

Psalm 17 Commentary

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EXPLANATION - The following comments are predominantly from Spurgeon's great work **The Treasury of David** supplemented by cross references from the Treasury of Scripture Knowledge and other commentary notes.

TITLE and SUBJECT. A prayer of David. David would not have been a man after God's own heart, if he had not been a man of prayer. He was a master in the sacred art of supplication. He flies to prayer in all times of need, as a pilot speeds to the harbour in the stress of tempest. So frequent were David's prayers that they could not be all dated and entitled; and hence this simply bears the author's name, and nothing more. The smell of the furnace is upon the present psalm, but there is evidence in the last verse that he who wrote it came unharmed out of the flame. We have in the present plaintive song, AN APPEAL TO HEAVEN from the persecutions of earth. A spiritual eye may see Jesus here.

DIVISIONS. There are no very clear lines of demarcation between the parts; but we prefer the division adopted by that precious old commentator, David Dickson. In Psalms 17:1-4, David craves justice in the controversy between him and his oppressors. In Psalms 17:5-6, he requests of the Lord grace to act rightly while under the trial. From Psalms 17:7-12, he seeks protection from his foes, whom he graphically describes; and in Psalms 17:13-14, pleads that they may be disappointed; closing the whole in the most comfortable confidence that all would certainly be well with himself at the last.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Title. "A prayer of David." Since many of the Psalms consist of prayers, the question may be asked why such an inscription more especially belongs to this. But though the others contain divers prayers mixed with other matters, this is a supplication through its whole course. The Venerable Bede, 672-735.

Related Resources:

- [Psalm 17 A Prayer of David](#) - Joseph Parker
- [Psalm 17:15 The Man of God](#) - Charles Simeon
- [Psalm 17: David's Longing for Vindication and Protection](#) - Geoff Thomas
- [Psalm 17:1-15 Satisfied At Last!](#) - Franklin Kirksey
- [Psalm 17:15 Spiritual Satisfaction](#) - Chuck Smith
- [Psalm 17:6-9 Security under His Wings](#) - Chris Benfield
- [Psalm 17:15 Satisfied at Last](#) - Don Fortner
- [Psalm 17:15, 73:20 The Two Awakings](#) - Alexander Maclaren
- [Psalm 17:7 An Earnest Entreaty](#) - C H Spurgeon
- [Psalm 17:7 Marvelous Lovingkindness](#) - C H Spurgeon

- [Psalm 17:8 The Eye-A Similitude](#) - C H Spurgeon
- [Psalm 17:15 The Hope of Future Bliss](#) - C H Spurgeon
- Reformation Study Bible - [Psalm 17:1](#) [Psalm 17:2](#) [Psalm 17:3](#) [Psalm 17:4](#) [Psalm 17:5](#) [Psalm 17:7](#) [Psalm 17:8](#) [Psalm 17:10](#) [Psalm 17:11](#) [Psalm 17:12](#) [Psalm 17:13](#) [Psalm 17:14](#) [Psalm 17:15](#)

Psalm 17:1 A Prayer of David. Hear a just cause, O LORD, give heed to my cry; Give ear to my prayer, which is not from deceitful lips.

KJV <A Prayer of David.> Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.

NET A prayer of David. LORD, consider my just cause! Pay attention to my cry for help! Listen to the prayer I sincerely offer!

NLT A prayer of David. O LORD, hear my plea for justice. Listen to my cry for help. Pay attention to my prayer, for it comes from honest lips.

BGT προσευχ το Δαυιδ ε σ κουσον κ ριε τ ς δικαιοσ νης μου πρ σχες τ δε σει μου ντισαι τ ς προσευχ ς μου ο κ ν χε λεσιν δολ οις

LXE <A prayer of David.> Harken, O Lord of my righteousness, attend to my petition; give ear to my prayer not uttered with deceitful lips.

CSB A Davidic prayer. LORD, hear a just cause; pay attention to my cry; listen to my prayer-- from lips free of deceit.

ESV A Prayer of David. Hear a just cause, O LORD; attend to my cry! Give ear to my prayer from lips free of deceit!

NIV A prayer of David. Hear, O LORD, my righteous plea; listen to my cry. Give ear to my prayer-- it does not rise from deceitful lips.

YLT A Prayer of David. Hear, O Jehovah, righteousness, attend my cry, Give ear to my prayer, without lips of deceit.

- Ps 86:1 142:1 *titles
- Hear (KJV): Ps 7:8 18:20 43:1 140:12 1Jn 3:21
- the right (KJV): Heb. justice
- attend (KJV): Ps 5:2 55:2,3 61:1 66:19 142:6 2Ch 7:15 Ne 1:6 Da 9:18,19
- not out of feigned lips (KJV): Heb. without lips of deceit, Ps 18:44 *marg: Ps 145:18 Jer 3:10 Mt 15:8 Joh 1:47

A Prayer of David. Hear a just cause, O LORD, give heed to my cry; Give ear to my prayer, which is not from deceitful lips

Hear the right, O Lord. He that has the worst cause makes the most noise; hence the oppressed soul is apprehensive that its voice may be drowned, and therefore pleads in this one verse for a hearing no less than three times. The troubled heart craves for the ear of the great Judge, persuaded that with him to hear is to redress. If our God could not or would not hear us, our state would be deplorable indeed; and yet some professors set such small store by the mercyseat, that God does not hear them for the simple reason that they neglect to plead. As well have no house if we persist like gipsies in living in the lanes and commons; as well have no mercyseat as be always defending our own cause and never going to God. There is more fear that we will not hear the Lord than that the Lord will not hear us. "Hear the right; "it is well if our case is good in itself and can be urged as a right one, for right shall never be wronged by our righteous Judge; but if our suit be marred by our infirmities, it is a great privilege that we may make mention of the righteousness of our Lord Jesus, which is ever prevalent on high. Right has a voice which Jehovah always hears; and if my wrongs clamour against me with great force and fury, I will pray the Lord to hear that still louder and mightier voice of the right, and the rights of his dear Son. "Hear, O God, the Just One; "i.e., "hear the Messiah, "is a rendering adopted by Jerome, and admired by Bishop Horsley, whether correct or not as a translation, it is proper enough as a plea. Let the reader plead it at the throne of the righteous God, even when all other arguments are unavailing.

Attend unto my cry. This shows the vehemence and earnestness of the petitioner; he is no mere talker, he weeps and laments. Who can resist a cry? A real hearty, bitter, piteous cry, might almost melt a rock, there can be no fear of its prevalence with our heavenly Father. A cry is our earliest utterance, and in many ways the most natural of human sounds; if our prayer should like the infant's cry

be more natural than intelligent, and more earnest than elegant, it will be none the less eloquent with God. There is a mighty power in a child's cry to prevail with a parent's heart.

Give ear unto my prayer. Some repetitions are not vain. The reduplication here used is neither superstition nor tautology, but is like the repeated blow of a hammer hitting the same nail on the head to fix it the more effectually, or the continued knocking of a beggar at the gate who cannot be denied an alms.

That goeth not out of feigned lips. Sincerity is a sine qua non in prayer. Lips of deceit are detestable to man and much more to God. In intercourse so hallowed as that of prayer, hypocrisy even in the remotest degree is as fatal as it is foolish. Hypocritical piety is double iniquity. He who would feign and flatter had better try his craft with a fool like himself, for to deceive the all seeing One is as impossible as to take the moon in a net, or to lead the sun into a snare. He who would deceive God is himself already most grossly deceived. Our sincerity in prayer has no merit in it, any more than the earnestness of a mendicant in the street; but at the same time the Lord has regard to it, through Jesus, and will not long refuse his ear to an honest and fervent petitioner.

Let my sentence come forth from thy presence. The psalmist has now grown bold by the strengthening influence of prayer, and he now entreats the Judge of all the earth to give sentence upon his case. He has been libelled, basely and maliciously libelled; and having brought his action before the highest court, he, like an innocent man, has no desire to escape the enquiry, but even invites and sues for judgment. He does not ask for secrecy, but would have the result come forth to the world. He would have sentence pronounced and executed forthwith. In some matters we may venture to be as bold as this; but except we can plead something better than our own supposed innocence, it were terrible presumption thus to challenge the judgment of a sin hating God. With Jesus as our complete and all glorious righteousness we need not fear, though the day of judgment should commence at once, and hell open her mouth at our feet, but might joyfully prove the truth of our hymn writer's holy boast

"Bold shall I stand in that great day; For who aught to my charge shall lay?

While, through thy blood, absolved I am, From sin's tremendous curse and shame."

Let thine eyes behold the things that are equal. Believers do not desire any other judge than God, or to be excused from judgment, or even to be judged on principles of partiality. No; our hope does not lie in the prospect of favouritism from God, and the consequent suspension of his law; we expect to be judged on the same principals as other men, and through the blood and righteousness of our Redeemer we shall pass the ordeal unscathed. The Lord will weigh us in the scales of justice fairly and justly; he will not use false weights to permit us to escape, but with the sternest equity those balances will be used upon us as well as upon others; and with our blessed Lord Jesus as our all in all we tremble not, for we shall not be found wanting. In David's case, he felt his cause to be so right that he simply desired the Divine eyes to rest upon the matter, and he was confident that equity would give him all that he needed.

EXPLANATORY NOTES AND QUIANT SAYINGS

Hear... attend... give ear. This petition repeated thrice, indicates a great power of feeling and many tears; because the craft of the ungodly, in truth, grieves and afflicts the spiritual man more than their power and violence, for we can get a knowledge of open force and violence, and, when we see the danger, can in some way guard against it. Martin Luther.

That goeth not out of feigned lips. There are such things as "feigned lips; "a contraction between the heart and the tongue, a clamour in the voice and scoffing in the soul, a crying to God, "Thou art my father, the guide of my youth; "and yet speaking and doing evil to the utmost of our power (Jeremiah 3:4-5), as if God could be imposed upon by fawning pretences, and, like old Isaac, take Jacob for Esau, and be cozened by the smell of his garments; as if he could not discern the negro heart under an angel's garb... This is an unworthy conceit of God, to fancy that we can satisfy for inward sins, and avert approaching judgments by external offerings, by a loud voice, with a false heart, as if God (like children), would be pleased with the glittering of an empty shell, or the rattling of stones, the chinking of money, a mere voice, and crying without inward frames and intentions of service. Stephen Charnock.

Not out of feigned lips. It is observable that the eagle soars on high, little intending to fly to heaven, but to gain her prey; and so it is that many do carry a great deal of seeming devotion in lifting up their eyes towards heaven; but they do it only to accomplish with more ease, safety, and applause their wicked and damnable designs here on earth; such as without are Catos, within Neros; hear them, no man better; search and try them, no man worse; they have Jacob's voice, but Esau's hands; they profess like saints, but practise like Satans; they have their long prayers, but short prayings; they are like apothecaries' gallipotshaving without the title of some excellent preservative, but within are full of deadly poison; counterfeit holiness is their cloak for all manner of villainies, and the midwife to bring forth all their devilish designs. Peter Bales, in Spencer's "Things New and Old."

Not out of feigned lips. Not only a righteous cause, but a righteous prayer are urged as motives why God should hear. Calvin remarks on the importance of joining prayer to the testimony of a good conscience, lest we defraud God of his honour by not

committing all judgments to him. J. J. Stewart Perowne.

Though thy prayers be never so well framed in regard of words, and reverently performed as to thy external gestures; yet all is nothing, if thy heart be not in the duty. For prayer is not a work of the head, or hand, or eyes only, but chiefly a work of the heart, and therefore called in Scripture, the "pouring out of the soul" (1 Samuel 1:15); and the "pouring out of the heart." Psalms 62:8. And, indeed, the very soul of prayer lieth in the pouring out of the soul before the Lord. Whensoever, therefore, you draw near unto God in prayer, let it be with thine heart and soul, otherwise thou canst have no assurance of audience, and acceptance; for as Cyprian speaketh, Quomodo te audiri a Deo postulas, etc. How canst thou expect the Lord should hear thee, when thou hearest not thyself? or that he should regard thy prayers, when thou regardest not what thou prayest? Certainly that prayer reacheth not the heart of God, which reacheth not our own. Thomas Gouge, 1605-1681.

HINTS TO THE VILLAGE PREACHER

The voice of Jesus our Righteousness, and our own voice. Work out the thought of both coming up to the ear of heaven, noting the qualities of our prayer as indicated by the psalmist's language, such as earnestness, perseverance, sincerity, etc.

Matthew Henry Concise (Updated to Modern English) - Psalm 17:1-7 -PRAYER FROM AN UPRIGHT HEART

Psalm 17 is a prayer of David arising from distress, but David's prayer life did not begin when trouble came. He had developed the habit of calling upon God and could confidently say, "I have called upon You, for You will answer me, O God" (Ps 17:6; cf. Ps 5:3; 55:16–17). Genuine prayer is more than words spoken with the lips; it comes from a sincere heart. Thus David asks God to "give heed to my cry" and "give ear to my prayer, which is not from deceitful lips" (Ps 17:1). God desires "truth in the innermost being" (Ps 51:6), and He searches the heart behind every prayer (Ps 139:23–24).

David was willing for God to examine him: "You have tried my heart; You have visited me by night; You have tested me" (Ps 17:3). He specifically mentions guarding his speech: "My mouth will not transgress." Because sins of the tongue are so easy and frequent, guarding our words is an important evidence of a heart seeking to walk uprightly before God (Ps 39:1; 141:3; Pr 10:19; Jas 3:2). David was not claiming sinless perfection, but he could appeal to God concerning the specific accusations being made against him.

David also understood his natural vulnerability to temptation. Therefore, he relied upon God's Word: "By the word of Your lips I have kept from the paths of the violent" (Ps 17:4). God's Word guards us from the paths that lead away from Him (Ps 119:9, 11, 105; Pr 4:14–15). It is much easier to look back upon a trial with a clear conscience when we have resisted the temptation to respond sinfully (1Pe 2:19–23).

Yet David knew that avoiding sin and continuing faithfully required more than personal determination. He prayed, "My steps have held fast to Your paths. My feet have not slipped" (Ps 17:5). The thought is not self-confidence but dependence upon God's sustaining grace. Those who desire to continue in God's paths must continually seek fresh strength from Him: "Establish my footsteps in Your word" (Ps 119:133; cf. Ps 37:23–24; 121:3; Jude 24). We stand firm not because we are naturally strong, but because God is faithful to sustain those who depend upon Him (1Co 10:12–13).

Finally David appeals to God's lovingkindness: "Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand" (Ps 17:7). David is asking God to display His covenant love in a remarkable way by rescuing him from his enemies. His confidence rests not in what he deserves but in who God is: the faithful Savior of those who take refuge in Him (Ps 36:7; 57:1; 86:5).

The safest way through a difficult trial is to enter it already walking closely with God.

When trouble comes, don't let it be the first thing that drives you to prayer. Cultivate the habit of prayer before the crisis arrives. Guard your lips, allow God's Word to guard your path, ask God continually to steady your steps, and take refuge in His unfailing lovingkindness.

HEAR ME, HOLD ME, HIDE ME

Three words beautifully summarize David's prayer in Psalm 17: hear, hold, and hide.

First, HEAR. David begins, "Hear a just cause, O LORD, give heed to my cry" (Ps 17:1). His confidence in prayer is connected with a heart open before God: "You have tried my heart; You have visited me by night; You have tested me" (Ps 17:3). David was not claiming sinless perfection, but he was confident of his integrity concerning the accusations against him. The nighttime is often when fears grow larger and troubles seem darker, but it can also become a time of searching fellowship with God (Ps 63:6; 77:6; 119:148). Trials test the genuineness of our faith and teach us more deeply to depend upon Him (Jas 1:2–4; 1Pe 1:6–7). When darkness surrounds us, we can still confidently call upon the One who promises, "Call upon Me in the day of trouble; I shall rescue

you" (Ps 50:15; cf. Ps 34:17).

Second, HOLD. David says, "My steps have held fast to Your paths. My feet have not slipped" (Ps 17:5). David did not merely want God to remove the difficult path; he wanted God to keep him faithful while walking through it. This is an important prayer in every trial: "Lord, don't merely get me out; keep me from falling while You lead me through." God promises that "the steps of a man are established by the LORD," and though he falls, "the LORD is the One who holds his hand" (Ps 37:23–24; cf. Ps 121:3). Jude expresses the same confidence in the God "who is able to keep you from stumbling, and to make you stand in the presence of His glory" (Jude 24).

Third, HIDE. David prays, "Keep me as the apple of the eye; hide me in the shadow of Your wings" (Ps 17:8). The image of God's wings speaks of tender protection and secure refuge (Dt 32:10–11; Ps 36:7; 57:1; 61:4). The imagery may also remind us of the cherubim whose wings overshadowed the mercy seat in the Holy of Holies (Ex 25:18–22), although Psalm 17 itself does not explicitly make that connection. David's point is clear: when enemies surround him, he wants to be sheltered by God Himself. The safest place in a storm is not necessarily away from the trouble but near to God in the midst of it (Ps 46:1; 91:1–4).

Everyone eventually walks through dark and difficult seasons. God may not immediately remove the trial, but He can use it to test and strengthen our faith, deepen our dependence, and conform us more closely to Christ (Ro 5:3–5; 8:28–29). When you cannot see the way ahead, make David's three requests your own:

HEAR ME, LORD, when I call.

HOLD ME, LORD, so I do not slip.

HIDE ME, LORD, beneath Your wings.

When the way is dark, ask God to hear your cry, hold your steps, and hide you under His wings.

Warren Wiersbe - Psalm 17:1-15 Three words summarize David's cry in Psalm 17. The first word is **hear**. "Hear a just cause, O Lord, attend to my cry" (v. 1)....The second key word is **hold**. "Uphold my steps in Your paths, that my footsteps may not slip" (v. 5)....The third word is **hide**. "Keep me as the apple of Your eye; hide me under the shadow of Your wings" (Ps. 17:8).....Everyone must face dark times. God allows times of testing because He uses them to accomplish His purposes. Are you facing a difficulty today? Remember, God is faithful. He will hear you and direct you through the darkness. Let Him prove you, and give Him opportunity to prove Himself to you. ([See full devotional](#))

Warren Wiersbe - Psalm 17:1-15 Prayer is essential to the Christian life. God commands us to pray (Luke 11:2; 18:1; 1 Thess. 5:17), and He uses people of prayer. What are the elements of an effective prayer life? First, we need God's ear--"**hear me**."...Second, we need God's eye--"**examine me**."Third, we need God's hand--"**deliver me**." The word save (vv. 7,13) means "deliver." Notice that David's response is one of submission, and God's response is one of service. King David asks the King of kings for help, and He responds to David's faith. His enemies think they have David, but God's power goes to work for him. Finally, we need God's face--"**satisfy me**."....The purpose of prayer is to accomplish the will of God, for us to become like Jesus. God uses your prayers to accomplish His will, both in your life and in the lives of others. To be effective, your prayers need God's help. Make your prayer time an alignment to His Word and His will. ([See full devotional](#))

D A Carson - PSALM 17 IS A PRAYER FOR VINDICATION. [For the Love of God \(Vol. 1\): A Daily Companion - Page 10](#)

Certainly David knows that he is not always righteous (see Ps. 51!). But in particular circumstances, the believing man or woman may well be certain that he or she has acted with utter integrity, with transparent righteousness. That is the case with David here. If in such instances opponents lie about you or set up a whisper campaign, if like a lion on the prowl they try to hunt you down (17:10–12), what are the righteous to do?

The first thing necessary is a humble pursuit of the God who vindicates. Indeed, David hopes not only for ultimate vindication, but for something more immediate: "Rise up, O LORD, confront them, bring them down; rescue me from the wicked by your sword" (17:13). Even so, he recognizes that to ask for vindication from this sort of God places him on the side of those who do not simply belong to this world: "O LORD, by your hand save me from such men, from men of this world whose reward is in this life" (17:14, italics added).

Since God remains sovereign, vindication can only finally come from God: "May my vindication come from you; may your eyes see what is right" (17:2). Indeed, David appeals to God's faithful love for his own: "Show the wonder of your great love, you who save by your right hand those who take refuge in you from their foes" (17:7).

These are all important lessons, repeated, in whole or in part, many times in the Bible. Thus we find the apostle Paul telling the Roman believers, "Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everybody. If it is possible, as far as

it depends on you, live at peace with everyone. Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay' [Deut. 32:35], says the Lord" (Rom. 12:17–19, italics added).

This is a lesson believers must constantly relearn and apply to themselves. It is easy enough to absorb it when things are going well. But when church members are unfairly attacking your ministry, when gossips are undermining your position in the company for their own advantage, when colleagues in the university department invariably attach the ugliest motives to everything you say and do—that is the test for leaving things in the hands of the God whose care for his own and whose passion for justice ensure final vindication.

And such faith brings us relief from stress: "And I—in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness" (17:15).

James Smith - PRAYER AND TESTIMONY PSALM 17:1–8, 15

There must always be a vital relationship between prayer and testimony. Those who are most powerful in prayer are most likely to give the most powerful testimony. The songs of David are just about equalled with his prayers. Influence for God springs out of influence with God. Observe here—

I. The Things Asked from God. David prays for—

1. DIVINE ATTENTION. "Hear the right, O Lord, attend unto my cry" (v. 1). It is for the glory of His Name that He attends to the righteous cry of His children. God has a quick ear to "hear the right." No mother or physician can give such close attention to our need as our heavenly Father.
2. DIVINE UPHOLDING. "Hold up my goings in Thy paths" (v. 5). He knows that it is not in man to direct his steps (Jer. 10:23). By the help of His gracious hand we are kept from stumbling. Our footsteps will slip when we cease to lean upon His strength. He is able to keep the feet of His holy ones (1 Sam. 2:9, R.V.).
3. DIVINE MANIFESTATION. "Shew Thy marvellous lovingkindness" (v. 7). He pleads for a further revelation of God's character in His kindness, lovingkindness, marvellous lovingkindness. It is so excellent that it constrains men to put their trust under the shadow of His wings (Psa. 36:7). This marvellous lovingkindness finds its perfect manifestation in and through Jesus Christ.
4. DIVINE PROTECTION. "Keep me as the apple of the eye; hide me under the shadow of Thy wings" (v. 8). They will surely be securely kept who are hidden beneath His wings, and guarded as the apple of the eye. His pinions are long and powerful, and one is more jealous of the eye than any other part of the body. The strength and the carefulness of God are more than enough to save from our "deadly enemies!"

II. The Testimony Given for God. We are assured by the Psalmist that God had—

1. PROVED HIM. "Thou has proved mine heart" (v. 3). The heart, that is so prone to be deceitful, must first be dealt with. The good seed is only fruitful in a "good and honest heart" (Luke 8:15).
2. VISITED HIM. "Thou hast visited me in the night" (v. 3). The heart is proven that it might be visited in mercy and grace. He visits in the night of quiet restfulness, in the night of darkness and sorrow. He knows when to visit, and what to bring. "Behold, I stand at the door" (Rev. 3:20).
3. TRIED HIM. "Thou hast tried me, and findeth no evil purpose in me" (R.V., margin). The trial of your faith is precious; when perfectly sincere, it will be to His praise and glory (1 Peter 1:7). When our hearts or secret purposes condemn us not, then have we confidence towards God.
4. SUSTAINED HIM. "By the word of Thy lips, I have kept me from the ways of the violent" (v. 4, R.V.). By taking heed to His Word, any young man may cleanse his way (Psa. 119:9). We are kept by the power of God through faith—faith in His word. Man shall not live by bread alone, but by every word of God. The prayer of our Great High Priest was, "Sanctify them through Thy truth: Thy word is truth" (John 17:17).
5. ANSWERED HIM. "I have called upon Thee, for Thou wilt answer me, O God" (v. 6, R.V.). He testifies that the reason why he prays is because God answers Him. "Let your requests be made known unto Him" (Phil. 4:6).
6. SATISFIED HIM. "I will behold Thy face ... I shall be satisfied when I awake with Thy likeness" (v. 15). Such a glorious prospect is enough to make the heart sing for joy, even now, when we but see through a glass darkly. God's likeness is His best and greatest gift. The more like Him we become now, the deeper will our soul satisfaction be.

F B Meyer - I SHALL BE SATISFIED! - Psalm 17

This prayer dates from the Sauline persecutions. In the earlier verses David protests his innocence, and then proceeds to plead for deliverance from his foes, ending with glad anticipations of his vision of God's face. It may have been composed for use at eventide.

Two verses point in that direction (Ps 17:3-15).

PROTESTATIONS OF INTEGRITY (Ps 17:1-5).

What a comfort to appeal from the accusations of men to the judgment-bar of God! Even if behavior has been unwise God judges the motive and heart. The Hebrew word "tried" is "melted" (tzaraph); as gold is tried in the furnace and found to have no dross. But we can have no hope of preserving our integrity and keeping from the paths of the transgressor unless we avail ourselves of God's Word to test and direct our goings. Use the Royal Guide-book if you would keep on the King's highway.

PRAYER FOR DELIVERANCE (Ps 17:6-14).

How safe we are! As the apple of the eye: the pupil of the eye is defended by eyelash, lid, brow, bony socket, the swiftly-uplifted hand (comp. Zec 2:8). Thy wings: the eaglet is gathered under the wing of the parent bird (Deut 32:11; Exo 19:4). The R.V. gives a better sense of Ps 17:13-14 : "by thy sword," "by thy hand." What a striking contrast there is between Psa 17:14 and Psa 16:5, Psa 16:11.

GLAD ANTICIPATION (Ps 17:15).--They are filled with this world--I with Thee: they look for the things of this life--I with the eternal and unseen: they satisfied with children--I with thy likeness (1Co 15:49; Phi 3:21). We shall never be perfectly satisfied with anything less than the beatific vision. Most of that rapturous vision is veiled from sight; but when it shall be unveiled, it will be approved.

Psalm 17:2 Let my judgment come forth from Your presence; Let Your eyes look with equity.

KJV Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

NET Make a just decision on my behalf! Decide what is right!

NLT Declare me innocent, for you see those who do right.

BGT κ προσ που σου τ κρ μα μου ξ λθοι ο φθαλμο μου δ τωσαν ε θ τητας

LXE Let my judgment come forth from thy presence; let mine eyes behold righteousness.

CSB Let my vindication come from You, for You see what is right.

ESV From your presence let my vindication come! Let your eyes behold the right!

NIV May my vindication come from you; may your eyes see what is right.

YLT From before thee my judgment doth go out; Thine eyes do see uprightly.

- Let my (KJV): Ps 37:6,33 2Th 1:6-9 Jude 1:24
- things (KJV): Eze 18:25,29 33:17,20

Let my judgment come forth from Your presence; Let Your eyes look with equity.

C H Spurgeon - EXPLANATORY NOTES AND QUAIN T SAYINGS

David appeals unto God to judge the righteousness of his heart towards Saul. Let my sentence come forth from thy presence. From Saul and his courtiers there comes a hard sentence; they call me traitor, they call me rebel; but, Lord, leave me not unto their sentence, "Let my sentence come from thy presence; "that I know will be another sentence than what cometh from them, for thou hast proved me, and tried me, and findest nothing in me. Jeremiah Burroughs.

HINTS TO THE VILLAGE PREACHER

Let my sentence come forth from thy presence.

1. When it will come.
2. Who dare meet it now.
3. How to be among them.

Psalm 17:3 You have tried my heart; You have visited me by night; You have tested me and You find nothing; I have

KJV Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing; I am purposed that my mouth shall not transgress.

NET You have scrutinized my inner motives; you have examined me during the night. You have carefully evaluated me, but you find no sin. I am determined I will say nothing sinful.

NLT You have tested my thoughts and examined my heart in the night. You have scrutinized me and found nothing wrong. I am determined not to sin in what I say.

BGT δοκμασας τιν καρδαν μου πεσκησεν νυκτος πρωσ με κα ο χειρθη νμο δικα4 πως νμ λαλσ
τ στμα μου τργατν νθρπων δι το ς λγους τν χειλων σου γ φλαξα δο ς σκληρ ς

LXE Thou has proved mine heart; thou hast visited me by night; thou hast tried me as with fire, and unrighteousness has not been found in me: I am purposed that my mouth shall not speak amiss.

CSB You have tested my heart; You have examined me at night. You have tried me and found nothing evil; I have determined that my mouth will not sin.

ESV You have tried my heart, you have visited me by night, you have tested me, and you will find nothing; I have purposed that my mouth will not transgress.

NIV Though you probe my heart and examine me at night, though you test me, you will find nothing; I have resolved that my mouth will not sin.

YLT Thou hast proved my heart, Thou hast inspected by night, Thou hast tried me, Thou findest nothing; My thoughts pass not over my mouth.

- proved (KJV): Ps 11:5 26:2 66:10 139:1 Job 23:10 Zec 13:9 Mal 3:2 1Co 4:4 1Pe 1:7
- thou hast (KJV): Ps 16:7 Job 24:14 Ho 7:6 Mic 2:1 Ac 16:9 18:9,10
- shalt (KJV): Ps 7:4 44:17-21 1Sa 24:10,12 26:11,23 2Co 1:12
- I am (KJV): Ps 39:1 119:106 Pr 13:3 Ac 11:23 Jas 3:2

You have tried my heart; You have visited me by night; You have tested me and You find nothing; I have purposed that my mouth will not transgress.

edokimasas (dokimazo: 2PAAL) ten kardian mou epeskepso nuktos epurosas (1Co7:9: 2SAAL) me kai ouch eurethe en emoi adikia

C H Spurgeon - Thou hast proved mine heart. Like Peter, David uses the argument, "Thou knowest all things, thou knowest that I love thee." It is a most assuring thing to be able to appeal at once to the Lord, and call upon our Judge to be a witness for our defence. "Beloved, if our heart condemn us not, then have we confidence toward God."

Thou hast visited me in the night. As if he had said, "Lord, thou hast entered my house at all hours; and thou hast seen me when no one else was nigh; thou hast come upon me unawares and marked my unrestrained actions, and thou knowest whether or no I am guilty of the crimes laid at my door." Happy man who can thus remember the omniscient eye, and the omnipresent visitor, and find comfort in the remembrance. We hope we have had our midnight visits from our Lord, and truly they are sweet; so sweet that the recollection of them sets us longing for more of such condescending communings. Lord, if indeed, we had been hypocrites, should we have had such fellowship, or feel such hungerings after a renewal of it?

Thou hast tried me, and shalt find nothing. Surely the Psalmist means nothing hypocritical or wicked in the sense in which his slanderers accused him; for if the Lord should put the best of his people into the crucible, the dross would be a fearful sight, and would make penitence open her sluices wide. Assayers very soon detect the presence of alloy, and when the chief of all assayers shall, at the last, say of us he has found nothing, it will be a glorious hour indeed "They are without fault before the throne of God." Even here, as viewed in our covenant Head, the Lord sees no sin in Jacob, nor perverseness in Israel; even the all detecting glance of Omniscience can see no flaw where the great Substitute covers all with beauty and perfection.

I am purposed that my mouth shall not transgress. Oh those sad lips of ours! we had need purpose to purpose if we would keep them from exceeding their bounds. The number of diseases of the tongue is as many as the diseases of all the rest of the man put together, and they are more inveterate. Hands and feet one may bind, but who can fether the lips? iron bands may hold a madman, but what chains can restrain the tongue? It needs more than a purpose to keep this nimble offender within its proper range. Lion taming and serpent charming are not to be mentioned in the same day as tongue taming, for the tongue can no man tame. Those who have to smart from the falsehoods of others should be the more jealous over themselves; perhaps this led the Psalmist to

register this holy resolution; and, moreover, he intended thereby to aver that if he had said too much in his own defence, it was not intentional, for he desired in all respects to tune his lips to the sweet and simple music of truth. Notwithstanding all this David was slandered, as if to show us that the purest innocence will be bemired by malice. There is no sunshine without a shadow, no ripe fruit unpecked by the birds.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Thou hast proved mine heart:

What! take it at adventure, and not try What metal it is made of? No, not I. Should I now lightly let it pass, Take sullen lead for silver, sounding brass, Instead of solid gold, alas! What would become of it in the great day Of making jewels, it would be cast away.

The heart thou giv'st me must be such a one, As is the same throughout. I will have none But that which will abide the fire. It is not a glittering outside I desire,

Whose seeming shows do soon expire; But real worth within, which neither dross, Nor base alloys, make subject unto loss.

If, in the composition of thine heart, A stubborn, steely wilfulness have part,

That will not bow and bend to me, Save only in a mere formality

Of tinsel trimmed hypocrisy, I care not for it, though it show as fair As the first blush of the sun gilded air.

The heart that in my furnace will not melt, When it the glowing heat thereof hath felt, Turn liquid, and dissolve in tears Of true repentance for its faults, that hears My threatening voice, and never fears, Is not an heart worth having. If it be An heart of stone, it is not an heart for me.

The heart, that, cast into my furnace, spits, And sparkles in my face, fall into fits Of discontented grudging, whines When it is broken of its will, repines At the least suffering, declines My fatherly correction, is an heart On which I care not to bestow mine art.

The heart that vapours out itself in smoke, And with these cloudy shadows thinks to cloak

Its empty nakedness, how much Soever thou esteemest, it is such

As never will endure my touch.

I will bring it to my furnace, and there see What it will prove, what it is like to be.

If it be gold, it will be sure The hottest fire that can be to endure,

And I shall draw it out more pure. Affliction may refine, but cannot waste That heart wherein my love is fixed fast.

Francis Quarles.

Thou hast visited me in the night, etc. In the night the soul is free from business with the world, and therefore freest for business with God; and then did God prove and visit David, that is, examine and sift him, by calling to his mind all his ways and works in former passages; and the issue of this trial was, he found nothing; not that his soul was empty of good things, or that there was nothing evil in him; but God, upon examination, found nothing of that evil in him which some men suspected him of; namely either any ill will or evil design against Saul, in reference to whom he called his cause a righteous cause, or the right (Psalms 17:1); "Hear the right, O Lord." Joseph Caryl.

(third clause, New Translation.) Thou hast smelted me, and found in me no dross. A metaphor taken from the smelting of metals to purify them from extraneous matter. Geddes.

Proved... visited in the night... tried. Tribulation whereby, when examined, I was found righteous, is called not only night, in that it is wont to disturb with fear, but fire in that it actually burns. Augustine.

I am purposed that my mouth shall not transgress. Wherefore, if thou be upon a mountain, look not backward again unto Sodom as Lot's wife did; if thou be within the ark, fly not out again into the world as Noah's crow did; if thou be well washed, return not again to the mire as the hog doth; if thou be clean, run not again to thy filth, as the dog doth; if thou be going towards the land of Canaan, think not on the flesh pots of Egypt; if thou be marching against the host of Midian, drink not of the waters of Harod; if thou be upon the housetop, come not down; if thou have set thy hand to the plough, look not behind thee; remember not those vices which are behind thee. Thomas Playfere.

HINTS TO THE VILLAGE PREACHER

Thou hast proved mine heart. The metal, the furnace, the refiner, etc.

Thou hast visited me in the night.

1. Glorious visitor.
2. Favoured individual.
3. Peculiar season.
4. Refreshing remembrance.
5. Practical result.

(last sentence). Transgressions of the lip, and how to avoid them.

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Verses 3-5

EXPLANATORY NOTES AND QUAIN T SAYINGS

Where there is true grace, there is hatred of all sin, for hatred is pros to genod. Can a man be resolved to commit what he hates? No, for his inward aversion would secure him more against it than all outward obstacles. As this inward purpose of a good man is against all sin, so more particularly against that which doth so easily beset him. David seems in several places to be naturally inclined to lying, but he takes up a particular resolution against it: (Psalms 17:3), "I am purposed that my mouth shall not transgress; (ytmoz) I have contrived to waylay and intercept the sin of lying when it hath an occasion to approach me. A good man hath not only purposes, but he endeavours to fasten and strengthen those purposes by prayer; so David (Psalms 17:5), "Hold up my goings in the paths, that my footsteps slip not." He strengthens himself by stirring up a liveliness in duty, and by avoiding occasions of sin; (Psalms 17:4), "I have kept me from the paths of the destroyer; "whereas, a wicked man neither steps out of the way of temptation, nor steps up to God for strength against it. Stephen Charnock.

See Psalms on "Psalms 17:3" for further information.

Where there is true grace, there is hatred of all sin, for hatred is pros to genoz. Can a man be resolved to commit what he hates? No, for his inward aversion would secure him more against it than all outward obstacles. As this inward purpose of a good man is against all sin, so more particularly against that which doth so easily beset him. David seems in several places to be naturally inclined to lying, but he takes up a particular resolution against it: (Psalms 17:3), I am purposed that my mouth shall not transgress; (ytmoz) I have contrived to waylay and intercept the sin of lying when it hath an occasion to approach me. A good man hath not only purposes, but he endeavours to fasten and strengthen those purposes by prayer; so David (Psalms 17:5), Hold up my goings in the paths, that my footsteps slip not. He strengthens himself by stirring up a liveliness in duty, and by avoiding occasions of sin; (Psalms 17:4), I have kept me from the paths of the destroyer; whereas, a wicked man neither steps out of the way of temptation, nor steps up to God for strength against it. Stephen Charnock.

Psalm 17:4 As for the deeds of men, by the word of Your lips I have kept from the paths of the violent.

KJV Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer.

NET As for the actions of people— just as you have commanded, I have not followed in the footsteps of violent men.

NLT I have followed your commands, which keep me from following cruel and evil people.

BGT πως ν μ λαλ σ τ στ μα μου τ ργα τ ν νθρ πων δι το ς λ γους τ ν χειλ ων σου γ φ λαξα δο ς σκληρ ς

LXE As for the works of men, by the words of thy lips I have guarded myself from hard ways.

CSB Concerning what people do: by the word of Your lips I have avoided the ways of the violent.

ESV With regard to the works of man, by the word of your lips I have avoided the ways of the violent.

NIV As for the deeds of men-- by the word of your lips I have kept myself from the ways of the violent.

YLT As to doings of man, Through a word of Thy lips I have observed The paths of a destroyer;

- works (KJV): Ps 14:1-3 Ge 6:5,11 Job 15:16 31:33 1Co 3:3 1Pe 4:2,3
- word (KJV): Ps 119:9-11 Pr 2:10-15 Mt 4:4,7,10 Joh 17:17 Eph 6:17 Jas 1:18 Rev 12:11
- destroyer (KJV): 1Pe 5:8 Rev 9:11

As for the deeds of men, by the word of Your lips I have kept from the paths of the violent.

C H Spurgeon - Concerning the works of men. While we are in the midst of men we shall have their works thrust under our notice, and we shall be compelled to keep a corner of our diary headed "concerning the works of men." To be quite clear from the dead works of carnal humanity is the devout desire of souls who are quickened by the Holy Spirit.

By the word of thy lips I have kept me from the paths of the destroyer. He had kept the highway of Scripture, and not chosen the bye paths of malice. We should soon imitate the example of the worst of men if the grace of God did not use the Word of God as the great preservative from evil. The paths of the destroyer have often tempted us; we have been prompted to become destroyers too, when we have been sorely provoked, and resentment has grown warm; but we have remembered the example of our Lord, who would not call fire from heaven upon his enemies, but meekly prayed, "Father, forgive them." All the ways of sin are the paths of Satan, the Apollyon or Abaddon, both of which words signify the destroyer. Foolish indeed are those who give their hearts to the old murderer, because for the time he panders to their evil desires. That heavenly Book which lies neglected on many a shelf is the only guide for those who would avoid the enticing and entangling mazes of sin; and it is the best means of preserving the youthful pilgrim from ever treading those dangerous ways. We must follow the one or the other; the Book of Life, or the way of death; the word of the Holy Spirit, or the suggestion of the Evil Spirit. David could urge as the proof of his sincerity that he had no part or lot with the ungodly in their ruinous ways. How can we venture to plead our cause with God, unless we also can wash our hands clean of all connection with the enemies of the Great King?

EXPLANATORY NOTES AND QUAIN T SAYINGS

Concerning the works of men, by the word of thy lips have I kept me from the paths of the destroyer: as if he had said, Would you know how it comes to pass that I escape those ungodly works and practices which men ordinarily take liberty to do? I must ascribe it to the good word of God; it is this I consult with, and by it I am kept from those foul ways whereunto others, that make no use of the word for their defence, are carried by Satan the destroyer. Can we go against sin and Satan with a better weapon than Christ used to vanquish the tempter with? And, certainly, Christ did it to set us an example how we should come armed into the field against them; for Christ could with one beam shot from his Deity (if he had pleased to exert it), have as easily laid the bold fiend at his foot, as afterward he did them that came to attack him; but he chose rather to conceal the majesty of his Divinity, and let Satan come up closer to him, that so he might confound him with the word, and thereby give him a proof of that sword of his saints, which he was to leave them for their defence against the same enemy. The devil is set out by the leviathan (Isaiah 27:1), him God threatens to punish with his strong sword; alluding to that great fish, the whale, which fears no fish like the swordfish, by whom this great devourer of all other fish is so often killed; for, receiving one prick from his sword, he hasteneth to the shore, and beats himself against it till he dies. Thus the devil, the great devourer of souls, who sports himself in the sea of this world, as the leviathan in the waters, and swallows the greatest part of mankind without any power to make resistance against him, is himself vanquished by the word. When he has to do with a saint armed with this sword, and instructed how to use this weapon, he then, and not till then, meets his match. William Gurnall.

By the word of thy lips, etc. It is a great relief against temptations to have the word ready. The word is called, "The sword of the Spirit." Ephesians 6:17. In spiritual conflicts there is none like to that. Those that ride abroad in time of danger, will not be without a sword. We are in danger, and had need handle the sword of the Spirit. The more ready the Scripture is with us, the greater advantage in our conflicts and temptations. When the devil came to assault Christ, he had Scripture ready for him, whereby he overcame the tempter. The door is barred upon Satan, and he cannot find such easy entrance when the word is hid in our hearts, and made use of pertinently. "I write unto you, young men, because ye are strong." Where lies their strength? "And the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Oh, it is a great advantage when we have the word, not only by us, but in us, engrafted in the heart; when it is present with us, we are more able to resist the assaults of Satan. Either a man forgets the word, or hath lost his affection to it, before he can be drawn to sin. Thomas Manton.

HINTS TO THE VILLAGE PREACHER

The highway and the bypaths. The world and sin. The paths of the destroyer a significant name for transgression.

Psalms 17:5 My steps have held fast to Your paths. My feet have not slipped.

KJV Hold up my goings in thy paths, that my footsteps slip not.

NET I carefully obey your commands; I do not deviate from them.

NLT My steps have stayed on your path; I have not wavered from following you.

BGT κατ' ὁδοὺς σου διαβ' ἡμᾶς ὥστε οὐκ ἀποκλινώμεθα ἀπὸ τῆς ὁδοῦ σου

LXE Direct my steps in thy paths, that my steps slip not.

CSB My steps are on Your paths; my feet have not slipped.

ESV My steps have held fast to your paths; my feet have not slipped.

NIV My steps have held to your paths; my feet have not slipped.

YLT To uphold my goings in Thy paths, My steps have not slidden.

- Hold (KJV): Ps 119:116,117,133 121:3,7 1Sa 2:9 Jer 10:23
- that (KJV): Ps 18:36 38:16 94:18
- slip not (KJV): Heb. be not moved

My steps have held fast to Your paths. My feet have not slipped.

C H Spurgeon - Under trial it is not easy to behave ourselves aright; a candle is not easily kept alight when many envious mouths are puffing at it. In evil times prayer is peculiarly needful, and wise men resort to it at once. Plato said to one of his disciples, "When men speak ill of thee, live so that no one will believe them; "good enough advice, but he did not tell us how to carry it out. We have a precept here incorporated in an example; if we would be preserved, we must cry to the Preserver, and enlist divine support upon our side.

Hold up my goings as a careful driver holds up his horse when going down hill. We have all sorts of paces, both fast and slow, and the road is never long of one sort, but with God to hold up our goings, nothing in the pace or in the road can cast down. He who has been down once and cut his knees sadly, even to the bone, had need redouble his zeal when using this prayer; and all of us, since we are so weak on our legs through Adam's fall, had need use it every hour of the day. If a perfect father fell, how shall an imperfect son dare to boast?

In thy paths. Forsaking Satan's paths, he prayed to be upheld in God's paths. We cannot keep from evil without keeping to good. If the bushel be not full of wheat, it may soon be once more full of chaff. In all the appointed ordinances and duties of our most holy faith, may the Lord enable us to run through his upholding grace!

That my footsteps slip not. What! slip in God's ways? Yes, the road is good, but our feet are evil, and therefore slip, even on the King's highway. Who wonders if carnal men slide and fall in ways of their own choosing, which like the vale of Siddim, are full of deadly slime pits? One may trip over an ordinance as well as over a temptation. Jesus Christ himself is a stumbling block to some, and the doctrines of grace have been the occasion of offence to many. Grace alone can hold up our goings in the paths of truth.

EXPLANATORY NOTES AND QUAIN SAYINGS

Hold up my goings in thy paths, that my footsteps slip not. Lord, whatsoever the wrath of Saul be against me, yet let neither that, nor any other thing put me out of thy way, but keep my heart close unto thee, and keep my paths in thy way; let not my footsteps so much as slide from thee, for, Lord, they watch for my halting; if they can find but the least slip from me, they take advantage of it to the utmost; and I am a poor and a weak creature, therefore Lord help me, that my footsteps may not slide. Jeremiah Burroughs.

Hold up my goings in thy paths, that my footsteps slip not. As a stone cast into the air cannot go any higher, neither yet there abide when the power of the hurler ceaseth to drive it; even so, seeing our corrupt nature can go downward only, and the devil, the world, and the flesh, driveth to the same way; how can we proceed further in virtue, or stand therein, when we are tempted, if our merciful and good God do not by his Holy Spirit, from time to time, guide and govern us? Robert Cawdray.

Hold up my goings in thy paths, that my footsteps slip not. Lord, hold me up, that I may hold out. Thou hast set the crown at the end of the race; let me run the race, that I may wear the crown. It was Beza's prayer, and let it be ours, "Lord, perfect what thou hast begun in me, that I may not suffer shipwreck when I am almost at the haven." Thomas Watson.

In fierce assaults and strong temptations, when Satan layeth siege to the soul, shooting his fiery darts, and using stratagems of policy, joining his endeavours with our corruptions, as wind with tide, then we have cause to pray as David, Hold up my goings in thy

paths, that my footsteps slip not. The apostle also found he had need of help from heaven when he was assaulted, and therefore he prayed "thrice, "that the thing that he feared might depart from him. 2 Corinthians 12:8. Christ hath taught us to pray daily, "Lead us not into temptation, "for it is dangerous; and then temptations are most dangerous, when, 1. Most suitable when Satan joins with our disposition or constitution; 2. Continual; 3. When opportunity and power is greatest. Joseph Symonds.

HINTS TO THE VILLAGE PREACHER

Hold up.

1. Who? God.
2. What? My goings.
3. When? Present tense.
4. Where? In thy paths.
5. Why? That my footsteps slip not.

Let me observe David and learn to pray as he prayed, Hold up my goings in thy paths, that my footsteps slip not.

1. See his course. He speaks of his "goings." Religion does not allow a man to sit still. He speaks of his goings "in God's paths." These are threefold.
(1) The path of his commands. (2) The path of his ordinances. (3) The path of his dispensations.
2. His concern respecting this course. It is the language of;
(1) Conviction; (2) of apprehension; (3) of weakness; (4) of confidence. William Jay.

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Uphold my steps in Your paths, that my footsteps may not slip. Ps 17:5

Christians who are spiritually stable have a testimony that honors Christ. That's the kind of testimony the apostle Paul had. Bound in chains as a prisoner of the Roman Empire, he remained content and confident in the Lord (Phil. 4:11, 13). Yet so many believers are not confident. In fact, unbelievers find it difficult to understand how a Christian who believes in an all-sufficient God can live as though God were weak.

Perhaps there have been times when you felt crushed, weak, and unable to stand. You know what it's like to lose your spiritual balance. We face strong temptations and trials in this life. Nevertheless, it's vital for us to be spiritually stable not only for our own well being but also for our Christian testimony before the lost world. So make sure you are depending on God to help you stand, not on yourself.

Psalm 17:6 I have called upon You, for You will answer me, O God; Incline Your ear to me, hear my speech.

KJV I have called upon thee, for thou wilt hear me, O God: incline thine ear unto me, and hear my speech.

NET I call to you for you will answer me, O God. Listen to me! Hear what I say!

NLT I am praying to you because I know you will answer, O God. Bend down and listen as I pray.

BGT γ κ κρᾱξᾱ τι π κουσ ς μου θε ς κλ von τ ο ς σου μο κᾱ ε σ κουσον τ ν ημ των μου

LXE I have cried, for thou heardest me, O God: incline thine ear to me, and hearken to my words.

CSB I call on You, God, because You will answer me; listen closely to me; hear what I say.

ESV I call upon you, for you will answer me, O God; incline your ear to me; hear my words.

NIV I call on you, O God, for you will answer me; give ear to me and hear my prayer.

YLT I -- I called Thee, for Thou dost answer me, O God, incline Thine ear to me, hear my speech.

- I have (KJV): Ps 55:16 66:19,20 116:2
- incline (KJV): Ps 13:3,4 Isa 37:17,20 Da 9:17-19

I have called upon You, for You will answer me, O God; Incline Your ear to me, hear my speech

C H Spurgeon - I have called upon thee, for thou wilt hear me, O God. Thou hast always heard me, O my Lord, and therefore I have the utmost confidence in again approaching thine altar. Experience is a blessed teacher. He who has tried the faithfulness of God in hours of need, has great boldness in laying his case before the throne. The well of Bethlehem, from which we drew such cooling draughts in years gone by, our souls long for still; nor will we leave it for the broken cisterns of earth.

Incline thine ear unto me, and hear my speech. Stoop out of heaven and put thine ear to my mouth; give me thine ear all to myself, as men do when they lean over to catch every word from their friend. The Psalmist here comes back to his first prayer, and thus sets us an example of pressing our suit again and again, until we have a full assurance that we have succeeded.

EXPLANATORY NOTES AND QUAIN T SAYINGS

I have called upon thee, for thou wilt hear me. I have cried, says the Psalmist, because thou hast heard me. One would think he should have said contrariwise; thou hast heard me because I have cried; yet, he says, I have cried because thou hast heard me; to show that crying doth not always go before hearing with God, as it doth with us; but that God will not only hear our cry, but also hear us before we cry, and will help us. T. Playfere.

I have called upon thee, etc. Prayer is the best remedy in a calamity. This is indeed a true catholicon, a general remedy for every malady. Not like the empiric's catholicon, which sometimes may work, but for the most part fails, but that which upon assured evidence and constant experience hath its probatum est; being that which the most wise, learned, honest, and skilful Physician that ever was, or can be, hath prescribed, even he that teacheth us how to bear what is to be borne, or how to heal and help what hath been borne. William Gough, 1575-1653.

I have called upon thee formerly, therefore, Lord, hear me now. It will be a great comfort to us if trouble, when it comes, finds the wheels of prayer going, for then may we come with the more boldness to the throne of grace. Tradesmen are willing to oblige those that have been long their customers. Matthew Henry.

HINTS TO THE VILLAGE PREACHER

Two words, both great, though little, call and hear. Two persons, one little and the other great, "I", "Thee, O God". Two tenses: past, "I have"; future, "Thou wilt." Two wonders, that we do not call more, and that God hears such unworthy prayers.

Psalm 17:7 Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them.

KJV Shew thy marvellous lovingkindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

NET Accomplish awesome, faithful deeds, you who powerfully deliver those who look to you for protection from their enemies.

NLT Show me your unfailing love in wonderful ways. By your mighty power you rescue those who seek refuge from their enemies.

BGT θαυμ στωσον τ η σου σ ζων το ς λπ ζοντα ς π σ κ τ ν νθεστηκ των τ δεξι σου

LXE Shew the marvels of thy mercies, thou that savest them that hope in thee.

CSB Display the wonders of Your faithful love, Savior of all who seek refuge from those who rebel against Your right hand.

ESV Wondrously show your steadfast love, O Savior of those who seek refuge from their adversaries at your right hand.

NIV Show the wonder of your great love, you who save by your right hand those who take refuge in you from their foes.

YLT Separate wonderfully Thy kindness, O Saviour of the confiding, By Thy right hand, from withstanders.

- Show (KJV): Ps 31:21 78:12 Ro 5:20,21 Rev 15:3
- savest (KJV): etc. or, savest them which trust in thee, from those that rise up against thy right hand, Ps 5:11,12 10:12-16 1Sa 17:45-57 25:28,29 2Ki 19:22,34 2Ch 16:9

■ by thy (KJV): Ps 20:6 44:3 60:5 Ex 15:6 Isa 41:10 Ac 2:33

Wondrously show Your lovingkindness, O Savior of those who take refuge at Your right hand From those who rise up against them.

David prayed "Show Thy marvelous lovingkindness" (KJV) What a great prayer. Have you ever prayed this prayer? Do you dare pray such a prayer? Heb 4:16 invites us to pray boldly drawing "near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need." Given this truth, dare we NOT pray this great prayer? Oh beloved, let us offer up this prayer and "test (Jehovah) now in this, if (He) will not open for (us) the windows of heaven, and pour out for (us) a blessing until it overflows" (Mal 3:10) in Christ Jesus Who became poor that we through His poverty might become rich.(2Co 8:9) Amen

2Co 8:9 For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, that you through His poverty might become (spiritually) rich.

TAKE REFUGE (Study XR's @ Na1:7)

Love and salvation are very closely related ideas. God shows His love by saving us from our enemies. His love becomes active in opposing evil. See 7:1; 13:5.

NET NOTE - Those who look to you for protection from their enemies. "Seeking shelter" in the Lord is an idiom for seeking his protection. Seeking his protection presupposes and even demonstrates the subject's loyalty to the Lord. In the psalms those who "take shelter" in the Lord are contrasted with the wicked and equated with those who love, fear and serve the Lord (Ps 5:11–12; 31:17–20; 34:21–22).

C H Spurgeon - Shew thy marvellous lovingkindness. Marvellous in its antiquity, its distinguishing character, its faithfulness, its immutability, and above all, marvellous in the wonders which it works. That marvellous grace which has redeemed us with the precious blood of God's only begotten, is here invoked to come to the rescue. That grace is sometimes hidden; the text says, "Shew it." Present enjoyments of divine love are matchless cordials to support fainting hearts. Believer, what a prayer is this! Consider it well. O Lord, shew thy marvellous lovingkindness; shew it to my intellect, and remove my ignorance; shew it to my heart, and revive my gratitude; shew it to my faith, and renew my confidence; shew it to my experience, and deliver me from all my fears. The original word here used is the same which in Psalms 4:3 is rendered set apart, and it has the force of, Distinguish thy mercies, set them out, and set apart the choicest to be bestowed upon me in this hour of my severest affliction.

O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. The title here given to our gracious God is eminently consolatory. He is the God of salvation; it is his present and perpetual habit to save believers; he puts forth his best and most glorious strength, using his right hand of wisdom and might, to save all those, of whatsoever rank or class, who trust themselves with him. Happy faith thus to secure the omnipotent protection of heaven! Blessed God, to be thus gracious to unworthy mortals, when they have but grace to rely upon thee! The right hand of God is interposed between the saints and all harm; God is never at a loss for means; his own bare hand is enough. He works without tools as well as with them.

EXPLANATORY NOTES AND QUAIN T SAYINGS

None.

HINTS TO THE VILLAGE PREACHER

(first sentence). See Exposition. A view of divine lovingkindness desired.

O thou, etc. God, the Saviour of believers.

Spurgeon - Morning and Evening - "Marvellous lovingkindness." — Psalm 17:7

When we give our hearts with our alms, we give well, but we must often plead to a failure in this respect. Not so our Master and our Lord. His favours are always performed with the love of his heart. He does not send to us the cold meat and the broken pieces from the table of his luxury, but he dips our morsel in his own dish, and seasons our provisions with the spices of his fragrant affections. When he puts the golden tokens of his grace into our palms, he accompanies the gift with such a warm pressure of our hand, that the manner of his giving is as precious as the boon itself. He will come into our houses upon his errands of kindness, and he will not act as some austere visitors do in the poor man's cottage, but he sits by our side, not despising our poverty, nor blaming our weakness. Beloved, with what smiles does he speak! What golden sentences drop from his gracious lips! What embraces of affection does he bestow upon us! If he had but given us farthings, the way of his giving would have gilded them; but as it is, the

costly alms are set in a golden basket by his pleasant carriage. It is impossible to doubt the sincerity of his charity, for there is a bleeding heart stamped upon the face of all his benefactions. He giveth liberally and upbraideth not. Not one hint that we are burdensome to him; not one cold look for his poor pensioners; but he rejoices in his mercy, and presses us to his bosom while he is pouring out his life for us. There is a fragrance in his spikenard which nothing but his heart could produce; there is a sweetness in his honey-comb which could not be in it unless the very essence of his soul's affection had been mingled with it. Oh! the rare communion which such singular heartiness effecteth! May we continually taste and know the blessedness of it!

Psalm 17:8 **Keep me as the apple of the eye; Hide me in the shadow of Your wings**

KJV Keep me as the apple of the eye, hide me under the shadow of thy wings,

NET Protect me as you would protect the pupil of your eye! Hide me in the shadow of your wings!

NLT Guard me as you would guard your own eyes. Hide me in the shadow of your wings.

BGT φ λαξ ν με ς κ ραν φθαλμο ν σκ π τ ν πτερ γων σου σκεπ σεις με

LXE Keep me as the apple of the eye from those that resist thy right hand: thou shalt screen me by the covering of thy wings,

CSB Protect me as the pupil of Your eye; hide me in the shadow of Your wings

ESV Keep me as the apple of your eye; hide me in the shadow of your wings,

NIV Keep me as the apple of your eye; hide me in the shadow of your wings

YLT Keep me as the apple, the daughter of the eye; In shadow of Thy wings thou dost hide me.

- apple (KJV): De 32:10 Pr 7:2 Zec 2:8
- hide (KJV): Ps 36:7 57:1 61:4 63:7 91:1,4 Ru 2:12 Mt 23:37 Lu 13:34

Keep me as the apple of the eye; Hide me in the shadow of Your wings

C H Spurgeon - Keep me as the apple of the eye. No part of the body more precious, more tender, and more carefully guarded than the eye; and of the eye, no portion more peculiarly to be protected than the central apple, the pupil, or as the Hebrew calls it, "the daughter of the eye." The all wise Creator has placed the eye in a well protected position; it stands surrounded by projecting bones like Jerusalem encircled by mountains. Moreover, its great Author has surrounded it with many tunics of inward covering, besides the hedge of the eyebrows, the curtain of the eyelids, and the fence of the eyelashes; and, in addition to this, he has given to every man so high a value for his eyes, and so quick an apprehension of danger, that no member of the body is more faithfully cared for than the organ of sight. Thus, Lord, keep thou me, for I trust I am one with Jesus, and so a member of his mystical body.

Hide me under the shadow of thy wings. Even as the parent bird completely shields her brood from evil, and meanwhile cherishes them with the warmth of her own heart, by covering them with her wings, so do thou with me, most condescending God, for I am thine offspring, and thou hast a parent's love in perfection. This last clause is in the Hebrew in the future tense, as if to show that what the writer had asked for but a moment before he was now sure would be granted to him. Confident expectations should keep pace with earnest supplication.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Keep me as the apple of the eye. He prays for deliverance (Psalms 17:7), "Show thy marvellous lovingkindness" to me; Lord, my straits they are marvellous, I know not what to do, whither to turn me, but my eyes are toward thee; as straits are marvellous, so let the lovingkindness of God be marvellous towards me, and "Keep me as the apple of thy eye." O Lord, unto them I am but a dog, a vile creature in the eyes of Saul and those about him; but blessed be thy name, I can look up to thee, and know that I am dear unto thee as the apple of thy eye. All the saints of God are dear to God at all times, but the persecuted saints, they are the apple of God's eye; if at any time they are dear to God, then especially when they are most persecuted; now they are the apple of his eye, and the apple of an eye is weak, and little able to resist any hurt, but so much the more is the man tender of the apple of his eye. The saints are weak and shiftless for themselves, but the Lord is so much the more tender over them. Jeremiah Burroughs.

Does it not appear to thee to be a work of providence, that considering the weakness of the eye, he has protected it with eyelids, as with doors, which whenever there is occasion to use it are opened, and are again closed in sleep? And that it may not receive injury from the winds, he has planted on it eyelashes like a strainer; and over the eyes has disposed the eyebrows like a penthouse, so

that the sweat from the head may do no mischief. Socrates, in Xenophon.

HINTS TO THE VILLAGE PREACHER

Two most suggestive emblems of tenderness and care. Involving in the one case living unity, as the eye with the body, and in the other, loving relationship, as the bird and its young.

C H Spurgeon - The Eye—a Similitude

‘Keep me as the apple of the eye.’ Psalm 17:8

Keep me as the eye ought to be kept. It should be single. ‘The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.’ Keep me single-minded, Lord, consecrated wholly and devoted alone to thee. The eye should be clear. Any speck on its retina would obscure our view of the landscape. With ‘an inlet so small,’ as one of the poets writes, ‘that a grain might close it,’ the eye needs to be cleansed. God has provided arrangements for this without disturbing the beautiful mechanism of the little orb. Take heed that the eye of faith is kept clear. We need to be sprinkled with the precious blood and washed with clean water often, that we may always be pure, consciously sanctified. The cleansing water came with the blood from the heart of Christ, ‘who through the eternal Spirit offered himself without spot to God’; thereby the conscience is purged and the heart made clean, actively and passively sanctified unto God. The eye needs to be far-seeing. It is a great pity when the eye can only see a short distance. We strain to see some ship far out at sea, that looks like a speck on the horizon, or we want to stretch our vision far over mountain and valley, river and lake, from some lofty Alp, compassing the entire prospect at a glance. It is well when our soul can take a wide view and embrace the grand perspective which revelation unfolds, not pestered with the cares of the day so as to obscure the immortal joys that await our arrival at the city of the blessed, not earth-bound and absorbed by incidents that transpire within the tick of the clock, but prospecting the fields of light beyond, where moments, hours, days, years and centuries are unknown. Raise your eyes, Christians.

Sermon Summary - "[The Eye—a Similitude](#)" is a famous sermon by the 19th-century preacher C. H. Spurgeon. Based on the prayer in Psalm 17:8, "Keep me as the apple of the eye", Spurgeon uses the physical eye as a spiritual comparison to illustrate God's tender protection, the believer's need for holiness, and constant reliance on grace. The sermon outlines several profound ways the physical eye serves as a metaphor for the Christian life:

Divine Protection

The Apple of the Eye: The "apple" refers to the pupil, the most vital and delicate part of vision. Just as a person fiercely protects their eye from dust and harm, God fiercely and constantly protects His people.

Natural Defenses: Spurgeon points to the natural protections of the eye—the bones of the skull, the eyelids, and the eyelashes—as a similitude of God's hedge of protection around the believer.

Spiritual Sensitivity

Hating Sin: The eye is incredibly sensitive; even the smallest speck of dust causes pain and tears. Spurgeon uses this to illustrate how tender a believer's conscience should be toward sin.

Quick Repentance: Just as the eye naturally washes itself with tears to clear away dirt, a tender heart should quickly repent and wash itself in the grace of God when it encounters spiritual defilement.

The Single Focus

Devotion to God: A healthy eye is focused on one thing at a time. Spurgeon draws on the biblical concept of a "single eye" (from Matthew 6:22) to remind Christians to fix their focus entirely on the glory of God rather than being distracted by the world.

Spurgeon - No part of the body is more precious, more tender, and more carefully guarded than the eye; and of the eye no portion is more peculiarly protected than the central apple, the pupil, or, as the Hebrew calls it, "the daughter of the eye." The All-wise Creator has placed the eye in a well-protected position; it stands surrounded by projecting bones, like Jerusalem encircled by mountains. Moreover, its great Author has surrounded it with many tunics of inward covering, besides the hedge of the eyebrows, the curtain of the eyelids, and the fence of the eyelashes; and, in addition to this, he has given to every man so high a value for his eyes, and so quick an apprehension of danger that no member of the body is more faithfully cared for than the organ of sight. Thus, Lord, keep thou me, for I trust I am one with Jesus, and so a member of his mystical body

Surrounded by dangerous enemies, David asks God to guard him with tender, watchful care: “Keep me as the apple of the eye; hide me in the shadow of Your wings” (Ps 17:8; cf. Dt 32:10–11; Ps 36:7; 57:1). The “apple of the eye” pictures something precious that is instinctively protected, while the “shadow of Your wings” pictures safety beneath God’s protecting presence. David’s enemies surround him like a lion eager to tear its prey apart (Ps 17:9–12), but their power is never greater than God’s. No enemy can act independently of His sovereign authority (Ps 76:10; Pr 21:1; Jn 19:11). Therefore, when threatened by the power of men, we can take comfort in knowing that their power remains subject to the greater power of God (Ps 56:3–4; Ro 8:31).

David describes his enemies as “men of the world, whose portion is in this life” (Ps 17:14). Their hopes, desires, and satisfaction are centered on what this present world can provide. They may enjoy prosperity, possessions, and abundance, but this life is their portion. Jesus warned of the foolishness of gaining earthly treasure while being spiritually poor before God (Lk 12:16–21; cf. Mk 8:36). Scripture therefore commands us not to set our hopes on “the uncertainty of riches, but on God” (1Ti 6:17), and to “set your mind on the things above, not on the things that are on earth” (Col 3:2). The poorest believer possesses eternal riches that the wealthiest unbeliever does not have (Eph 1:3; 1Pe 1:3–4). We need never envy those whose greatest treasures will be left behind at death (Ps 49:16–17; 73:3, 17–20).

David then draws a magnificent contrast between their portion and his portion. They are satisfied with earthly things, but David declares, “As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake” (Ps 17:15). His greatest hope is not merely deliverance from his enemies but God Himself. For believers, the privilege of beholding God’s face rests entirely upon the righteousness received through faith in Christ, not our own merit (Ro 3:21–24; 2Co 5:21; Php 3:9).

The words “when I awake” have been understood in different ways. They may refer to awakening each morning to renewed fellowship with God, but in the larger biblical revelation they beautifully anticipate the believer’s ultimate hope of resurrection and transformation into Christ’s likeness. “When He appears, we will be like Him, because we will see Him just as He is” (1Jn 3:2; cf. Php 3:20–21). Paul likewise says that now we see imperfectly, “but then face to face” (1Co 13:12). What begins now through the transforming work of the Spirit will reach perfection when we are finally with Christ (2Co 3:18; Ro 8:29–30).

David therefore ends Psalm 17 with one of Scripture’s great contrasts:

THE WORLDLY: “whose portion is in this life” (Ps 17:14).

DAVID: “I will be satisfied with Your likeness” (Ps 17:15).

The world says, “Give me more of what this life can offer.” Faith says, “Give me more of God.” Earthly blessings can satisfy temporarily, but only God can finally and fully satisfy the soul (Ps 16:11; 63:1–5; 73:25–26).

APPLICATION - Don’t measure God’s goodness by how much of this world’s goods you possess. Our greatest treasure is not something God gives us but God Himself. We are being transformed into Christ’s likeness now (2Co 3:18), and one day we will see Him and be like Him (1Jn 3:2).

The world seeks satisfaction in what it possesses; the believer finds ultimate satisfaction in the One who possesses him.

Refuge Needed

Keep me as the apple of Your eye; hide me under the shadow of Your wings. —Psalm 17:8

Today’s Scripture : Psalm 17:1-9

In the aftermath of Hurricane Katrina’s devastation of the southern United States, displaced families and individuals were often referred to in the media as “refugees.” For some, this term was viewed as insulting, so it prompted reporters to scramble for another word that would not be perceived as negative. They decided on the word evacuees.

In actuality, the word refugee is filled with hope. One dictionary defines it as “one who flees in search of refuge, as in times of war, political oppression, or religious persecution.” Refugee comes from the word refuge, which speaks of safety, protection, and care for the hurting. It speaks of a safe haven in a storm-filled world.

For those who have been battered by the storms, tragedies, and disasters of life, refuge is what they long for most. They may seek shelter in the arms of God, who alone can give us refuge and who longs to cover us and protect us and preserve us.

Jesus said to the broken people of His day, “How often I wanted to gather your children together, as a hen gathers her chicks under her wings” (Matthew 23:37). He continues to offer refuge to the hurting hearts of our day if we will but seek His care and trust His heart. By: Bill Crowder (Reprinted by permission from [Our Daily Bread Ministries](#). Please do not repost the full devotional without their permission.)

O Rock divine, O Refuge dear—
A shelter in the time of storm;
Be Thou our helper ever near—
A shelter in the time of storm.
—Charlesworth

We need not fear life's dark shadows when we rest under the shadow of God's wings.

Psalm 17:9 From the wicked who despoil me, My deadly enemies who surround me.

KJV From the wicked that oppress me, from my deadly enemies, who compass me about.

NET Protect me from the wicked men who attack me, my enemies who crowd around me for the kill.

NLT Protect me from wicked people who attack me, from murderous enemies who surround me.

BGT π προσ που σεβ ν τ ν τλαιπωρησ ντων με ο χθρο μου τ ν ψυχ ν μου περι σχον

LXE from the face of the ungodly that have afflicted me: mine enemies have compassed about my soul.

CSB from the wicked who treat me violently, my deadly enemies who surround me.

ESV from the wicked who do me violence, my deadly enemies who surround me.

NIV from the wicked who assail me, from my mortal enemies who surround me.

YLT From the face of the wicked who spoiled me. Mine enemies in soul go round against me.

- oppress me (KJV): Heb. waste, 1Ch 17:9
- deadly enemies (KJV): Heb. enemies against the soul, Ps 7:5 35:4,7,12 1Sa 24:11

From the wicked who despoil me, My deadly enemies who surround me

NET NOTE - Heb "destroy." The psalmist uses the perfect verbal form to emphasize the degree of danger. He describes the wicked as being already in the process of destroying him.

C H Spurgeon - From the wicked that oppress me, from my deadly enemies, who compass me about. The foes from whom David sought to be rescued were

wicked men. It is hopeful for us when our enemies are God's enemies. They were

deadly enemies, whom nothing but his death would satisfy. The foes of a believer's soul are mortal foes most emphatically, for they who war against our faith aim at the very life of our life. Deadly sins are deadly enemies, and what sin is there which hath not death in its bowels? These foes oppressed David, they laid his spirit waste, as invading armies ravage a country, or as wild beasts desolate a land. He likens himself to a besieged city, and complains that his foes

compass him about. It may well quicken our business upward, when all around us, every road, is blockaded by deadly foes. This is our daily position, for all around us dangers and sins are lurking. O God, do thou protect us from them all.

EXPLANATORY NOTES AND QUAINT SAYINGS

From the wicked: as though he had said, "They are equally enemies to thee and me; not more opposite to me by their cruelty, than by their wickedness they are to thee. Vindicate then, at once, thyself, and deliver me." John Howe.

HINTS TO THE VILLAGE PREACHER

None.

Psalm 17:10 They have closed their unfeeling heart, With their mouth they speak proudly.

KJV They are inclosed in their own fat: with their mouth they speak proudly.

NET They are calloused; they speak arrogantly.

NLT They are without pity. Listen to their boasting!

BGT τ σ τ α ρ α τ ν συν κλεισαν τ σ τ μα α τ ν λ λησεν περηφαν αν

LXE They have enclosed themselves with their own fat: their mouth has spoken pride.

CSB They have become hardened; their mouths speak arrogantly.

ESV They close their hearts to pity; with their mouths they speak arrogantly.

NIV They close up their callous hearts, and their mouths speak with arrogance.

YLT Their fat they have closed up, Their mouths have spoken with pride:

- They are (KJV): Ps 73:7-9 119:70 De 32:15 Job 15:27 Isa 6:10 Mt 13:15 Ac 28:27
- with (KJV): Ps 12:3,4 31:18 123:4 Ex 5:2 15:9 1Sa 2:3 2Pe 2:18 Rev 13:5,6

They have closed their unfeeling heart, With their mouth they speak proudly

C H Spurgeon - They are inclosed in their own fat. Luxury and gluttony beget vainglorious fatness of heart, which shuts up its gates against all compassionate emotions and reasonable judgments. The old proverb says that full bellies make empty skulls, and it is yet more true that they frequently make empty hearts. The rankest weeds grow out of the fattest soil. Riches and self indulgence are the fuel upon which some sins feed their flames. Pride and fulness of bread were Sodom's twin sins. (Ezekiel 16:49.) Fed hawks forget their masters; and the moon at its fullest is furthest from the sun. Eglon was a notable instance that a well fed corporation is no security to life, when a sharp message comes from God, addressed to the inward vitals of the body.

With their mouth they speak proudly. He who adores himself, will have no heart to adore the Lord. Full of selfish pleasure within his heart, the wicked man fills his mouth with boastful and arrogant expressions. Prosperity and vanity often lodge together. Woe to the fed ox when it bellows at its owner, the poleax is not far off.

EXPLANATORY NOTES AND QUAINT SAYINGS

They are inclosed in their own fat, or their fat has inclosed them; either their eyes, that they can hardly see out of them, or their hearts, so that they are stupid and senseless, and devoid of the fear of God; the phrase is expressive of the multitude of their wealth, and increase of power, by which they were swelled with pride and vanity, and neither feared God nor regarded man; so the Targum paraphrases it, "their riches are multiplied, their fat covers them." John Gill.

They are inclosed in their own fat. Their worldly prosperity puffeth them up, and makes them insensible and obdurate against all reason and just fear; and the Scripture doth use this term of a fattened heart in this sense, because that the fat of man hath no feeling in it, and those that are very fat are less subject to the passion of fear. John Diodati.

They are inclosed in their own fat. To say a man is fat, often means he is very proud. Of one who speaks pompously it is said, "What can we do?" tassi kullap inal, that is, "from the fat of his flesh he declares himself." "Oh, the fat of his mouth! how largely he talks!" "Take care, fellow! or I will restrain the fat of thy mouth." J. Roberts, in "Oriental Illustrations," 1844.

HINTS TO THE VILLAGE PREACHER

None.

Psalm 17:11 They have now surrounded us in our steps; They set their eyes to cast us down to the ground.

KJV They have now compassed us in our steps: they have set their eyes bowing down to the earth;

NET They attack me, now they surround me; they intend to throw me to the ground.

NLT They track me down and surround me, watching for the chance to throw me to the ground.

BGT κ β λλοντ ς με νυν περιεκ κλωσ ν με το ς φθαλμο ς α τ ν θεντο κκλ ναι ν τ γ

LXE They have now cast me out and compassed me round about: they have set their eyes so as to bow them down to the ground.

CSB They advance against me; now they surround me. They are determined to throw me to the ground.

ESV They have now surrounded our steps; they set their eyes to cast us to the ground.

NIV They have tracked me down, they now surround me, with eyes alert, to throw me to the ground.

YLT 'Our steps now have compassed him;' Their eyes they set to turn aside in the land.

- compassed (KJV): 1Sa 23:26 24:2,3 26:2,3
- set (KJV): Ps 10:8-10 Pr 6:13,14

They have now surrounded us in our steps; They set their eyes to cast us down to the ground.

C H Spurgeon - They have now compassed us in our steps. The fury of the ungodly is aimed not at one believer alone, but at all the band; they have compassed us. All the race of the Jews were but a morsel for Haman's hungry revenge, and all because of one Mordecai. The prince of darkness hates all the saints for their Master's sake. The Lord Jesus is one of the us, and herein is our hope. He is the Breaker, and will clear a way for us through the hosts which environ us. The hatred of the powers of evil is continuous and energetic, for they watch every step, hoping that the time may come when they shall catch us by surprise. If our spiritual adversaries thus compass every step, how anxiously should we guard all our movements, lest by any means we should be betrayed into evil!

They have set their eyes bowing down to the earth. Trapp wittily explains this metaphor by an allusion to a bull when about to run at his victim; he lowers his head, looks downward, and then concentrates all his force in the dash which he makes. It most probably denotes the malicious jealousy with which the enemy watches the steps of the righteous; as if they studied the ground on which they trod, and searched after some wrong footmark to accuse them for the past, or some stumbling stone to cast in their future path to trip them in days to come.

EXPLANATORY NOTES AND QUAIN T SAYINGS

They have now compassed us in our steps: they have set their eyes bowing down to the earth. A man who has people watching him to find out a cause for accusation against him to the king, or to great men, says, "Yes, they are around my legs and my feet; their eyes are always open; they are ever watching my `suvadu, "steps; "that is, they are looking for the impress or footsteps in the earth. For this purpose the eyes of the enemies of David were "bowing down to the earth." Joseph Roberts.

They have now compassed us in our steps. Like those who destroy game by battue, and so make a ring around their prey from which their victims cannot escape. C.H.S.

They have set their eyes bowing down to the earth. The allusion probably is to the huntsman tracing the footmarks of the animal he pursues. Religious Tract Society's Commentary.

They have set their eyes bowing down to the earth. It is an allusion, as I conceive, to hunters, who go poring upon the ground to prick the hare, or to find the print of the hare's claw, when the hounds are at a loss, and can make nothing of it by the scent. Joseph Caryl.

HINTS TO THE VILLAGE PREACHER

None.

Psalm 17:12 He is like a lion that is eager to tear, And as a young lion lurking in hiding places.

KJV Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places.

NET He is like a lion that wants to tear its prey to bits, like a young lion crouching in hidden places.

NLT They are like hungry lions, eager to tear me apart-- like young lions hiding in ambush.

BGT π λαβ ν με σε λ ων τοιμος ε ς θ ραν κα σε σκ μνος ο κ ν ν ποκρ φοις

LXE They laid wait for me as a lion ready for prey, and like a lion's whelp dwelling in secret places.

CSB They are like a lion eager to tear, like a young lion lurking in ambush.

ESV He is like a lion eager to tear, as a young lion lurking in ambush.

NIV They are like a lion hungry for prey, like a great lion crouching in cover.

YLT His likeness as a lion desirous to tear, As a young lion dwelling in secret places.

- Like (KJV): etc. Heb. The likeness of him, (that is, of every one of them,) is as a lion that desireth to ravin, Ps 7:2 22:13 2Ti 4:17 1Pe 5:8
- lurking (KJV): Heb. sitting

He is like a lion that is eager to tear, And as a young lion lurking in hiding places.

C H Spurgeon - Lions are not more greedy, nor their ways more cunning than are Satan and his helpers when engaged against the children of God. The blood of souls the adversary thirsts after, and all his strength and craft are exerted to the utmost to satisfy his detestable appetite. We are weak and foolish like sheep; but we have a shepherd wise and strong, who knows the old lion's wiles, and is more than a match for his force; therefore will we not fear, but rest in safety in the fold. Let us beware, however, of our lurking foe; and in those parts of the road where we feel most secure, let us look about us lest, peradventure, our foe should leap upon us.

EXPLANATORY NOTES AND QUAIN T SAYINGS

Like a lion, etc. In "Paradise Lost," we have a fine poetical conception of the arch enemy prowling around our first parents when he first beheld their happiness, and resolved to ruin them.

About them round A lion now, he stalks with fiery glare; Then, as a tiger, who by chance hath spied In some purlieu, two gentle fawns at play, Straight crouches close, then rising, changes oft His couchant watch, as one who chose his ground, Whence rushing he might surest seize them both, Gripped in each paw.

John Milton.

We were consulting as to the best means of getting at a rhinoceros cow which we saw standing at some distance under a tree, when a troop of impalas came charging down, with a fine old lioness after them. We went and saw her lying down, but so flat to the ground, head and all, that no man could shoot with any certainty; and she never for a moment took her eyes from us. When we got up to her, she was lying down flat as a plate to the ground; but her head might have been on a pivot, as her watchful eye glared on us all round, without appearing to move her body, as we decreased the circle, in the hopes she would stand up and give us a fair chance of a shot behind the shoulder... I looked for a tree to climb up, near enough to make tolerably sure of my shot, and was just getting up one, when the lioness made off. William Charles Baldwin, F.R.G.S., in "African Hunting," 1863.

HINTS TO THE VILLAGE PREACHER

None.

Spurgeon - A vivid picture of Saul's pursuit of him. He and his men were surrounded, and their enemies followed after them like wild beasts eager in the hunt, tracking their every step.

Psalm 17:13 Arise, O LORD, confront him, bring him low; Deliver my soul from the wicked with Your sword,

KJV Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword:

NET Rise up, LORD! Confront him! Knock him down! Use your sword to rescue me from the wicked man!

NLT Arise, O LORD! Stand against them, and bring them to their knees! Rescue me from the wicked with your sword!

BGT ν στηθι κ ριε πρ φθασον α το ς κα ποσκ λισον α το ς σαι τ ν ψυχ ν μου π σεβο ς ομφ αν σου π χθρ ν τ ς χειρ ς σου

LXE Arise, O Lord, prevent them, and cast them down: deliver my soul from the ungodly: draw thy sword,

CSB Rise up, LORD! Confront him; bring him down. With Your sword, save me from the wicked.

ESV Arise, O LORD! Confront him, subdue him! Deliver my soul from the wicked by your sword,

NIV Rise up, O LORD, confront them, bring them down; rescue me from the wicked by your sword.

YLT Arise, O Jehovah, go before his face, Cause him to bend. Deliver my soul from the wicked, Thy sword,

- Arise (KJV): Ps 3:7 7:6 44:23,26 119:126 Isa 51:9
- disappoint him (KJV): Heb. prevent his face
- which is (KJV): or, by, Ps 7:11-13
- thy (KJV): Isa 10:5,15 13:5 37:26 Hab 1:12 Ac 4:28

Arise, O LORD, confront him, bring him low; Deliver my soul from the wicked with Your sword,

C H Spurgeon - Arise, O Lord. The more furious the attack, the more fervent the Psalmist's prayer. His eye rests singly upon the Almighty, and he feels that God has but to rise from the seat of his patience, and the work will be performed at once. Let the lion spring upon us, if Jehovah steps between we need no better defence. When God meets our foe face to face in battle, the conflict will soon be over.

Disappoint him. Be beforehand with him, outwit and outrun him. Appoint it otherwise than he has appointed, and so disappoint him.

Cast him down. Prostrate him. Make him sink upon his knees. Make him bow as the conquered bows before the conqueror. What a glorious sight will it be to behold Satan prostrate beneath the foot of our glorious Lord! Haste, glorious day!

Deliver my soul from the wicked, which is thy sword. He recognizes the most profane and oppressive as being under the providential rule of the King of kings, and used as a sword in the divine hand. What can a sword do unless it be wielded by a hand? No more could the wicked annoy us, unless the Lord permitted them so to do. Most translators are, however, agreed that this is not the correct reading, but that it should be as Calvin puts it, "Deliver my soul from the ungodly man by thy sword." Thus David contrasts the sword of the Lord with human aids and reliefs, and rests assured that he is safe enough under the patronage of heaven.

EXPLANATORY NOTES AND QUAIN T SAYINGS

The wicked, which is thy sword. The devil and his instruments both are God's instruments, therefore "the wicked" are called his "sword," "his "axe" (Psalms 17:13 Isaiah 10:15); now let God alone to wield the one, and handle the other. He is but a bungler that hurts and hackles his own legs with his own axe; which God should do if his children should be the worse for Satan's temptations. Let the devil choose his way, God is a match for him at every weapon. If he will try it by force of arms, and assaults the saints by persecution, as the "Lord of hosts" he will oppose him. If by policy and subtlety, he is ready there also. The devil and his whole council are but fools to God; nay, their wisdom foolishness. William Gurnall.

Verses 13-14

EXPLANATORY NOTES AND QUAIN T SAYINGS

Thy sword... thy hand. Thou canst as easily command and manage them, as a man may wield his sword, or move his hand. Wilt thou suffer thine own sword, thine own hand, to destroy thine own servant? J. Howe

Thy sword... thy hand. Thou canst as easily command and manage them, as a man may wield his sword, or move his hand. Wilt thou suffer thine own sword, thine own hand, to destroy thine own servant?

J. Howe

HINTS TO THE VILLAGE PREACHER

None.

Psalm 17:14 From men with Your hand, O LORD, From men of the world, whose portion is in this life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes.

KJV From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.

NET LORD, use your power to deliver me from these murderers, from the murderers of this world! They enjoy prosperity; you overwhelm them with the riches they desire. They have many children, and leave their wealth to their offspring.

NLT By the power of your hand, O LORD, destroy those who look to this world for their reward. But satisfy the

hunger of your treasured ones. May their children have plenty, leaving an inheritance for their descendants.

BGT κ ρ ι ε π λ γ ω ν π γ ς διαμ ρ ι σ σ ο ν α τ ο ς ν τ ζ ω α τ ν κ α τ ν κ ε κ ρ υ μ μ ν ω ν σ ο υ π λ σ θ η γ α σ τ ρ α τ ν
χορτ σθησαν υ ν κ α φ καν τ κατ λοιπα το ς νηπ οι ς α τ ν

LXE because of the enemies of thine hand: O Lord, destroy them from the earth; scatter them in their life, though their belly has been filled with thy hidden treasures: they have been satisfied with uncleanness, and have left the remnant of their possessions to their babes.

CSB With Your hand, LORD, save me from men, from men of the world whose portion is in this life: You fill their bellies with what You have in store; their sons are satisfied, and they leave their surplus to their children.

ESV from men by your hand, O LORD, from men of the world whose portion is in this life. You fill their womb with treasure; they are satisfied with children, and they leave their abundance to their infants.

NIV O LORD, by your hand save me from such men, from men of this world whose reward is in this life. You still the hunger of those you cherish; their sons have plenty, and they store up wealth for their children.

YLT From men, Thy hand, O Jehovah, From men of the world, their portion is in life, And with Thy hidden things Thou fillest their belly, They are satisfied with sons; And have left their abundance to their sucklings.

- which are (KJV): or, by
- men of (KJV): Lu 16:8 Joh 8:23 15:19 17:14 1Jn 4:4,5
- portion (KJV): Ps 49:17-19 73:12 Lu 12:19-21 16:25 Jas 5:5
- belly (KJV): Job 12:6,9 21:7-15 22:18
- hid (KJV): Pr 2:4 Mt 13:44
- they are full (KJV): etc. or, their children are full
- leave (KJV): Ps 39:6 Job 21:21 27:14-17 Lu 16:27,28

From men with Your hand, O LORD, From men of the world, whose portion is in this life, And whose belly You fill with Your treasure; They are satisfied with children, And leave their abundance to their babes

NET NOTE - You overwhelm them with the riches they desire. The psalmist is not accusing God of being unjust; he is simply observing that the wicked often prosper and that God is the ultimate source of all blessings that human beings enjoy (see Matt 5:45). When the wicked are ungrateful for God's blessings, they become even more culpable and deserving of judgment. So this description of the wicked actually supports the psalmist's appeal for deliverance. God should rescue him because he is innocent (see vv. 3–5) and because the wicked, though blessed abundantly by God, still have the audacity to attack God's people.

C H Spurgeon - Almost every word of this verse has furnished matter for discussion to scholars, for it is very obscure. We will, therefore, rest content with the common version, rather than distract the reader with divers translations.

From men which are thy hand. Having styled the ungodly a sword in his Father's hand, he now likens them to that hand itself, to set forth his conviction that God could as easily remove their violence as a man moves his own hand. He will never slay his child with his own hand.

From men of the world, mere earthworms; not men of the world to come, but mere dwellers in this narrow sphere of mortality; having no hopes or wishes beyond the ground on which they tread.

Which have their portion in this life. Like the prodigal, they have their portion, and are not content to wait their Father's time. Like Passion in the "Pilgrim's Progress," they have their best things first, and revel during their little hour. Luther was always afraid lest he should have his portion here, and therefore frequently gave away sums of money which had been presented to him. We cannot have earth and heaven too for our choice and portion; wise men choose that which will last the longest.

Whose belly thou fillest with thy hid treasure. Their sensual appetite gets the gain which it craved for. God gives to these swine the husks which they hunger for. A generous man does not deny dogs their bones; and our generous God gives even his enemies enough to fill them, if they were not so unreasonable as never to be content. Gold and silver which are locked up in the dark treasures of the earth are given to the wicked liberally, and they therefore roll in all manner of carnal delights. Every dog has his day, and they have theirs, and a bright summer's day it seems; but ah! how soon it ends in night!

They are full of children. This was their fondest hope, that a race from their loins would prolong their names far down the page of history, and God has granted them this also; so that they have all that heart can wish. What enviable creatures they seem, but it is only seeming!

They are full of children, and leave the rest of their substance to their babes. They were fat housekeepers, and yet leave no lean wills. Living and dying they lacked for nothing but grace and alas! that lack spoils everything. They had a fair portion within the little circle of time, but eternity entered not into their calculations. They were penny wise, but pound foolish; they remembered the present, and forgot the future; they fought for the shell, and lost the kernel. How fine a description have we here of many a successful merchant, or popular statesman; and it is, at first sight, very showy and tempting, but in contrast with the glories of the world to come, what are these paltry molehill joys. Self, self, self, all these joys begin and end in basest selfishness; but oh, our God, how rich are those who begin and end in thee! From all the contamination and injury which association with worldly men is sure to bring us, deliver thou us, O God!

EXPLANATORY NOTES AND QUIANT SAYINGS

(first clause). How wonderful are the dispensations of the providence of God, who can use even the wicked to promote the present happiness and the final salvation of his saints! J. Edwards, M.A., 1856.

Men of the world, which have their portion in this life. Time and this lower world, bound all their hopes and fears. They have no serious believing apprehensions of anything beyond this present life; therefore, have nothing to withhold them from the most injurious violence, if thou withhold them not; men that believe not another world, are the ready actors of any imaginable mischiefs and tragedies in this. John Howe.

Men which are thy hand, etc. What shall we say then? Because God maketh use of thy sins, art thou excused? Is not thine evil evil, because he picks good out of it? Deceive not thyself therein. When thou hast done such service to thy Master and Maker, though seven and seven years, as Jacob did service to Laban, thou shalt lose thy wages and thy thanks too. Oh, well were thou if thou didst but lose, for thou shalt also gain a sorrowful advantage. It is unprofitable, nay, miserable service which thou hast thus bestowed. Babylon shall be the hammer of the Lord a long time to bruise the nations, himself afterwards bruised; Asshur his rod to scourge his people, but Asshur shall be more scourged. These hammers, rods, axes, saws, other instruments, when they have done their offices, which they never meant, shall be thrown themselves into the fire, and burnt to ashes. Satan did service to God, it cannot be denied, in the afflicting of Job, winnowing of Peter, buffeting of Paul, executing of Judas, and God did a work in all these either to prove patience, or to confirm faith, or to try strength, or to commend justice; yet is Satan "reserved in chains under darkness, to the retribution of the great day." Judas did service to God, in getting honour to his blessed name for the redemption of mankind, whilst the worlds endureth, yet was his wages an alder tree to hang himself upon, and, what is worse, he hangeth in hell for eternal generations. He had his wages, and lost his wages. That which the priest gave him, he lost, and lost his apostleship, but gained the recompense of everlasting unhappiness, and lies in the lowest lake, for the worm and death to gnaw upon without ceasing. John King.

Thy hand. The hand of God, his correcting or cherishing hand, sometimes is an immediate, and sometimes a mediate hand. Sometimes it is immediate, when God by himself doth chasten, or punish, or afflict, when no second cause doth appear or intervene. So it may seem Satan means, when he saith (Job 1:11), "Put forth thy hand, "that is, do it thine own self, let no other have the handling of Job but thyself. God doth send such immediate afflictions; a man is afflicted in his body, in his estate, and many other ways, and he cannot find anything in the creature whence it should come; it is an immediate stroke of God, he cannot see how, or which way, or at what door this evil came in upon him; therefore it is called a creating of evil. Isaiah 45:7. "I make peace, and create evil." Now creation is out of nothing, there is nothing out of which it is wrought. So many times God bringeth evil upon a people or person when there is no appearance of second cause, no matter out of which it is made, but it comes as a creature, formed by the only hand of God. Sometimes likewise it is called God's hand, when it is the hand of a creature; it is God's hand in a creature's hand; God's hand when it is the hand of wicked men, God's hand when it is Satan's hand. So that place is translated (Psalms 17:13-14), "Deliver my soul from the wicked, which is thy sword: from men which are thy hand:" so that "thy hand" may be understood of an instrument; Satan himself is God's hand to punish in that sense, as wicked men here are said to be God's hand: "from men which are thy hand, "though there be other readings of that place; some read it, deliver me from men by thy hand; and others, deliver me from men of thy hand; but our translation may very well carry the sense of the original in it, "from men which are thy hand; "as Nebuchadrezzar, that wicked king, is called God's servant (Jeremiah 43:10), "I will send and take Nebuchadrezzar my servant:" God speaks of him as his servant, or as his hand in the thing. Joseph Caryl.

Men of the world, which have their portion in this life. The large portion of the wicked in the things of this world, may tell the righteous of how little value this is, in the account of God; in that these things are often given to his enemies plentifully, when denied in such a measure to his children. Now this cannot be because he loves or favours his enemies most; but because these lower things, given them in what degree soever, are so mean in his account, as that his chosen may learn by his distribution of them, to regard them as he does; namely, as no part of their felicity, but as common favours to all his creatures, good or bad, enemies or friends. Daniel Wilcox.

Men which have their portion in this life. God gives wicked men a portion here to show unto them what little good there is in all these

things, and to show the world what little good there is in all the things that are here below in the world. Certainly if they were much good they should never have them; it is an argument there is no great excellency in the strength of body, for an ox hath it more than you; an argument there is no great excellency in agility of body, for a dog hath it more than you; an argument of no great excellency in gay clothes, for a peacock hath them more than you; an argument there is not great excellency in gold and silver, for the Indians that know not God have them more than you; and if these things had any great worth in them, certainly God would never give them to wicked men certain argument. As it is an argument that there is no great evil in affliction in this world, because that the saints are so much afflicted; so no great argument there is any great good in this world, for the wicked they enjoy so much of it. Luther hath such an expression as this in his comment upon Genesis, saith he, "The Turkish empire, as great as it is, is but a crumb, that the Master of the family, that God, casts to dogs:" the whole Turkish empire, such an esteem had Luther of it; and indeed, it is no more. All the things of the world, God in giving of them to Turks and wicked ones, his enemies, shows there is not much excellency and good in them: God therefore will cast them promiscuously up and down in the world, because he looks upon them as worthless things; God doth not so much regard whether men be prepared to give him the glory of them, yea or no, they shall have them; however he is content to venture them. Indeed, when God comes into his choice mercies in Christ, there he looks to have glory from them, and he doth never give them to any, but first he prepares them, that they may give him the glory of those mercies. But it is otherwise with others; as, suppose you see a man gathering of crabs, although swine be under the tree, he cares not much to drive them away; they are but crabs, let them have them; but if he were gathering any choice and precious fruit, if any swine should come under, he drives them away. As for outward things, crabs, the Lord suffers the swine of the world to come grunting and take them up; but when he comes to his choice mercies in his Christ, there he makes a distinction. Oh, this is precious fruit! A blacksmith that is working upon iron, though a great many cinders and little bits of iron fly up and down, he regards them not; but a goldsmith that is working upon gold, he preserves every rag, and every dust of gold; and a lapidary that is working upon precious stones, every little bit he will be sure to preserve; a carpenter that is only hewing of timber, he regards it not much if chips fly up and down; but it is not so with a lapidary. So these outward things are but as the chips and cinders, and such kind of things as those are, and therefore God ever gives a portion to wicked men out of them. Jeremiah Burroughs.

Men which have their portion in this life. I have read of Gregory, that being advanced to preferment, professed that there was no Scripture that went so to his heart, that struck such a trembling into his spirit, that daunted him so much, as this Scripture did: "Here you have your reward, son; in your lifetime you have had your pleasure." Oh, this was a dreadful Scripture that sounded in his ears continually, as Hierom speaks of that Scripture, "Arise ye dead, and come to judgment; "night and day he thought that Scripture sounded in his ears: so Gregory: "Here you have your reward; in this life you have had your pleasure." This was the Scripture that night and day sounded in his ears. O that it might please God to assist so far, to speak out of this Scripture to you, that I might make this Scripture ring in your ears even when you lie upon your beds, after the sermon is done; that yet you may think this Scripture rings in your ears: "Men of this world, who have their portion in this life." Jeremiah Burroughs.

Which have their portion in this life. The earth and the commodities thereof God distributeth without respect of persons, even to them that are his children by creation only, and not by adoption. But yet there is a difference between the prosperity of the one and the other; for the one is but with anxiety of heart (even in laughter their heart is heavy); the others' is with cheerfulness and joy in the Spirit; the one's is a pledge of the greater preferment in the world to come, the others' is their whole portion, and as if God should say, "Let them take that and look for no more." The one's is with the blessing of the people, who wish they had more; the others' with their curse and hatred, who are grieved that they have so much. Miles Smith.

Their portion in this life. The good man's best, and the bad man's worst, lie in shall be's (Isaiah 3:10-11), in reversion. Here Dives had nothing but his "good things, "but hereafter he had no good thing. Here Lazarus had all his "evil things, "but afterwards no evil thing. The good man when he dies, takes his leave of, and departs from, all evil; and the evil man when he dies, takes his leave of, and departs from, all his goods, which was all the good he had. "Now he is comforted, but thou art tormented." Luke 16:25. Oh! It is a sad thing to have one's portion of good only in this life. Ralph Venning's "Helps to Piety, "1620-1673.

This life. There is yet another thing to be seen far more monstrous in this creature; that whereas he is endued with reason and counsel, and knoweth that this life is like unto a shadow, to a dream, to a tale that is told, to a watch in the night, to smoke, to chaff which the wind scattereth, to a water bubble, and such like fading things; and that life to come shall never have end; he yet nevertheless setteth his whole mind most carefully upon this present life, which is today, and tomorrow is not; but of the life which is everlasting he doth not so much as think. If this be not a monster, I know not what may be called monstrous. Thomas Tymme.

What wicked men possess of this world is all that ever they can hope for: why should we grudge them filled bags, or swelling titles! it is their whole portion; they now receive their good things. Hast thou food and clothing? that is children's fare; envy not ungodly men, who flaunt it in the gallantry of the world: they have more than you; but it is all they are like to have: the psalmist gives us an account of their estate. They are the men of this world, which have their portion in this life, and whose bellies God filleth with his hid treasure. Whereas thou, O Christian, who possessest nothing, art heir apparent of heaven, coheir with Jesus Christ, who is the heir of all things, and hast an infinite mass of riches laid up for thee; so great and infinite, that all the stars of heaven are too few to account it by: you have no reason to complain of being kept short; for all that God hath is yours, whether prosperity or adversity, life

or death, all is yours. What God gives is for your comfort; what he denies or takes away is for your trial: it is for the increase of those graces which are far more gracious than any temporal enjoyment. If, by seeing wicked and ungodly men flow in wealth and ease, when thou art forced to struggle against the inconveniences and difficulties of a poor estate, thou hast learnt a holy contempt and disdain of the world, believe it, God hath herein given thee more than if he had given thee the world itself. Ezekiel Hopkins.

To show that wicked men have often the greatest portion in this world, I need not speak much: the experience of all ages since the beginning of the world confirms it, your own observation, I believe, can seal to it; however, Scripture abundantly evinces it. The first murderer that ever was, carries possessions in his very name: Cain signifies so much. Genesis 4:8. Go on in the whole series of Scripture, and you shall find Joseph persecuted by his brethren; Esau (as Rivet observes on Genesis 32:1-32), advanced in the world for a time far above Jacob; go on, and you find the Israelites, God's peculiar, in captivity, and Pharaoh on the throne; Saul ruling, and David in a cave, or in a wilderness; Job upon the dunghill; Jeremy in the dungeon; Daniel in the den, and the children in the furnace, and Nebuchadnezzar on the throne. In the New Testament you have Felix on the bench, Paul at the bar; Dives in the palace, Lazarus at his gate (Luke 16:19); he clothed in purple, Lazarus in rags and overspread with sores; he banqueted and fared deliciously every day, the other desired but the crumbs from the table, and could not have them; Dives beset with his rich and stately attendance, Lazarus hath no other society but the dogs which came to lick his sores; all which Austin and Tertullian against Marcion (lib. 4), conceive to be a true history of what was really acted, though others think it parabolical. Job tells us that "the tabernacle of robbers" sometimes "prosper" (Job 12:6), which prosperity he at large describes (Job 21:7-14); exalted in "power," Job 21:7; multiplied in their posterity, Job 21:8, Job 21:11; safe at home, Job 21:9; increased abroad, Job 21:10; have their fill of pleasure, Job 21:12, and wealth at will, Job 21:13. David speaks his own experience of this. Psalms 37:35 Psalms 37:73:7. So in the text, they enjoy not only common favours, as air to breathe in, earth to walk on; their bellies are filled with his hid treasure, and that not for themselves only, but for their posterity too; they leave the rest of their substance to their babes; in a word, "they have their portion in this life." John Frost, 1657.

A master or lord pays his servant his present wages, while he cuts his son short in his allowance during his nonage, that he may learn to depend upon his father for the inheritance. Thus doth God, the great Lord of all, deal with his slaves, who serve him for the hire of some temporal advantage; he gives them their present reward and wages; but though his goodness hath determined a better portion to be a reward to the piety and obedience of his children, yet he gives it them in reversion, little in hand, that they may learn to live upon the promise, and by faith to depend upon the goodness and faithfulness of their Father for their heavenly inheritance; that they, walking not by sight but faith (which is a Christian's work and condition here), may "not look at the things which are seen," etc. 2 Corinthians 4:18... This discovers that rotten foundation upon which many men build their hopes of heaven. Surely (are many ready to argue) if God did not love me he would not give me such a portion in the world. Deceive not thyself in a matter of so great concernment. Thou mayest as well say God loved Judas, because he had the bags, or Dives, because he fared deliciously, who are now roaring in hell. John Frost.

The word which denotes the belly may have been fixed, by the divine Spirit, to indicate the fact, that a very great proportion of the sin of worldly and depraved characters is connected with the indulgence of base and degrading lusts; and that they abuse the very bounty of heaven, in riveting the chain of sense upon their unhappy souls. But let them remember, that their sensual idolatries will, at last, be followed up by the most fearful visitations of divine wrath. John Morrison.

Whose belly thou fillest with thy hid treasure. Wicked men may abound in earthly things. They may have the earth and the fulness of it, the earth, and all that is earthly; their bellies are filled by God himself with hidden treasure. Precious things are usually hidden, and all that's named treasure, though it be but earthly, hath a preciousness in it. Hidden treasures of earth fill their bellies who slight the treasures of heaven, and whose souls shall never have so much as a taste of heavenly treasures: riches and honour are the lots of their inheritance who have no inheritance among those whose lot is glory. They have the earth in their hands (Job 9:24), who have nothing of heaven in their hearts; they bear sway in the world who are slaves to the world; they govern and order others at their will who are led captive by Satan at his will. Be not offended and troubled to see the reins of government in their hands who know not how to govern themselves, or to see them rule the world who are unworthy to live in the world. Joseph Caryl.

Whose belly thou fillest with thy hid treasure. The hearts of saints only are filled with the "hidden manna," but the bellies of the wicked are often filled with hidden treasure; that is, with those dainties and good things which are virtually hidden in, and formally spring out of, the belly and bowels of the earth. The Lord easily grants them their wish in such things, and gives them their portion, which is all their portion, in this life. For as they are but common professors, so these are but common mercies, such as many of his enemies receive, who are but fatted as oxen for the slaughter, and fitted for destruction. True happiness is not to be judged by lands or houses, by gold or silver. The world is a narrow bound: unless we get beyond the creature, and set our hopes above this world, we cannot be happy. As hypocrites desire, so they obtain much of the world, but they shall attain no more, how much soever they seem to desire it. Joseph Caryl.

Whose belly thou fillest. That is, their sensual appetite, as oftentimes that term is used (Romans 16:18 Philippians 3:19), with thy hid treasures; namely, the riches which either God is wont to hide in the bowels of the earth, or lock up in the repository of providence,

dispensing them at his own pleasure. John Howe.

Whose belly thou fillest, etc.:

Thou from thy hidden store,

Their bellies, Lord, hast filled; Their sons are gorged, and what is over,

To their sons' sons they yield.

Richard Mant.

They are full of children. So it appears by that which follows, it ought to be read, and not according to that gross, but easy (Greek) for (Greek) mistake of some transcribers of the seventy. As if in all this he pleaded thus: "Lord, thou hast abundantly indulged those men already, what need they more? They have themselves, from thy unregarded bounty, their own vast swollen desires sufficiently filled, enough for their own time; and when they can live no longer in their persons, they may in their posterity, and leave not strangers, but their numerous offspring, their heirs. Is it not enough that their avarice be gratified, except their malice be also? that they have whatsoever they can conceive desirable for themselves, unless they may also infer whatever they can think mischievous on me?" To this description of his enemies, he ex opposito, subjoins some account of himself in this his closure of the Psalm. As for me, here he is at his static point; and, after some appearing discomposure, his spirit returns to a consistency, in consideration of his own more happy state, which he opposes and prefers to their, in the following respects. That they were wicked, he righteous. "I will behold thy face in righteousness." That their happiness was worldly, terrene, such only as did spring from the earth; his heavenly and divine, such as should result from the face and image of God. Theirs present, temporary, compassed within this life; his future, everlasting, to be enjoyed when he should awake. Theirs partial, defective, such as would but gratify their bestial part, fill their bellies; his adequate, complete (the eudaimonia tou onetou... a happiness of proportion), such as should satisfy the man. "I shall be satisfied," etc. John Howe.

They are full of children. Margin, their children are full. The margin probably expresses the sense of the Hebrew better than the text. The literal rendering would be, "satisfied are their sons; "that is, they have enough to satisfy the wants of their children. The expression, "they are full of children," is harsh and unnatural, and is not demanded by the original, or by the main thought in this passage. The obvious signification is, that they have enough for themselves and for their children. Albert Barnes.

HINTS TO THE VILLAGE PREACHER

Men of the world, which have their portion in this life. Who they are? What they have? Where they have it? What next?

Men which are thy hand. Providential control and use of wicked men.

Psalm 17:15 As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.

KJV As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

NET As for me, because I am innocent I will see your face; when I awake you will reveal yourself to me.

NLT Because I am righteous, I will see you. When I awake, I will see you face to face and be satisfied.

BGT γ δ ν δικαιοσ ν φθ σομαι τ προσ π σου χορτασθ σομαι ν τ φθ ναι τ ν δ ξαν σου

LXE But I shall appear in righteousness before thy face: I shall be satisfied when thy glory appears.

CSB But I will see Your face in righteousness; when I awake, I will be satisfied with Your presence.

ESV As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness.

NIV And I--in righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness.

YLT I -- in righteousness, I see Thy face; I am satisfied, in awaking, with Thy form!

- As (KJV): Ps 5:7 Jos 24:15
- I will (KJV): Ps 4:6 119:111 Job 19:26,27 2Co 3:18
- I shall (KJV): Ps 16:11 36:8,9 65:4 Mt 5:6 Rev 7:16,17 21:3,4,23
- I awake (KJV): Ps 49:14 Job 14:12 Isa 26:19 Mt 27:52,53
- with (KJV): Ge 1:26,27 Php 3:21 1Jn 3:2,3

As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake

This glorious hope revives our courage for the way,
When each in expectation lives and longs to see the day
When from sorrow, toil, pain, and sin, we shall be free,
And perfect love and joy shall reign throughout all eternity.

--John Fawcett

C H Spurgeon - As for me. "I neither envy nor covet these men's happiness, but partly have and partly hope for a far better." To behold God's face and to be changed by that vision into his image, so as to partake in his righteousness, this is my noble ambition; and in the prospect of this I cheerfully waive all my present enjoyments. My satisfaction is to come; I do not look for it as yet. I shall sleep awhile, but I shall wake at the sound of the trumpet; wake to everlasting joy, because I arise in thy likeness, O my God and King! Glimpses of glory good men have here below to stay their sacred hunger, but the full feast awaits them in the upper skies. Compared with this deep, ineffable, eternal fulness of delight, the joys of the worldlings are as a glowworm to the sun, or the drop of a bucket to the ocean.

EXPLANATORY NOTES AND QUAIN T SAYINGS

I will behold thy face. I look upon the face of a stranger and it moves me not; but upon a friend and his face presently transforms mine into a lively, cheerful aspect. "As iron sharpeneth iron, so doth the face of a man his friend" (Proverbs 27:17), puts a sharpness and a quickness into his looks. The soul that loves God, opens itself to him, admits his influence and impressions, is easily moulded and wrought to his will, yields to the transforming power of his appearing glory. There is no resistant principle remaining when the love of God is perfected in it; and so overcoming is the first sight of his glory upon the awaking soul, that it perfects it, and so his likeness, both at once. John Howe.

I will behold, etc. In the words we have, 1. The time of his complete and consummate happiness When I awake. 2. The matter of his happiness, and the manner of enjoying it; the matter and object God's face, or likeness; the manner of enjoying I will behold thy face. 3. His perfect disposition and condition in the state of happiness I shall behold in righteousness, having my heart perfectly conformed to the will of God, the perfect and adequate rule of righteousness. 4. The measure of his happiness I shall be satisfied; my happiness will be full in the measure, without want of anything that can make me happy; all my desires shall be satisfied, and my happiness in respect of duration shall be eternal, without a shadow or fear of a change. William Colvill.

He doth profess his resolution, yet notwithstanding all the danger he was in, to go on in the ways of God, and expect a gracious issue; but I, saith he, will behold thy face in righteousness; indeed, I cannot behold the face of the king without danger to me; there are a great many that run to kill me, and they desire his face; but though I cannot see his face, yet, Lord, I shall behold thy face; I will behold thy face, and it shall be in righteousness; I will still keep on in the ways of righteousness, and when I awake for I believe that these troubles will not hold long I shall not sleep in perpetual sleep, but I shall awake and be delivered, and then I shall be satisfied with thy likeness: there shall be the manifestation of thy glory to me, that shall satisfy me for all the trouble that I have endured for thy name's sake, that my soul shall say, I have enough. Jeremiah Burroughs.

I shall be satisfied, etc. The fulness of the felicity of heaven may appear if we compare it with the joys and comforts of the Holy Spirit. Such they are, as that the Scripture styles them strong consolations (Hebrews 6:17); full joys (John 15:11); joy unspeakable and full of glory (1 Peter 1:8); abounding consolations. 2 Corinthians 1:5. And yet all the joy and peace that believers are partakers of in this life is but as a drop to the ocean, as a single cluster to the whole vintage, as the thyme or honey upon the thigh of a bee to the whole hive fully fraught with it, or as the break and peep of day to the bright noontide. But yet these tastes of the water, wine, and honey of this celestial Canaan, with which the Holy Spirit makes glad the hearts of believers, are both far more desirable and satisfactory than the overflowing streams of all earthly felicities. And there are none who have once tasted of them, but say as the Samaritan woman did, "Lord, give me that water, that I thirst not, neither come hither to draw." John 4:15. So also the first and early dawns of the heavenly light fill the soul with more serenity, and ravish it with more pure joy, than the brightest sunshine of all worldly splendour can ever do. I have read of a devout person who but dreaming of heaven, the signatures and impressions it made upon his fancy were so strong, as that when he awaked he knew not his cell, could not distinguish the night from the day, nor difference by his taste, oil from wine; still he was calling for his vision and saying, *Redde mihi campos floridos, columnam auream, comitem Hieronymum, assistentes angelos*: give me my fresh and fragrant fields again, my golden pillar of light, Jerome my companion, angels my assistants. If heaven in a dream produce such ecstasies as drown and overwhelm the exercises of the senses to inferior objects, what trances and complacencies must the fruition of it work in those who have their whole rational appetite filled, and their body beautified with its endless glory? William Spurstow, 1656.

I shall be satisfied. Have you never seen how when they were finishing the interior of buildings they kept the scaffolding up? The old Pope, when he had Michael Angelo employed in decorating the interior of that magnificent structure, the Sistine Chapel, demanded

that the scaffolding should be taken down so that he could see the glowing colours that with matchless skill were being laid on. Patiently and assiduously did that noble artist labour, toiling by day, and almost by night, bringing out his prophets and sibyls and pictures wondrous for their beauty and significance, until the work was done. The day before it was done, if you had gone into that chapel and looked up, what would you have seen? Posts, planks, ropes, lime, mortar, slop, dirt. But when all was finished, the workmen came, and the scaffolding was removed. And then, although the floor was yet covered with rubbish and litter, when you looked up, it was as if heaven itself had been opened, and you looked into the courts of God and angels. Now, the scaffolding is kept around men long after the fresco is commenced to be painted; and wondrous disclosures will be made when God shall take down this scaffolding body, and reveal what you have been doing. By sorrow and by joy; by joys which are but bright colours, and by sorrows which are but shadows of bright colours; by prayer; by the influences of the sanctuary; by your pleasures; by your business; by reverses; by successes and by failures; by what strengthened your confidence, and by what broke it down; by the things that you rejoiced in, and by the things that you mourned over by all that God is working in you. And you are to be perfected, not according to the things that you plan, but according to the divine pattern. Your portrait and mine are being painted, and God by wondrous strokes and influences is working us up to his own ideal. Over and above what you are doing for yourself, God is working to make you like him. And the wondrous declaration is, that when you stand before God, and see what has been done for you, you shall be "satisfied." Oh, word that has been wandering solitary and without a habitation ever since the world began, and the morning stars sang together for joy! Has there ever been a human creature that could stand on earth while clothed in the flesh, and say, "I am satisfied?" What is the meaning of the word? Sufficiently filled; filled full; filled up in every part. And when God's work is complete, we shall stand before him, and, with the bright ideal and glorified conception of heavenly aspiration upon us, looking up to God, and back on ourselves, we shall say, "I am satisfied:" for we shall be like him. Amen. Why should we not be satisfied? Henry Ward Beecher, in "Royal Truths," 1862.

When I awake, I shall be satisfied with thy likeness. He speaks here of the resurrection; he calls it an awaking, for you know death is called a sleep. "Those that are asleep in the Lord shall rise first." He had spoken before of those that had put their happiness in the comforts of this life, suitable to their bodies, to the animal state of their bodies; that is clear by the fourteenth verse, "Deliver me from the men that are thine hand, O Lord, who have their portion in this life, whose belly thou fillest with thy treasure: they are full of children, and leave to them outward things, "bodily things. "But as for me, "saith he, "I will behold thy face in thy righteousness" (there is the vision of God which is his happiness in his soul): "and I shall be satisfied when I awake" (when I rise again), "with thine image." It is not the image of God only upon himself that he means here. Why? Because that doth not satisfy a holy heart, but it is that image of the invisible God which the human nature of Jesus Christ is, who, in opposition to all these outward pleasures, will be all in all to us; he is a spiritual creature, his human nature is spiritualised, made glorious, and our bodies shall be made spiritual likewise. "The body is made for the Lord, and the Lord for the body, "and this when they are both raised up; Christ is raised up already, and because he hath ordained the one to be serviceable to the other, he will also raise up our bodies; and when he doth raise me up, saith David, though other men have their bellies full here, and have animal pleasures they delight in; yet when I shall awake at latter day, and shall see this image of thine, shall see thy Son, I shall be satisfied: "When I awake, I shall be satisfied with thine image." Thomas Goodwin.

I shall be satisfied, when I awake, with thy likeness. In this Psalm holy David's afflictions are neither few nor small; his innocency that is wounded by malicious slanderers, his life that is in jeopardy by deadly enemies that compass him about; his present condition that is embittered unto him by the pressing wants of a barren wilderness, while his foes live deliciously in Saul's court. And yet under the weight and combination of so many sore evils, David carries himself as one that is neither hopeless nor forsaken, yea, lays his estate in the balance against theirs, and in this low ebb of his, vies with them for happiness; and at last shutting up the Psalm with a triumphant epiphonema, concludes himself to be by far the better man. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." They, it is true, enjoy the face of their king, whose favour is as a cloud of latter rain promising a fruitful harvest of many blessings, "but I, "saith he, "shall behold the face of God in righteousness, "whose lovingkindness is better than life, clothed with all its royalties. They have their bellies filled with hidden treasure, having more than a common hand of bounty opened unto them; but I have more gladness put into my heart, more than in the time that their corn and wine increased. They have their portion in hand, and as being men of this world; but I have mine laid up in the other: "I shall be satisfied, when I awake, with thy likeness." In these words we have his and every believer's eternal happiness in the other life, set forth in three particulars as a most effectual antidote against present troubles and temptations that arise from the malice of wicked men against them. William Spurstow.

I shall be satisfied when I awake with thy likeness. The saints in heaven have not yet awaked in God's likeness. The bodies of the righteous still sleep, but they are to be satisfied on the resurrection morn, when they awake. When a Roman conqueror had been at war, and won great victories, he would return to Rome with his soldiers, enter privately into his house, and enjoy himself till the next day, when he would go out of the city to reenter it publicly in triumph. Now, the saints, as it were, enter privately into heaven without their bodies; but on the last day, when their bodies wake up, they will enter into their triumphal chariots. I think I see that grand procession, when Jesus Christ first of all, with many crowns on his head, with his bright, glorious, immortal body, shall lead the way. Behind him come the saints, each of them clapping their hands, or pouring sweet melody from their golden harps; all entering in

triumph. And when they come to heaven's gates, and the doors are opened wide to let the King of glory in, how will the angels crowd at the windows and on the housetops, like the inhabitants in the Roman triumphs, to watch the pompous procession, and scatter heaven's roses and lilies upon them, crying, "Hallelujah! hallelujah! hallelujah! the Lord God Omnipotent reigneth." "I shall be satisfied" in that glorious day when all the angels of God shall come to see the triumphs of Jesus, and when his people shall be victorious with him. Spurgeon's Sermons.

I shall be satisfied... with thy likeness. Let a man who is thirsty be brought to an ocean of pure water, and he has enough. If there be enough in God to satisfy the angels, then sure there is enough to satisfy us. The soul is but finite, but God is infinite. Though God be a good that satisfies, yet he does not surfeit. Fresh joys spring continually from his face; and he is as much to be desired after millions of years by glorified souls as at the first moment. There is a fulness in God that satisfies, and yet so much sweetness that the soul still desires. God is a delicious good. That which is the chief good must ravish the soul with pleasure; there must be in it rapturous delight and quintessence of joy. In Deo quadam dulcedine delectatur anima immo rapitur: the love of God drops such infinite suavity into the soul as is unspeakable and full of glory. If there be so much delight in God, when we see him only by faith (1 Peter 1:8), what will the joy of vision be, when we shall see him face to face! If the saints have found so much delight in God while they were suffering, oh, what joy and delight will they have when they are being crowned! If flames are beds of roses, what will it be to lean on the bosom of Jesus! What a bed of roses that will be! God is a superlative good. He is better than anything you can put in competition with him; he is better than health, riches, honour. Other things maintain life, he gives life. Who would put anything in balance with the Deity? Who would weigh a feather against a mountain of gold? God excels all other things more infinitely than the sun the light of a taper. God is an eternal good. He is the Ancient of days, yet never decays, nor waxes old. Daniel 7:9. The joy he gives is eternal, the crown fadeth not away. 1 Peter 5:4. The glorified soul shall be ever solacing itself in God, feasting on his love, and sunning itself in the light of his countenance. 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. Psalms 36:9. "With the Lord is a fountain of life." Thus God is the chief good, and the enjoyment of God for ever is the highest felicity of which the soul is capable. Thomas Watson.

When I awake, etc. The sincere Christian is progressive, never at his journey's end till he gets to heaven; this keeps him always in motion, advancing in his desires and endeavours forward: he is thankful for little grace, but not content with great measures of grace. "When I awake," saith David, I shall be satisfied with thy likeness. He had many a sweet entertainment at the house of God in his ordinances. The Spirit of God was the messenger that brought him many a covered dish from God's table, inward consolations which the world knew not of. Yet David has not enough, it is heaven alone that can give him his full draught. They say the Gauls, when they first tasted of the wines of Italy, were so taken with their lusciousness and sweetness, that they could not be content to trade thither for this wine, but resolved they would conquer the land where they grew. Thus the sincere soul thinks it not enough to receive a little now and then of grace and comfort from heaven, by trading and holding commerce at a distance with God in his ordinances here below, but projects and meditates of that holy land and blessed place from which such rich commodities come, that he may drink the wine of that kingdom in that kingdom. William Gurnall.

When I awake. How apt and obvious is the analogy between our awakening out of natural sleep, and the holy soul's rising up out of the darkness and torpor of its present state into the enlivening light of God's presence? It is truly said so to awake at its first quitting these darksome regions, when it lays aside its cumbersome night veil. It doth so more perfectly in the joyful morning of the resurrection day when mortality is swallowed up in life, and all the yet hovering shadows of it are vanished and fled away. And how known and usual an application this is of the metamorphic terms of sleeping and awaking in Holy Writ, I need not tell them who have read the Bible. Nor doth this interpretation less fitly accord to the other contents of this verse; for to what state do the sight of God's face, and satisfaction with his likeness, so fully agree, as to that of future blessedness in the other world? But then the contexture of discourse in this and the foregoing verse together, seems plainly to determine us to this sense: for what can be more conspicuous in them, than a purposed comparison, an opposition of two states of felicity mutually to each other? That if the wicked whom he calls men of time (as the words *rlxm Mytmm* are rendered by Pagninus *Homines de tempore* and do literally signify) and whose portion, he tells us, is in this life: and the righteous man's, his own; which he expected not to be till he should awake, that is, not till after this life. John Howe.

There is a sleep of deadness of spirit, out of which the shining of God's loving countenance doth awake a believer and revive the spirit of the contrite ones; and there is a sleep of death bodily, out of which the lovingkindness of the Lord shall awake all his own in the day of the resurrection, when he shall so change them into the similitude of his own holiness and glorious felicity that they shall be fully contented for ever: and this first and second delivery out of all trouble may every believer expect and premise to himself. "I shall be satisfied when I awake with thy likeness." David Dickson.

There is a threefold meaning in this verse, inasmuch as it is in Christ alone, the firstborn from the dead, the express image of Jehovah's glory, that the saints will rise immortal, incorruptible, and be like the angels in heaven. 1. They will greatly delight in the glorious state in which they will rise. 2. They will greatly delight in Jesus, in whom, and by whom, resurrection and immortality are brought to light; and 3. They will delight greatly in beholding the blessed and reconciled countenance of Jehovah, the Father, whom no eye of flesh can see. This is the difference between the appearance of God to Israel on Mount Sinai, and the happy state in

which the saints will behold him in the resurrection. Glorious as the scene on Sinai was, yet the Lord said to Israel, "You have seen no (hnmwt) (Temunah), no manner of similitude, "or likeness, or countenance; but David speaks of the spiritual glory of the triumphant saints in the resurrection, when they shall see Jehovah as he is, and rejoice in his beatific presence for ever and ever. Benjamin Weiss, in loc, 1858.

Everlasting life and salvation in heaven, is not a truth revealed only by the gospel, but was well known, clearly revealed, and firmly believed, by the saints of old. They had assurance of this, that they should live with God for ever in glory. When I awake, with thy likeness. Psalms 17:15. "Thou wilt receive me to glory." Psalms 73:24. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Psalms 16:11. They looked for another country, whereof Canaan was but a type and shadow, as the apostle shows in the epistle to the Hebrews 11:16. They knew there was an eternal state of happiness for the saints, as well as an eternal state of misery for the wicked; they did believe this in those days. Samuel Mather on the "Types," 1705.

HINTS TO THE VILLAGE PREACHER

This is the language

(1). Of a man whose mind is made up; who has decided for himself; who does not suspend his conduct upon the resolution of others. (2). Of a man rising in life, and with great prospects before him. (3). It is the language of a Jew.

The beholding of God's face signifies two things.

1. The enjoyment of his favour.
2. Intimate communions with him.

William Jay.

See "Spurgeon's Sermons, "Numbers 25. Title, "The Hope of Future Bliss." Divisions.

1. The Spirit of this utterance.
2. The matter of it.
3. The contrast implied in it.

To see God and to be like him, the believer's desire. J. Fawcett.

[C H Spurgeon - The hope of future bliss](#)

"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." Psalm 17:15

He will be satisfied, the Psalmist says, when he wakes up in God's likeness. Satisfaction! This is another joy for the Christian when he shall enter heaven. Here we are never thoroughly satisfied. True, the Christian is satisfied from himself; he has that within which is a well-spring of comfort, and he can enjoy solid satisfaction. But heaven is the home of true and real satisfaction. When the believer enters heaven I believe his imagination will be thoroughly satisfied. All he has ever thought of he will there see; every holy idea will be solidified; every mighty conception will become a reality; every glorious imagination will become a tangible thing that he can see. His imagination will not be able to think of anything better than heaven; and should he sit down through eternity, he would not be able to conceive of anything that should outshine the lustre of that glorious city. His imagination will be satisfied. Then his intellect will be satisfied.

"Then shall I see, and hear, and know, All I desired, or wished, below."

Who is satisfied with his knowledge here? Are there not secrets we want to know—depths of the secrets of nature that we have not entered? But in that glorious state we shall know as much as we want to know. The memory will be satisfied. We shall look back upon the vista of past years, and we shall be content with whatever we endured, or did, or suffered on earth.

"There, on a green and flowery mount, My wearied soul shall sit,
And with transporting joys recount, The labours of my feet."

Hope will be satisfied, if there be such a thing in heaven. We shall hope for a future eternity, and believe in it. But we shall be

satisfied as to our hope continually.

SUMMARY OF [The hope of future bliss](#) - "The Hope of Future Bliss" is a famous sermon preached by British pastor C.H. Spurgeon on May 20, 1855, at Exeter Hall in London. Based on Psalm 17:15, it explores the Christian's ultimate hope for heaven, emphasizing that true satisfaction comes only when believers awake in the likeness of God.

Spurgeon's message breaks down the concept of future eternal bliss into three main parts: the spirit of the hope, the matter of the hope, and the contrast between believers and those who focus only on worldly things.

The Spirit of the Hope

Spurgeon highlights that a Christian's hope for heaven is not a weak wish, but a strong, confident expectation. It gives believers the strength to endure earthly struggles, knowing that the trials of this life are temporary and that eternal glory waits ahead.

The Matter of the Hope

Spurgeon breaks the future bliss of heaven down into four major promises for the believer:

- Seeing God: The promise of beholding God's face clearly, without the veil of earthly sin or doubt.
- Righteousness: Arriving in heaven completely pure, washed clean by the blood of Jesus Christ.
- Knowledge: Having a perfect understanding of all the things a believer wonders about on earth.
- Satisfaction: Reaching a state of complete rest and joy, where the soul desires nothing more.

The Contrast and the Goal

Spurgeon sharply contrasts this eternal hope with the mindset of worldly people. He argues that earthly wealth and pleasures never ultimately satisfy. In contrast, the hope of heaven changes the way a Christian lives, teaching them to prepare for eternal glory while still on earth.

Spurgeon concludes by pointing out that the only way to obtain this future bliss is through a total reliance on God's grace, echoing a famous hymn: "Nothing in my hands I bring, simply to the cross I cling."

Kenneth Osbeck - SAVED BY GRACE - See [Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions](#)

Fanny J. Crosby, 1820–1915

And I—in righteousness I will see Your face; when I awake,
I will be satisfied with seeing Your likeness.
(Psalm 17:15)

I am living for the moment when my Savior's face I see—
Oh, the thrill of that first meeting, when His glory shines on me!
When His voice like sweetest music falls upon my waiting ear,
And my name, amid the millions, from His precious lips I hear.
—Avis B. Christiansen

The anticipation of seeing her Savior's face and praising Him for redeeming grace was a thrilling thought for blind Fanny Crosby to ponder, for the face of Christ as He opened the gate to heaven would be the first sight her eyes would ever behold. Written in 1891 when she was 71 years of age, "Some Day," as Fanny titled the text, was prompted by the final words of a dying pastor friend: "If each of us is faithful to the grace, which is given us by Christ, that same grace which teaches us how to live will also teach us how to die." Deeply moved by this thought, Fanny completed the lines in a matter of minutes under a sense of "divine inspiration." Of all her many hymn texts, this one always seemed to be her favorite. She called it her "heart-song." "Saved by Grace" was one of the favorite hymns of both D. L. Moody and his music associate, Ira Sankey. In their later campaigns, they used it at nearly every service.

As Ira Sankey lay dying, it is reported that he drifted into a final coma as he softly sang:

Some day the silver chord will break, and I no more as now shall sing; but O the joy when I shall wake within the palace of the King!
Some day my earthly house will fall—I cannot tell how soon 'twill be; but this I know—my All in All has now a place in heav'n for me.
Some day, when fades the golden sun beneath the rosy-tinted west, my blessed Lord will say, "Well done!" and I shall enter into rest.

Some day—till then I'll watch and wait, my lamp all trimmed and burning bright, that when my Savior opens the gate, my soul to Him may take its flight.

Chorus: And I shall see Him face to face, and tell the story—Saved by grace; and I shall see Him face to face, and tell the story—

Saved by grace.

For Today: Acts 15:11; Ephesians 1:6, 7; 2:8; 1 Peter 1:3, 4

Take time to anticipate the moment when you, like Fanny Crosby, will see the face of Christ. Praise Him even now because you have been saved by His redeeming grace. Allow this musical truth to encourage your way and perhaps even share it with another.

Kenneth Osbeck - THE SANDS OF TIME ARE SINKING - Borrow [Amazing Grace](#)

Anne Ross Cousin, 1824–1906

And I—in righteousness I will see Your face; when I awake, I will be satisfied with seeing Your likeness.
(Psalm 17:15)

What beautiful pictures of Christ and our relationship to Him as His bride are portrayed for us in this lovely hymn text which was inspired by the dying words of a 17th century Scottish preacher. The colorful imagery enhances the truths of these very thoughtful lines.

“And glory, glory dwelleth in Immanuel’s Land” were the final triumphant words spoken by Samuel Rutherford, a forceful evangelical preacher who suffered much persecution in Scotland for his support of the non-conformist movement. His open opposition to the state church resulted in banishment from his pulpit and home. When his courageous loyalty to Christ continued throughout his life, Rutherford was eventually charged with high treason, which could mean being beheaded. Already on his death bed, however, he sent, back this message: “I behoove to answer my first summons, and ere your day for me arrive, I will be where few kings and great folks come.”

Two hundred years after the death of Rutherford in 1661, his victorious life, writings, and final words so impressed Anne Ross Cousin that she was moved to write this remarkable text. Mrs. Cousin describes vividly the glories of heaven. Her wonderful closing proclamation that “the Lamb is all the glory” is a fitting climax to the hymn’s vibrant exaltation of Christ and His eternal abode.

The sands of time are sinking, the dawn of heaven breaks; the summer morn I’ve sighed for—the fair, sweet morn awakes. Dark, dark hath been the midnight, but day-spring is at hand, and glory, glory dwelleth in Immanuel’s land.

O Christ, He is the fountain, the deep, sweet well of love! The streams on earth I’ve tasted more deep I’ll drink above: There to an ocean fulness His mercy doth expand, and glory, glory dwelleth in Immanuel’s land.

O I am my Beloved’s, and my Beloved’s mine! He brings a poor vile sinner into His “house of wine.” I stand upon His merit—I know no other stand, not e’en where glory dwelleth in Immanuel’s land.

The Bride eyes not her garment but her dear Bridegroom’s face; I will not gaze at glory but on my King of grace, not at the crown He giveth but on His pierced hand: The Lamb is all the glory of Immanuel’s land.

For Today: John 17:3; Romans 13:14; Ephesians 3:14–21; Hebrews 12:2

Learn to say—“My goal is Christ Himself, not joy, nor peace, not even heaven—but Himself, my Lord.” Even now, as we anticipate the joy of “Immanuel’s land” and the sight of our Savior’s face, let us look away from ourselves and the cares of life and focus on the author and finisher of our faith

G Campbell Morgan - As for me, I shall behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness. Ps 17.15

These words have been constantly employed as referring to an experience beyond the present life, to the awakening beyond death. There is certainly nothing wrong in such an application of them, but it is equally certain that the Psalmist had no such thought in his mind when he wrote them. The whole song is a contrast between two- ways of living in this world: that, on the one hand, of those who are godless: and that, on the other hand, of those who fear God and seek His ways. In these closing words the singer gave expression to the deepest things in his life. His supreme desire was to behold the face of Jehovah in righteousness, and to be conformed to the Divine likeness. Is not that still the supreme passion of all believing souls? And this the more so, seeing that God has lifted His face upon us in the Person of His Son. Our only satisfaction is that of being conformed to the image of His Son. It is granted that such satisfaction will only be complete in that glorious morning when He “shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory”; but we greatly miss the mark when we persistently postpone experiences which may be ours in a measure even to-day. “Blessed are the pure in heart, for they shall see God,” not tomorrow and in heaven only, but now, and all along the dusty and difficult highways of this world.

Robert Hawker - Psalm 17:15 - IS it refreshing to thee now, my soul, the least glimpse of Jesus’ face; the smallest manifestation of the glories of his Person and of his work; and the very sound of his voice, in his word or ordinances? Think, then, what will be thy

felicity in that morning of the eternal world, when, dropping thy veil of flesh, He, whom thou seest now by faith only, will then appear as open to thee as to the church above in glory! Pause, my soul, over the vast thought! What will be thy first sight of Jesus? What will be thy feelings, when, without any intervening medium, thou shalt see him face to face, and know even as thou art known? Precious Lamb of God! grant me grace to feel the blessedness of this first interview. Appearing, as I trust I shall, in thine own garments, and the robes of thy righteousness, and which thou hast not only provided for me, but put on, what will be the burstings forth of my heart, in the full view of the glories of thy Person, and the perfection of thy righteousness? Surely, Lord, when I thus behold thy face in righteousness, I shall be so fully satisfied, that the rest after which my poor soul, through a whole life of grace, since thou wert pleased to quicken me, hath been pursuing, will pursue no more. My immortal faculties will seek no more—will need no more. In thee, the whole is attained. In thee, I shall eternally rest. Thou art the everlasting centre of all happiness, glory, and joy. I shall be so fully satisfied when I awake to this view, that here, in thee, I shall be at home. And what is more, it will be an everlasting duration, not only in happiness, but in likeness. And as the coldest iron, put into the fire, partakes of the properties of the fire, until it becomes altogether heated and fiery like it, so in thee, and with thee, thou blessed Jesus! cold as my soul now is, I shall be warmed with thy love; and from thee, and thy likeness imparted, become lovely from thy loveliness, and glorious from thy glory! Precious, precious Jesus! is the hour near? Are thy chariot wheels approaching? Dost thou say, “Behold, I come quickly?” Oh! for grace to answer—Even so come, Lord Jesus.

C H Spurgeon - Faith's Checkbook - Reflections of the LORD's Beauty

"As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness"
(Psalm 17:15).

The portion of other men fills their bodies and enriches their children, but the portion of the believer is of another sort. Men of the world have their treasure in this world, but men of the world to come look higher and further. Our possession is twofold. We have God's presence here and His like-ness hereafter. Here we behold the face of the LORD in righteousness, for we are justified in Christ Jesus. Oh, the joy of beholding the face of a reconciled God! The glory of God in the face of Jesus Christ yields us heaven below, and it will be to us the heaven of heaven above. But seeing does not end it: we are to be changed into that which we gaze upon. We shall sleep a while and then wake up to find ourselves as mirrors which reflect the beauties of our LORD. Faith sees God with a transforming look. The heart receives the image of Jesus into its own depths, till the character of Jesus is imprinted on the soul. This is satisfaction. To see God and to be like Him—what more can I desire? David's assured confidence is here by the Holy Ghost made to be the LORD's promise. I believe it. I expect it. LORD, vouchsafe it. Amen.