

## Preface

Charles Haddon Spurgeon's *The Treasury of David* is quite accurately described by its title: it is a true treasure. Not only does it bring the reader through the whole Psalter—the riches of the Word of God, but it also provides him or her with bountiful material for profound spiritual reflection. The whole range of sanctified emotions may be found in the Psalms, and in this work Spurgeon has helped to make them accessible to every believer. Drawing from the vault of his unique wisdom and experience, as well as his superb gifts as an expositor, and supplementing this with an amazing collection of quotations from other commentators, he has constructed an almost unending source of benefit for devotional meditation.

In editing *Daily Treasure*, I have been frequently faced with difficult choices. It is all gold, silver and precious gems—when they are freely provided in such abundance, how does one decide which to take and which to leave? This has been a constant dilemma. I am sure that if someone else had pursued this project, the end result would be different, and perhaps better. I hope that those who know the work best will not be disappointed in the way that I have condensed the material.

My method of editing has been simple. Generally, I have followed the divisions in the Psalms used by Spurgeon himself. In addition, in most cases, I have followed the order of his comments on the verses of each psalm. In several instances, however, I have reordered material: phrases, sentences, or even paragraphs so as to present a more cohesive devotional. Charles Spurgeon had an enormously varied vocabulary, often using archaic and colloquial words and expressions. I have altered many of these words in an attempt to make the material more accessible to the modern reader. The supplementary readings have been very difficult to

select. Some have been obvious, especially when a psalm arises from a particular historical setting recorded in Scripture. But at other times, my choices have been very subjective. I have tried not to repeat readings except in a very few cases.

It is my prayer that many will be blessed and helped by this material. It has been a tremendously profitable experience personally. Often it has made me pray, or give thanks, or confess my sins, or worship the living God. May the spiritual legacy of the 'Prince of Preachers' live on through this distillation of his wonderful work.

This book is dedicated to my late mother, Lillian Renihan. She was lovingly known as Grammie, not only to her many grandchildren, but also to the members of her church family. With two sons in the ministry, and her grandchildren professing faith in Christ, she was a wonderful demonstration of how the Lord answers the simple prayers of a mother. *Soli Deo Gloria!*

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**Psalm 1:1-3**

SUGGESTED FURTHER READING: Matthew 5:1-12

See how this book of Psalms opens with a benediction, just as the famous sermon of our Lord upon the Mount did! The word translated 'blessed' is a very expressive one. Since it is plural, we might read it, 'Oh, the blessednesses!' and we may well regard it as a joyful acclamation of the gracious man's felicity. May the same benediction rest on us!

Here the gracious man is described both negatively (v. 1) and positively (v. 2). Mark the gradation in the first verse: he walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. When men are living in sin they go from bad to worse. They have taken their degree in vice, are installed as true Doctors of damnation, and are looked up to by others as Masters in evil. But the blessed man, the man to whom all the blessings of God belong, can hold no communion with such characters as these. He keeps himself pure from these lepers; he puts evil things away from him as garments spotted by the flesh; he comes out from among the wicked, and goes outside the camp, bearing the reproach of Christ. Oh, for grace to be separate from sinners in this way.

Now note his positive character: 'His delight is in the law of the Lord.' It is the daily bread of the true believer. And yet, in David's day, how small was the volume of inspiration, for they had scarcely anything save the first five books of Moses! How much more, then, should we prize the whole written Word which it is our privilege to have in all our houses! But, alas, how this angel from heaven is ill treated! We are not all Berean searchers of the Scriptures. How few among us can lay claim to the benediction of the text! Perhaps some of you can claim a sort of negative purity, because you do not walk in the way of the ungodly; but let me ask you: Is your delight in the law of God? Do you study God's Word? Do you make it your right-hand man, your best companion and hourly guide? If not, this blessing does not belong to you.

He is 'like a tree planted by the rivers of water, that brings forth its fruit in its season'; the man who delights in God's Word, being taught by it, brings forth patience in the time of suffering, faith in the day of trial, and holy joy in the hour of prosperity. Fruitfulness is an essential quality of a gracious man, and that fruitfulness should be seasonable.

**MEDITATION:** I have no rest, but in a nook, with the Book (Thomas à Kempis).

**Psalm 1:4-6**

SUGGESTED FURTHER READING: 2 Peter 2:4-11

We now come to the second section of the psalm. In verse 4 the contrast of the ill estate of the wicked is employed to heighten the colouring of that fair and pleasant picture which precedes it. The more forcible translation of the Vulgate and of the Septuagint version is 'Not so the ungodly, not so.' And by this we are to understand that whatever good thing is said of the righteous is not true in the case of the ungodly. Oh, how terrible it is to have a double negative put upon the promises, and yet this is just the condition of the ungodly! Note the use of the term 'ungodly', for, as we have seen in the opening of the psalm, these are the beginners in evil, and are the least offensive of sinners. Oh! if this is the sad state of those who quietly continue in their morality, and neglect their God, what must be the condition of open sinners and shameless infidels? The first sentence is a negative description of the ungodly, and the second is the positive picture. Here is their character, they are 'like chaff', intrinsically worthless, dead, unserviceable, without substance, and easily carried away. Here, also, mark their doom, 'the wind drives away'; death shall hurry them with its terrible blast into the fire in which they shall be utterly consumed. The ungodly shall stand to be judged, but not to be acquitted. Fear shall lay hold upon them there; they shall not stand their ground; they shall flee away; they shall not stand in their own defence, for they shall blush and be covered with eternal contempt.

Well may the saints long for heaven, for no evil men shall dwell there. All our congregations upon earth are mixed. Sinners mix with saints, as dross mingles with gold. Righteous Lots are this side of heaven continually vexed by the men of Sodom. Let us rejoice then, that in 'the general assembly and church of the firstborn' above, there shall by no means be admitted a single unrenewed soul. Sinners cannot live in heaven. They would be out of their element. A fish could sooner live upon a tree than the wicked in paradise. Heaven would be an intolerable hell to an impenitent man, even if he could be allowed to enter. May God grant that we have a name and a place in his courts above! The Lord is constantly looking on the way of the wicked, and though it may be often in mist and darkness, yet the Lord knows it. Not only shall they perish themselves, but their way shall perish too. The righteous carves his name upon the rock, but the wicked writes his remembrance in the sand. The very 'way' of the ungodly shall perish.

May the Lord cleanse our hearts and our ways, so that we may escape the doom of the ungodly, and enjoy the blessedness of the righteous!

**MEDITATION:** The righteous go a way that God knows, and the wicked go a way that God destroys; and seeing that these ways can never meet, how should the men that go these ways meet? (Sir Richard Baker).