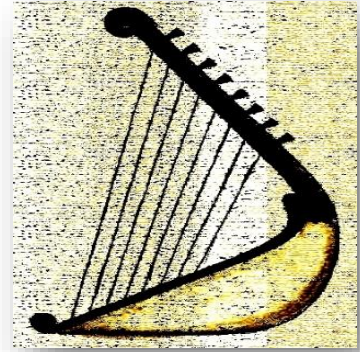


PSALM 12 vs 1

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This Psalm Title is identical with that of the sixth Psalm, with one word changed. We have nothing new to add, and refer the reader to our remarks on the dedication of Psalm six. As Sheminith signifies the eight, the Arabic version says it concerns the end of the world, which will be the eight day, and refers to the coming of Messiah. The subject is better served if we title this Psalm: **Good Thoughts in Bad Times** It is thought to have been written when Saul persecuted David and those who favored his cause.



Divisions: David spreads out his complaint before the Lord concerning the treachery of his time (1-2); he denounces judgments upon proud traitors (3-4); the Lord Himself thunders out His wrath against oppressors (5); hearing this the Chief musician sings of the faithfulness of God and His care of his people (6-7); but closes on the old key of lament as he observes the wrongdoing of his time (8). Those who dwell in Meshech and sojourn in the tents of Kedar, may read and sing these sacred stanzas with heart in full accord with their mingled melody of lowly mourning and lofty confidence – Charles Spurgeon.

To the Chief musician upon an eight stringed-harp,

A Psalm of David

¹ Help LORD; for the goodsense man ceases; because the faithful disappear from among the children of men.

² Idly they speak, everyone with his neighbor:

with greasy flattering lips and with a divided heart they speak.

Think about it: “Help Lord” is a very useful outburst in an emergency, whether in labor, learning, suffering, fighting or dying. This one sees the extreme danger of his position, for there is no good man left; he had better to be among lions than among liars; he knows his own inability to deal with such sons of Belial.

Consider our markets, our affairs, our private contracts, our shops, our weights, our measures, our promises, our political tricks and villainous scheming; our enhancing of commodity prices, and tell whether the twelfth Psalm does not applied to our times, in which feigning, and lying, and treason, and deception of men... provoke the psalmist to cry out: “Help Lord”. R. Wolcombe, 1612.

The present times always appear to be uniquely dangerous, because they are nearest to our anxious gaze, and whatever evils are rife are sure to be observed, while faults of the past are further off, and are more easily overlooked. – Charles Spurgeon.

Their feigned zeal is like the waterman who looks one way and rows another way; this man pretends one thing and intends another – Gr Williams, 1636.

³ O LORD, cut off all the greasy lips, and the obnoxious tongues that speak boastful things:

4 who have said, With our tongue we will prevail; our greasy lips are our own: who is lord over us?

Think about it: Lips were cut off and tongues torn out, when offenders were convicted by monarchs and inquisitors of lying or treason. Those who take pleasure in deceiving others, will in the end find themselves most deceived, when the Sun of truth, at the brightness of His rising, detects and consumes hypocrisy – George Horne, 1730-1792.

Some say, if we have to do with God, we must quit claim to ourselves and look on God as our owner; but “We will be our own”; we do not consent to the claim God makes to us, we can say whatever we want, “Our lips are our own.” The wrong might as well say the same about their whole selves; our bodies, strength, time, parts, are our own, and who is Lord over us?

With twelve poor, unlearned men on one side; and all the eloquence of Greece and Rome arrayed on the other; from the time of Julian the apostate, to the present; every kind of orator, learning, and wisdom, was lavished against the church of God to silence them; but in each generation there is at least one who stands up: in the name of our Lord Jesus Christ, and commands them to be silent.

5 Because the oppression of the poor, because the groaning of the needy, I get up, says the LORD; and I set him securely away from the one who bellows at him.

Be fearful, whoever you are, who wrong the poor; you who have power and wealth, and the favor of lawless judges, but they have the strongest weapons of all, sighings and groanings, that seize help from heaven. These weapons dig down houses, throw up foundations, and overthrow nations – Chrysostom, 405 A.D.

6 The words the LORD speaks are pure: like silver refined in an earthen furnace, purified sevenfold.

7 You will keep them, O LORD, You will watch over them from this generation forever.

8 On every side the wrongdoers strut about, when the vilest of men are exalted.

Pause, and think about it: To fall into the hands of an evil generation, so as to be baited by their brutality, or polluted by their influence, is an evil to be dreaded. It should be our daily prayer that we may rise above our age, and may stand high above the mists of ignorance and corruption which roll around us.

They are looking for you; they want to make you as miserable as them.

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