He is watching when we are unaware of the wickeds plotting:
 - b. He is watching when we are unprepared for the wickeds plotting:
 - c. He is working when we are uncertain of what action to take against their plotting:
 2. Safe from their pit-digging:

Note: We may be like Joseph and be cast in, but the Lord will deliver us:

3. Safe from their prating: **III John 10** “Wherefore, if I come, I will remember his deeds which he doeth, prating against us

with malicious words:” Def.- To talk much and without weight or to little purpose.

V. The Exaltation He Expects: v-34

A. Wait:

1. In obedience as a servant:
2. In hope as an heir:
3. In expectation as a believer:

B. Way:

1. Keep

C. Wicked: (Cut off)

Lessons:

1. Talk wisely:
2. Obey diligently:
3. Walk carefully:
4. Anticipate joyfully:

When Trouble Jogs The Memory

Outline and notes in Psalm 38 8-30-98

Please notice the title of the Psalm, “To bring to remembrance”. There is no indication as to the time or occasion in David’s life when the Psalm was written, but it’s contents do describe a man in great trouble and deep distress of soul.

1. Notice in v-4 his trouble has overwhelmed him.
2. In v-6 he appears to be bowed and broken.
3. In v-11 he is forsaken by friends and relatives.
4. In v-12 he appears to be criticized by his adversaries.

Verse 3 would seem to indicate that David’s entire frame, body – soul – mind – have been affected.

“A man who has pain in his bones tosses to and fro in search of rest, but he finds none; he becomes worn out with agony, and so in many horrible unrest which cannot be exceeded in anguish except by hell itself.”

Soul sickness tells upon the entire frame, it weakens the body, and then bodily weakness reacts upon the mind.

In his trouble he remembered

I. The Fatherhood Of God: v. 1-4 (By birth, not creation)

A. His power:

1. To control: (v-1 Lord)
2. To convict: v-2 (Sticking arrows and a pressing hand)

Note: By these two expressions we are taught that conviction of sin is a piercing and a pressing thing, sharp and sore, smarting and crushing.

3. To chasten: (v-1) (Not while angry or upset)

4. To Correct: (v-1) (Rebuke)

Note: Chastisement applies the scourge, but correction points out the problem, issues a warning, and reveals the consequence.

II. The Foolishness Of Sin: v. 4-7 (5)

A. It can't be carried by man: v-4

B. It is corrupting: v-5

C. Is choking:

Note: Sin strangles and chokes the very life of man and turns joy into sorrow.

D. Is confining;

III. The Feebleness Of Man: v-8

A. His heart was disquieted: v-8 (tranquility gone, uneasy, anxious)

B. His light was extinguished: v-10

C. His hope was departed: v-15

IV. The Future Rests With God:

The Power Of Chastisement

Outline and notes in Psalm 38 9-5-98

As I said last week, this Psalm of David is a call to remembrance of his past life, some believe it to have a special reference to his sin with Bathsheba. It calls up to the view of his memory the sins of the past, the afflictions of the past, his enemies of the past, and his mercies of the past.

Most scripture offers a view of David's visible chastenings, but Psalm 38 brings us into view with his soul in deep agony.

It is good to have times of remembrance in life, like milestones on the road, to remind us of our journey we have traveled, and to inspire us onward to the future. The past is not entirely to be forgotten; it can be called as an evidence of our depravity, of his divine faithfulness, and as a profitable moral reflection for the soul.

I. Chastisements Deep Afflictions: (Illus. Naomi)

A. Apprehends God's wrath: v-1

1. Sin always leads men to regard God as offended:
2. The soul is certain to view God through its own moral experiences, and hence accordingly to its consciousness of innocence or guilt; God therefore appears as either Father or a judge.

B. Penetrates into the soul of man: v-2

1. Those who are convinced of sin can expect the arrow of the Holy Spirit to penetrate to their inner most soul and cause terrible pain of conscience.
2. God's arrows always hit their mark and remind of the bitterness of sin.

3. His arrows are unseen and unexpected, they make little noise, but they are abiding in their injury.
- C. Makes men loathsome to themselves: v-3, 5
 1. Men under God's chastisement are brought to see their sin as a great festering sore.
- D. Overwhelms us with a consciousness of sin: v-4
 1. No human refuge for him:
 2. No light reaches him:
- E. Deprives men of rest: v-3
 1. There can be no quietude of soul, where there is sin:
- F. Divests life of all human joy: v-9, 10

II. Chastisements Divine Testing:

- A. The sincerity of human friendships: v-11
 Note Friends who are as thick as eagles on a carcass while the feasts last, are scarce in that neighborhood when the report is over.
 Note: When jobs wealth was gone, so will most of his friends.
 Note: In chastisement men are generally left in loneliness.
 Note: Most companions fear, lest they should share the woe of their afflicted comrade.
 Note: Only true friendship survives the test of adversity.
- B. The moral tendency of our lives: v-17, 18
 1. David's chastisement had revealed him to himself in no pleasing light.
 2. He acknowledged his weakness and was ready to confess his sin without reservation of thought or knowledge.

III. Chastisements Desperate Pleadings: v-21, 22

- A. David was silent toward man (v-13) but not to God.
- B. In trouble its far better to pray to God than to talk to man.

- C. Prayer enables men to be self-contained. (David knew that only if heaven forsook him, would he be friendless)
- D. Adverse circumstances awaken men to earnest prayer.

Responses To Perplexities

Outline and notes in Psalm 39 9-13-98

Please notice that the Psalm was written to Jeduthun, “Even to Jeduthun”. His name is most appropriate for one who is the leader in sacred songs at the house of God.

This man was ordained by the Kings order, for song in the house of the Lord with cymbals, psalteries and harp (**I Chronicles 15:6**) and his children after him appear to have remained in the same hallowed service, even to the days of Nehemiah.

For the Psalm itself, it is clear that it was written in a time of trouble, affliction, doubt, sickness and perplexities in the life of David. It is evident that the thoughts of David were of such character, that he could not express them without injury to others and to the cause of God.

I. Silence Before the Wicked: v-1

Note: During this time David guarded both his words and his ways. (He walked circumspectly)

Def. Caution, paying close attention to all the facts and the consequences of a measure, with view to correct our course or conduct, or to avoid danger.

Ephesians 5:15 “See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil.”

A. He was tempted to sin: (v-1) with the tongue and mouth)

Note: In times of trouble (or sickness) we must guard against the sins peculiar to such trials.

1. Murmuring: If believers utter hard words of God in times of depression, the ungodly will take them up and use them as a justification for their sinful course.

- a. Israel murmured at the waters of Mariah: **Exodus 15:24** “And the people murmured against Moses, saying, What shall we drink?” (He made the water sweet)
- b. Israel murmured about the food: **Exodus 16:2** “And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:” (He gave them manna)

Note The Lord pardoned their murmurings and even blessed them while they were immature, but at Kadesh (Numbers 14 and again at Mt. Hor Numbers 21) their murmurings prompted judgment. (They were mature)

2. Mourning: v-2 “I held my peace even from good”

Def. - To grieve or be sorrowful.

Note: We find David’s grief so inwardly turned, that he finds himself withholding that which is good.

3. Maliciously: (v-3) “My heart was hot within me”

Def. – Extreme enmity or disposition to injure.

- B. He was agitated: (v-2) “and my sorrow was stirred”
 1. The floods of thoughts were swollen and agitated.
 2. Utterance is a natural outlet for the hearts anguish, and silence is both an aggravation of the evil, and a barrier against cure.
 3. V-3 my heart was hot within me: The friction of inward thoughts produced an intense mental heat.
 4. The door of his heart was shut, and with the fire of sorrow burning within, the chamber of his soul soon grew unbearable with heat.
 5. Silence is an awful thing for a sufferer, it is the surest method to produce madness.

Tell your sorrow; do it first and most fully to God, but to pour it out before some wise and Godly friend is far from being wasted breath.

Note: V-3 Under intense pressure he began to speak.

You can silence praise, but anger is clamorous.

Responses To Perplexities

Outline and notes in Psalm 39:9 continued

Psalm 39 is a record of David's responses to various troubles, or perplexities in his life. To a child of God these perplexing times are the workings of God and our responses to him are indeed very important.

From the Song itself it is evident that it was written in a time of trouble, affliction and even doubt.

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?"

Proverbs 24:10 "*If* thou faint in the day of adversity, thy strength *is* small."

In verses 1-3 we find David keeping silent during his affliction. In his silence he is tempted to sin with his mouth, to murmur or complain, and that in the presence of sinners and lost men. But instead of complaining in verses 12 and 13, in supplication he pours out his heart to God instead of complaining to man.

But the thought I want to deal with this morning is found in v-9. It's not David's silence nor his supplication, but his holy submission to God.

One writer said he saw this verse written on a marble monument where three children had suddenly died from scarlet fever. How this expresses true feelings of Christian piety. The calm submission of Christian parents in such a time as this.

Job 5:7 "Yet man is born unto trouble, as the sparks fly upward."

Job 14:1 "Man *that is* born of a woman *is* of few days, and full of trouble."

1. Silence: v-2 (1. No murmur – 2. was agitated)
2. Supplication: v-12
3. Submission: v-9

I. Places Of Submission:

A. The potters wheel:

Jeremiah 18:4 “And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.”

1. Be submitted while he works out the flaws:
2. Note: The plural word wheels in v-3; the Lord may be working in more than one area of your life at a time: and he may be using more than one means at a time for shaping your life.
3. Be patient:
4. Be humble:

James 4:10 “Humble yourselves in the sight of the Lord, and he shall lift you up.”

B. The Pastors rebuke:

II Timothy 4:2 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Titus 2:15 “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

I Timothy 5:20 “Them that sin rebuke before all, that others also may fear.”

Hebrews 13:17 “Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as

they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.”

C. Powers in authority:

I Peter 2:13 “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme;”

2:15 “For this is the will of God.”

Titus 3:1 “Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,”

II. Products Of Submission: (Peaceable, quiet)

A. Gentleness: (A gentle nature, temper, or disposition)

II Timothy 2:24 “And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,”

Titus 3:2 “To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.”

Illus. Breaking a horse (Rex)

Quote: “The gentle hand may lead the elephant with a hair.”

B. Godliness:

C. Guidance:

III. The Prize (OR Reward) OF Submission:

A. Exaltation:

I Peter 5:6 “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:”

Illus. Hagar & Sarah

Genesis 16:9 “And the angel of the LORD said unto her, Return to thy mistress, and submit thyself under her hands.”

Bended Knees, Broken Hearts And Converted Sinners

Outline and notes in Psalm 39:12,13 9-29-98 S.S.

In this Psalm of man and his afflictions we've seen David silent, speaking, submitted and he closes in these two verses making supplication.

Although my thoughts for this morning is not directly found in these verses, yet I feel compelled to speak to you on the thought mentioned. I think possibly because of our recent prayer meetings, our upcoming Jubile and the great need we have for Revival and Evangelism.

One thought I've had on my heart all week is found in **Psalm 142:4** "I looked on *my* right hand, and beheld, but *there was* no man that would know me: refuge failed me; no man cared for my soul." Now that's a sad state to be in, to have no man to be concerned about your soul. But, it's just as bad to be one who has no concern, no compassion, no tenderness and no love for the souls of men.

Gentlemen there never has been a spiritual awakening nor soul converting evangelism without God's people having bended knees and broken hearts.

I. Prayer:

A. It's companions:

1. Faith: *Illus.* The Syrophenician woman in desperation for her daughter: (Use also **Luke 18**) **Matthew 15:21-28** "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. ²²And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.

²³But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. ²⁴But he answered and said, I am not sent but unto the lost sheep of the house of Israel. ²⁵Then came she and worshipped him, saying, Lord, help me. ²⁶But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs. ²⁷And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. ²⁸Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

- a. Satisfied with a place of great humility:
 - b. Agreeable concerning her unworthiness:
 - c. Clave to the Lord and refused to be denied:
2. Fasting: *Illus*. The man with the lunatic son, and Christ's disciples powerless to help: **Matthew 17:14-21** "And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, ¹⁵Lord, have mercy on my son: for he is lunatic, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. ¹⁶And I brought him to thy disciples, and they could not cure him. ¹⁷Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. ¹⁸And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. ¹⁹Then came the disciples to Jesus

apart, and said, Why could not we cast him out? ²⁰And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. ²¹Howbeit this kind goeth not out but by prayer and fasting.”

3. Filling: **Acts 1:8** “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

B. Its concern: *Illus.* **Nehemiah 1:4** “And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,”

After hearing of the spiritual oppression of the Jews in the homeland and the condition of Jerusalem. U.S.A.

1. Wept:
2. Mourned:
3. Fasted:
4. Prayer:

C. Its conviction: *Illus.* Lydia in **Acts 16:14** “And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.”

Notice the word attend in v14 – She paid attention – She adhered to – She was drawn by

That is conviction:

II. Broken Heart:

- A. Spends itself: **II Corinthians 12:15** “And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.”
1. Exhaust his means:
 2. Exhaust himself:
- B. Sows the seed: **Psalm 126:5,6** “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him.*”
- C. Stands in the gap: *Illus.* Moses **Exodus 33:31,32** “And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. ³²Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.”

UP – Out – And Upon

Outline and notes in Psalm 40:1-5

This blessed hymn of the saints was written to the chief musician and was intended to be sung in public worship. Prophetically the Psalm speaks of our Lord Jesus in the days of his passion; when he, by the grace of God tasted death for every man, becoming our substitute and the raging torrents of hell flooded his soul in their feeble efforts to conquer the Son of God and deprive you and I of that wonderful gift of salvation. (Jesus is the Joseph taken from the pit that he may be Lord of all.)

But I see here also that which every guilty sinner must experience for himself in coming to Christ. That awful guilt and anguish of soul as he is hung out over hell and finds himself helpless and hopeless and has no power to deliver himself.

I. A Sad Situation: “In a horrible pit and stuck in the mire”

A. Darkness: A pit, a dungeon, a prison, a grave; they all imply darkness: - The sun may be flooding the world with its beams, but in the pit all is midnight darkness. *Illus.* Marengo Cave & lights

1. The Lord thought about him: v-7

B. Distressful: “An horrible pit” – Full of noise, tumult, uproar. – Perhaps with the idea of a cavern deep and dark and filled with horrors. (*Illus.* All the haunted houses)

Note: This pit was impassable;

C. Desolate: “He was in miry clay, slimy mud where he could get no footing. He was alone and totally unable to do anything to affect his own deliverance.”

D. Dangerous: “He must continue to sink in the miry clay until he is hopelessly lost.”

II. A Great Salvation:

A. Is elevating: "He brought me up out of miry clay."

Note: The way of a sinner's deliverance is always up and out of sin, and down from lofty pride:

Illus. The man who journeyed to Jericho: UP

Illus. Zacchaeus **Luke 19**: DOWN

Illus. The Prodigal: OUT

B. Is establishing: "He stablished my goings."

1. Stability:
2. Direction:
3. Duty:

Note: If he has established our goings, then he has the right to order our responsibilities and duties.

C. Elating: "And hath put a new song in my mouth."

1. The fact or cause:
2. Our disposition:
 - a. Thankful:
 - b. Thoughtful:

Justice magnified and grace victorious

Hell subdued and Heaven glorified

Death destroyed and immortality established

Sin overthrown and Righteousness resplendent

D. Is encouraging: "Many shall see it, and fear and shall trust in the Lord."

Note: All may expect the same mercy as David in a diligent use of the same means for this glorious example is intended by God to give us hope, however low our estate may be, he being always able and always near to deliver us.

1. He preached righteousness (v-9)
2. Declared God's Faithfulness (v-10)
3. Revealed his lovingkindness (v-10)

III. A Glorious Celebration: V-4 "Blessed is the man that maketh the Lord his trust."

A. His wonderful works to usward:

B. His thoughts to usward:

1. Cannot be reckoned up in order:

2. Cannot be numbered:

Note: His works are projects of infinite wisdom, and designs of everlasting love.

I Corinthians 2:7 “But speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.”

Note: His works are not products of sudden impulse, but the results of his thoughts to usward.”

Note: God’s divine thoughts march with divine acts, for it is not according to God’s divine wisdom to act without deliberation and counsel.”

Note: God’s thoughts to us are many, let not ours be few in return.”

The Essence of Obedience

Outline and notes in Psalm 40:6-13 10-11-98 S.S.

In verse 15 we have the account of David's deliverance (mention scripture) and in verses 6 through 10 we see David's devotion. His heart is set on doing the will of God.

We have here God's divine order: first deliverance, then devotion, and I am satisfied where there is no devotion, there has never been any deliverance.

Please notice verse 6: Sacrifice and offering the Lord neither desires nor requires: But he does insist upon an obedient heart. The Lord values far more the obedient heart than all the imposing performance of ritualistic worship. Our deliverance from sin comes to us not as the result of some elaborate ceremony, but as the effect of our great substitutes obedience to the will of Jehovah.

Illus. Samuel & Saul

I Samuel 15:22 "And Samuel said, Hath the LORD as *great* delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey *is* better than sacrifice, *and* to hearken than the fat of rams."

(Mention the prophetic interpretation of the verses, and refer to the obedience and devotion of our Lord!)

I. Devotion Begins With The Hearing: V-6 "'Mine ears hast thou opened."

Note: We are responsible for what we hear.

Ecclesiastes 5:1 "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil."

- A. Be swift to hear: **James 1:19** "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath."

- B. Take heed how you hear: **Luke 8:18** “Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.”

Note: Wrong hearing corrupts the heart. (Doctrine)

1. Right hearing produces faith: **Romans 10:17** “So then faith *cometh* by hearing, and hearing by the word of God.”
2. Right hearing provides fellowship: **Revelation 3:20** “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”
3. Right hearing promises future blessing: **John 10:27,28** “My sheep hear my voice, and I know them, and they follow me: ²⁸And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.”

II. Devotion Proceeds From The Heart: V-8 “Thy law is within my heart.”

Note: No outward, formal devotion was rendered by Christ; his heart was in his work, Holiness was his element; the Father’s will was his meat and drink. We must each of us be like our Lord in this, or we shall lack the evidence of being his disciples.

IS YOUR HEART INTO IT:

- A. It was delightful: v-8 “I delight to do thy will.”
- B. It was decreed: (By God) v-7 “In the volume of the book it is written of me.”

Note: The book also has a few things to say about us.

I Corinthians 4:2 “Moreover it is required in stewards, that a man be found faithful.”

- C. It was demonstrated: v-9 “I have preached.”

III. Devotion Is Manifested At The House OF God: V-9 and 10 “The Great Congregation”

A. Declared the Lord's

1. Righteousness
2. Faithfulness: **Lamentations 3:22,23** “*It is of the LORD'S mercies that we are not consumed, because his compassions fail not. ²³They are new every morning: great is thy faithfulness.*”
3. Lovingkindness

HIS THOUGHTS TO USWARD

Outline and Notes in Psalm 40:17 Preached on 10-11-1998

This is the second time in this chapter that David reminds himself of this great truth. As the heart of a father is toward his children, so the mind of Christ is stayed upon those he has redeemed.

According to v-5 they are wonderful, innumerable, and beyond our comprehension to place them in proper order.

The Psalmists condition needs to be mentioned also. He is both poor and needy, yet the Lord thinketh upon me. He does not think upon us because of our wealth, nor wisdom, for we are poor and needy, yet he thinks upon me.

It is not because we possess anything he needs or desires, neither because we are his equal, but because we are poor and needy.

I see first an...

I. Evidence of Sin: "Poor and needy" (Spiritual condition of all sinners)

A. Robbed of his wealth:

Illus: Adam – Adam was doing fine; he had need for nothing, but alas! Two thieves – Satan and sin robbed him of his wealth and left him poor and needy.

But while he was covering himself with fig leaves and hiding behind a tree the Lord was thinking upon him.

Illus: The man on the road to Jericho – **Luke 10:30** "And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead."

Note: He fell among thieves (Plural)

1. They stripped him:
2. They wounded him:

3. They left him for dead:

But while he was lying in the ditch the Lord was thinking upon him, not only was he poor but:

B. Ruined in his livelihood: Needy

Illus: The Prodigal **Luke 15**

1. V-12 He took the portion of his goods: (Had need of nothing)

2. V-13 He took a journey: (Into a far country)

Note: He spent all

3. V-17 He came to himself

4. V-20 He arose and came to his father, but when he was yet a great way off, his father saw him:

Note: While he was in the far country the father was thinking upon him:

C. Ragged: "Poor and needy"

Illus: Myself – Physical and spiritual poverty

II. Estimation of Self: "Poor and needy"

A. Consciousness of this need is a condition of it's removal: (Until we feel our hunger, we shall never seek the living bread:

Note: Like men who fall asleep in the frost and snow by reason of cold, and become insensible to the cold, they sleep the sleep of death.

1. Adam became conscious of his need: (Fig leaves)

2. The prodigal came to himself:

3. Myself

B. Confession of this need is well-pleasing to God:

Note: It indicates true humility:

Note: It measures us by the Lord and not by others:

C. Continuing in this need is fatal:

Note: To die a spiritual pauper is fatal:

III. Expression of Solace: "He thinketh upon me"

A. Peaceful thoughts: **Jeremiah 29:11** "For I know the thoughts that I think toward you,

saith the LORD, thoughts of peace, and not of evil, to give you an expected end.”

B. Pleasant thoughts: (not evil)

C. Perfect thoughts:

1. He thinks about us when we're being tried:

Illus. Daniel in den of lions:

2. He thinks about us when we are tempted:

Illus: Joseph

3. He thinks about us when we are in tears:

Illus: Hagar **Genesis 21**

4. He thinks about us while we tarry here below:

AFTER THE PIT

Outline and notes in Psalm 40

This Psalm has glimpses both of David and our Lord (v-8,9 His triumph at the cross and the grave, v-9,10 his ministry), but this morning we will only concern ourselves with those of David.

In these verses we view David, the sweet Psalmist of Israel as a lost man and far from God. Look first at his-

I. His Situation: (In an horrible pit)

- A. In darkness: (The pit) (Could not come to the light so the light came to him)
- B. In distress: (Miry clay)
- C. And doomed:

II. His Salvation:

- A. Delivered: (He brought me up)
 - 1. Elevated:
 - 2. Emancipated: (Set me free)

-AFTER THE PIT- NOW WHAT?

III. His Stability: v-2 (Set my feet upon a rock)

- A. In our heart: **Psalm 57:7** "My heart is fixed, O God, my heart is fixed: I will sing and give praise."
Psalm 112:7 "He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD."
- B. In our home: **Joshua 24:15** "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD."
- C. In our hope: **Psalm 43:5** "Why art thou cast down, O my soul? and why art thou disquieted within

me? hope in God: for I shall yet praise him, *who is* the health of my countenance, and my God.”

IV. His Song: v-3

Illus. Crossing the Red Sea and then the four waters:

1. No water
2. Bitter water
3. Bitter made sweet
4. 12 wells and 70 palm trees, plenty of water

A. Influence others:

(Psalm 51 “Then I will teach transgressors thy ways”

1. Sinners; 2. Saints; 3. Children)
1. See
 2. Fear
 3. Trust

V. His Separation: v-4

VI. His Service: v-8 (I delight to do thy will)

A. Is delightful: