

3:11. June 25, 76 A.M.
(Bob) - (Patsie - son)

"TAKE HEED"

Psalm 39

INTRODUCTION:

The Godly woman unexpectedly received a gift of \$5,000. The truth of her practice maintained in poverty, she at once put \$500 in her tenth box. And it was used in Christ's work. She never mentioned the disposal of the tenth, but after her death, (it) was found entered in her diary the day she received the gift. ("Quick, quick, before my heart gets hard.") Perhaps she remembered some things the Bible says in the way of warning about hardening the heart.

This morning we are looking at a Psalm in which David, the author of the Psalm, refers to a time of doubt and trouble. And some think that perhaps that it was at the time of a death of some near friend. And it is a trial on his patience. And David writes in an attitude of taking heed, in this Psalm.

- First of all, the manner of speech. V. 1-3.
- Second, the measure of life. V. 4-6.
- Third, the meaning of hope. V. 7-13.

I. THE MANNER OF SPEECH - V. 1-3.

I said I will take heed to my ways - that I say not with my tongue. I resolve not to let my tongue lead me into sin. I would keep a muzzle on my mouth. As long as the wicked man was near me.

pain accute.

V. 5¹¹ In my heart there was a fire. It fired up my thoughts, and the words burst out.

Now the Psalmist was thinking about the matter of speech here. He was making some resolves as he thinks over this matter. He needs a bridle or a muzzle. Because he knows that God judges people by what they say. Because this reveals what is in their hearts.

We feel that we might even be able to trace this time, he had gone to a house to visit a friend. There might have been some other guests present. And unfortunately the conversation turned to some personalities. And someone cut his friend with a sharp sword using his tongue. And so the Psalmist reaches home, he needs rest. But somehow that speech that he had made did not sit so well. His bed turned into a stone. What a fool I was. What a cruel and ungrateful fool to allow myself to talk like that.

It is a difficult task in saying to himself to control his tongue. Mastering the tongue is no easy matter. James says, on the tongue, it is like painting wild monsters of the sea and the land. It is a restless evil. Just as you have seen a wild beast pace back and forth in the cage ready to snap. They are harder to subdue declared James than the creatures of the jungle.

Now the task of the Psalmist he resolutely undertook. If James is right, there is simply no bringing of vital religion in a man - that will let his tongue run loose.

If we claim to be Christians, and at the same time talk recklessly, that is not right.

Jesus said, if any man among you seem to be religious, and bridleth not his tongue - this man's religion is vain. But if he does bridle his tongue - that is the mark of a Christian.

What are some of the sins of the tongue? We might mention a few of them. There are many of them.

First, profane swearing. That of course, is a sin.

Unclean talk, reveals an unclean heart, in the second place.

In the third place, insincerity in speech. The lies that we tell - white, gray, or black.

Harsh words that are used in anger.

Fourth, gossip. The fault-finders. Repeatedly rebuked in the Bible. Thou shalt not go up and down as tale-bearers among thy people.

Psalm 15 says, back-biteth not with the tongue. It puts this as one of the first things among men, who are able to stand before God. Paul said, Rom. 14:13 - "so let us leave off criticizing one another." Jesus said, "judge not that ye be not

judged.

Newspapers sometimes glorify crime. And they paint the bootlegger as a hero.
And they paint the policeman as somebody who had created the problem.

Emmerson said, what a strange power there is in silence. How many resolutions are formed when some of those cutting, sharp, blitting words have been spoken. And those to whom they were addressed - keep silent, and look on with awe. A mighty work of God and the Spirit is done in their lives. The good man is ready to speak when by his speech he can help the faith of others. He is ready always to give an answer to every man that asketh him the reason of the hope that is in him. With neatness and fear.

The silence of the Psalmist requires effort. Let me continue with some of these dangers of the tongue. Another thing is the irreligious speech. They are careless with their speech. Some people talk about sacred things. And the things of God's word with little honor and very lightly.

Malicious speech. Talebearers and slanders. Whose edge is sharper than a sword. When a tongue is used. There is danger of uttering speeches that come forth in anger.

The ability of the speech, there is no organ of the body that moves with greater ease than the tongue. The fact is, that it is an outlet of our feelings.
The many temptations to speak in a multitude of words - there wanteth not sin.

A wise precaution the Psalmist said would be - first, what we speak. Less we speak that which is impure, unclean, untrue and unkind.

The second thing the Psalmist say is when we speak. A word spoken in due season - how good it is. How we speak. Let us use our words correctly, to express the meaning.

→ What harm does the man do who thus sins with his tongue? is a good question.

First, the faultfinder injures himself. He defiles the whole body with the tongue. A mud slinger cannot engage in this without getting some of the mud on his own hands and upon his own heart.

Now if you spend your time building yourself up by tearing other people down, you are blind. It is just like putting a stick of dynamite under the house of a neighbor. Why it will destroy your house.

Therefore, as the parable goes, you look at that note in your brother's eye - and you can't see there is a whole tree trunk in your own eye.

✓ The second thing it does is, the faultfinder hurts the man he criticizes. He wounds him to the heart. And unbridled tongue. The Psalmist in the 64th Psalm writes - it is like a shooting arrow into its victims. The faultfinder hurts the reputation of others.

If it is an attack upon his character.

The old saying is, give a dog a bad name - and he will justify it.

Who steals my purse, steals trash

Tis something, nothing

Twas mine, Tis his

And has been slave to thousands.

But he that filches from me my good name

Robs me of that which not enriches him

And makes me poor indeed.

3 - Then the faultfinder hurts his hearer. The one who carries tales and gossips
- you broaden it out and somebody tunes in on you.

In the last place, the one who uses his tongue in this way, hurts society.

James says it is like a fire - it starts a blaze and there is no telling where that
blaze will stop.

Now I think the Psalmist has some good sound advice and resolves for us.

On the manner of speech.

Before you find fault, first of all - realize how unfair it is for you. Because
you do not have (all of the facts) in hands. Now have you ever popped off about something

and you had little knowledge of it. But here you are judging a brother. I should have not been so harsh and unkind, if I had only understood.

That is why Jesus says - judge not.

In the second place, I think the Psalmist is trying to help us that our judgements, However carelessly or hastily made, often are terrible in their results. Many times we find that after we have rendered our decision, we have been altogether wrong.

Boys flying kites haul in their white-winged birds. But you cannot do that way when you are flying words.

I remember in school one time, we were out - and there was a pile of pine straw on the side of the road. And so one of the older boys suggested that we set it a fire. And burn it up. So they set it a fire and the sparks flew. Everybody grabbed a branch from the tree and began to fight the fire. And everytime you hit it - it scattered in a different direction. Well, the boys were sorry that they had started the fire and it was hard to correct the blunder. Because the grass was burning towards the fence. Now it is just like that when a fire is kindled with our tongues. It spreads.

Why do you thus let your tongue run loose. Does it come of anything. James said, that the tongue and the faultfinder is set on fire of Hell. Who is Satan

anyway. He is a slander. Hast thou considered my servant Job. What is Satan's answer to that question.

I'm surprised at you, God says. Has Job served God for naught. And so this is the way the tongue works.

The Psalmist in the 41st Psalm says, set a watch, oh Lord, before my mouth.
Keep the day of my lips. // How will he do it - how will David fulfill what he has in mind here. Will he put a padlock on his mouth. Will he bridle it and control it.

What your prayer should be - the prayer of the woman across the Atlantic who wrote this.

Loose thou my tongue

So silent have I been Lord

In telling others of thy love divine

Loose thou my tongue

And use it for thy glory

That straying lambs back to thy fold may come.

Loose thou my tongue

For Thee, oh blessed Master

That I may speak thy words of truth divine

Loose thou my tongue

That I may tell the story

Of all the wondrous things that thou hast done.

Loose thou my tongue

Baptize with love and fire, Lord

To teach thy cross and resurrection power.

Loose thou my tongue

And fill me with thy fullness

Til others too, shall crown thee Lord of all.

II. THE MEASURE OF LIFE - V. (4-6)

In this next section of the Psalm, tell me Lord - when am I going to die,
How much longer have I got to live. How little life have I got left.

You have only given me an (inch or two) of life. To you, my life span is nothing. Human life is a mere puff of the wind. Living man only a shadow. The wealth he amasses, a pure puff of wind. He has no idea who will take it next.

The impression here is the brevity of life. (Hand's breath.) The days of a man. My life is as non-existent. Before thee. How brief is life even at its longest.

Our days are few and short indeed compared with eternity.

Compare with the talents committed to your trust. Compare this with the obligations that you have pressed upon you. But compare this with the eternal existence of God and your life vanishes. Your whole life is vanity. In time of the funeral, the Psalmist says, we meet the corpse - we think in silence, it is a time to think about the vanity of life. It is brought to mind the frailness of life that soon passes away. Measured by human standards, he says - it is just a width of my hand.

Another thought in this passage is - that it is filled with sorrow and disappointment. That a man walks out on the stage, he is heard, and that is it. What then comes of our laborers, the Psalmist says. Is there no wealth laid up that will endure. When we mourn the loss of our friends, and we take part with others in our love and sympathy. He says, how shall we endure this experience.

There was a story of Moscue, the French millionaire. He lived very close. He dug a cave in his wine cellar - so large and deep that he could go down with a ladder. At the entrance was a door with a spring lock - which on shutting the door - it would spring fastened of itself. And be locked. After a time, he was missing. A search was made for him. At last, his house was sold and the purchaser began rebuilding. And discovered a door in this cellar. Going down, he found lying dead on the ground with a candlestick near him. He searched farther, and he discovered a vast amount of wealth. He went into the cave and the door by some accidental shutting after him. He perished from want of food. He had eaten the candle, he had knawed the flesh off of both of his arms. Thus dying

a wretch. In the midst of the treasures that he had heaped together. This is the vanity of a man and this is what the Psalmist is talking about. Heaping up riches - knowing not who shall gather them. Do you know who will use the riches that you have been gathering. Your day is just a few hand breaths and then it is gone. And it will go very quickly.

The third thing we want to talk about --

III. THE MEANING OF HOPE - V. 7-13

So tell me Lord, what can I expect. I am putting my hope in you. Free me from all of my sins. Do not make me like an idiot. Now lay your scourge aside, I am worn out from suffering. Lord, hear my prayer. Listen to my cry of help. Do not stay deaf to my tears. Let me draw a breath before I leave this world. And am no more. What a prayer that he closes with the meaning of hope.

What wait I for? my hope is in thee.

It is clear that he has knowledge of life beyond the grave. And it is clear here that yesterday is behind him. Today will soon be passed. And tomorrow will come. And he wisely like a traveler used the end of life - as Heaven or Hell. I need hope. Every man needs hope. And there is no way a man can live without hope. And he pleads with God to leave off the afflictions and the strokes. And to be pleased to see his tears.

Here is an interesting question here - what wait I for? You know I was tempted

to preach a sermon on this. When I think about Sunday School workers and officers in the church. And I think about some who do more talk than they do work! And there are a lot of people who use their tongues! but they don't use their talents!

What are Christians waiting for? Think of the opportunity to serve. You think of the opportunity here. In this city, in this community. Think of the opportunities. What are you doing with these opportunities. Well, somebody says, well, I don't think I'll work any longer - let somebody else do it.

Think of a more surrendered life - what are you waiting for - to surrender your whole life to Jesus Christ.

In the third place, think of the (destruction of morals) and think of the corruption here. And think of the misuse of Sunday in our midst. Stores are open, shops are open. And everything goes like it does on Monday. What are you Christians waiting for.

Let me tell you - you need not to wait to understand the Bible! Do you think that there will be better terms offered sometimes! Do you think that you need more time to think about it.

If you want to do good! and help God - now is the time to do it! Oh, I'm not putting on any acts this morning. I am just grinding out the truths that are right here. And this is what God's Holy Spirit says that you need to hear today.

Lord, what am I waiting for. What are you waiting for. Is your hope in God - then get busy.

Have you back-slidden and gone away from him. Have you fallen away from him. Then what are you waiting for. Why don't you come back to Him!

Now the Psalmist said here - I want deliverance from my sins. And he prays earnestly for a spiritual awakening. We may not fail in our duty to God and our brethren, if we pray for this. The best way we can honor the dead is to work for the living. Every breach made in our ranks is a call to close up and equip ourselves like men as good soldiers of Jesus. Every time there is a bereavement - it is a reminder that we are strangers and sojourners here.

Every time we lose some young person of rare gift and promise, is cut down. Let us strive to fill up that gap - let us do the work that is undone that needs to be done.

The holy angels work with those who have gone to Heaven. They have served well in their field.

The Psalmist had come with the same attitude that Jesus had in Gethsemane. The significance of the words - Thy will be done depended upon what he had in his heart. They were spoken in complete surrender. And the Psalmist did not see any reason for waiting any longer to express that his hope was in God and that he was ready to serve God in any way that he could.

When Jesus gave us that great example, of his willingness to love, no sooner had Jesus come to that great decision, than we find that a whole drama unfolds. There was the traitor's kiss. There was the tragedy that deepened. And there was the action by those that came to arrest him.

It is very clear that Jesus went voluntarily to death. He said, that he could have had legends of angels to defend him. If he had so willed. No man took Jesus' life from him. He willingly laid it down.

In the second place, it shows us that Jesus saw this as a fulfillment of Scripture. It was not an emergency affair - nor had events gotten out of control, it was nothing more than an event in history - that God was still working on his redemptive purpose.

Now Luke talks about this being the hour of the power of darkness. And all through runs the shadow of the cross. This was the design of God's plan. And as the arrest took place, it comes clear that Jesus would lift no hand to defend himself. All of his Disciples forsook him and fled. The end of the road was something which Jesus had to walk alone. There was a part of this work which no man could help him do. He had to face it alone. And no man could help him.

One thing remains - he was never the helpless victim - he was always the master of circumstances.

Think of this - and the service that you need to voluntarily give.

To serve Jesus Christ. A most interesting fact about this is - the commonest task - it has to come first of all voluntarily. Secondly, it has to come because you are a citizen of Christ's kingdom. And it has to come from the whole heart. And at the bottom of that is the constraining love, that you have for God.

As we re-think the manner of (speech), the measure of (life), and now the meaning of hope I want to close with the story of John Huss. When John Huss was brought and burnt on his head, a triple crown of paper with painted Devils on it. On seeing, he said, "my Lord Jesus Christ, for my sake, you wore a crown of (thorns) Why should I not then for your sake wear this light crown - be it ever so horrible. Truly, I will do it willingly." "

When it was set upon this head, the Bishop said, now we commend thy soul to the Devil." "

But Huss, lifting his eyes to Heaven, I do commit my Spirit into the hands of the Lord Jesus Christ, to thee I commend my Spirit which thou has redeemed." "

When the wood was piled up the Huss's neck - the duke of Bavaria stepped up and said - will you not change your mind.

No, said Huss - I never preached any doctrine of an evil tendency. And what I taught with my lips - I now seal with my blood.

What are you waiting for? - Come Now! -
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Now the crutch of this sermon this morning is this - what you have said with your lips, will you now seal with your life and your commitments and your surrendering. God is calling us to take heed, in this hour.

No matter why you come to church - nor what you sin
Jesus stands ready to save & Bless this Day.

One Day his wife I visited our sick Room, the Dear saint of God
was very, very, ill with fever. Brief talks & she expressed
it was critical & Recovery was out of the picture. We
looked to God in prayer for his comfort.

~~The Next Morning~~

Just hours later, A scene took place, that caused
The Angels in glory rejoicing. The Homekeeper
had spent the night with her. At Day break
she awoke the time of Day & was informed that
it was 6 A.M.

"Aunt Min's" reply was "I be in heaven
with my sister Amy before 6 P.M tonight!"

This blessed soul took her flight to the Palace of the King
a few hours before the arrival of 6:
Jesus I will trust Thee - Trust Thee with my soul;
Guiltless, lost & helpless, Thou hast made me whole;
There is none in Heaven, or on earth like Thee;
Thou hast died for sinners, Thou hast died for me."