

# Daily treasure

366 daily readings from  
*The Treasury of David*  
by C. H. Spurgeon

Compiled by James M. Renihan



# Preface

**C**harles 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 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!*

**James M. Renihan**

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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).

**Psalm 2:1–6**

SUGGESTED FURTHER READING: Revelation 4

This psalm begins abruptly, and well it may: it is surely no little wonder that the sight of creatures in arms against their God should amaze the psalmist's mind. We see the 'nations raging', roaring like the sea, tossed to and fro with restless waves, as the ocean in a storm; and then we note the people in their hearts 'imagining a vain thing against God'. Where there is much rage there is generally some folly, and in this case there is an excess of it. It was not temporary rage, but deep-seated hate, for they 'set themselves' resolutely to withstand the Prince of Peace. Gathering impudence by the traitorous proposition of rebellion, they add 'let us cast away' as if it were an easy matter. However mad the resolution to revolt from God, it is one in which man has persevered ever since his creation, and he continues in it to this very day. To a graceless neck the yoke of Christ is intolerable, but to the saved sinner it is easy and light. We may judge ourselves by this: do we love that yoke, or do we wish to cast it from us?

Let us now turn our eyes from the wicked council-chamber and raging tumult of man, to the secret place of the majesty of the Most High. What does God say? What will the King do to the men who reject his only-begotten Son, the Heir of all things? Mark the quiet dignity of the Omnipotent One, and the contempt he pours on the princes and their raging people. He has not taken the trouble to rise up and do battle with them: he despises them, he knows how absurd, how irrational, how futile are their attempts against him, he therefore laughs at them. After he has laughed he will speak. At the moment when their power is its strongest, and their fury most violent, then shall his Word go forth against them. And what is it that he says? It is a very galling sentence, 'Despite your malice, despite your tumultuous gatherings, despite the wisdom of your counsels, despite the craft of your lawgivers, "Yet have I set my king upon my holy hill of Zion."' Is not that a grand exclamation! He has already done that which the enemy seeks to prevent. Jehovah's will is done, and man's will frets and raves in vain. God's Anointed is appointed, and shall not be disappointed. Look back through all the ages of infidelity, hearken to the high and hard things which men have spoken against the Majesty of heaven, and then remember that God is saying all the while, 'Yet have I set my king upon my holy hill of Zion.' Even now he reigns in Zion, and our glad lips sound forth the praises of the Prince of Peace. In him is Zion's best safeguard; let her citizens be glad in him.

**MEDITATION:** Whatever the plots of hell and earth may be to the contrary, Christ reigns by his Father's ordination (Stephen Charnock).

**Psalm 2:7–12**

SUGGESTED FURTHER READING: Revelation 5

This psalm wears something of a dramatic form, for now another person is introduced as speaking. We have looked into the counsel-chamber of the wicked, and to the throne of God, and now we behold the Anointed declaring his rights of sovereignty, and warning the traitors of their doom.

Christ the Anointed himself comes forward, as the risen Redeemer, 'declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead' (Romans 1:4). Looking into the angry faces of the rebellious kings, the Anointed One seems to say, 'If this is not enough to make you silent, "I will declare the decree." Now this decree is directly in conflict with the device of man, for its tenor is the establishment of the very dominion against which the nations are raging. The words 'You are my Son' are a noble proof of the glorious divinity of our Immanuel. What a mercy to have a divine Redeemer in the Godhead of our Lord! Let us not attempt to fathom it, for it is a great truth, a truth reverently to be received, but not irreverently to be scanned.

It was a custom among great kings to give to favoured ones whatever they might ask. So Jesus has but to ask and have. Here he declares that his very enemies are his inheritance. He declares this decree to their face, and 'Lo, here!' cries the Anointed One, as he holds aloft in that once pierced hand the sceptre of his power: 'He has given me this, not only the right to be a king, but the power to conquer.'

The scene again changes, and counsel is given to those who have taken counsel to rebel. They are exhorted to obey, and give the kiss of homage and affection to him whom they have hated. 'Be wise,' delay no longer, your warfare cannot succeed, therefore desist and yield cheerfully to the one who will make you bow if you refuse his yoke. Let reverence and humility be mingled with your service. He is a great God, and you are but puny creatures; bend, therefore, in lowly worship. Fear, without joy, is torment; and joy, without holy fear, would be presumption. Note the benediction with which the psalm closes. Have we a share in this blessedness? Do we trust in him? Our faith may be slender as a spider's thread; but if it is real, we are in our measure blessed. The more we trust, the more fully we shall know this blessedness. We may therefore close the psalm with the prayer of the apostles: 'Lord, increase our faith.'

**MEDITATION:** The fear of God promotes spiritual joy; it is the morning star which ushers in the sunlight of comfort (Thomas Watson).

**Psalm 3:1-4**

SUGGESTED FURTHER READING: 2 Samuel 15:13-17

The poor broken-hearted father complains of the multitude of his enemies. Here is a note of exclamation to express the wonder of woe that amazed and perplexed the fugitive father: 'Their hosts are far superior to mine! Their numbers are too great for my reckoning!' David complains before his loving God of the worst weapon of his enemies' attacks, and the bitterest drop of his distresses. If all the trials which come from heaven, all the temptations which ascend from hell, and all the crosses which arise from earth, could be mixed and pressed together, they would not make a trial so terrible as that which is contained in verse 2. It is the bitterest of all afflictions to be led to fear that there is no help for us in God. And yet remember our most blessed Saviour had to endure this in the deepest degree when he cried, 'My God, my God, why have you forsaken me?' He knew full well what it was to walk in darkness and to see no light. This was the curse of the curse. To be deserted by his Father was worse than to be the despised of men. Surely we should love him who suffered this bitterest of temptations and trials for our sake. It will be a delightful and instructive exercise for the loving heart to mark the Lord in his agonies as portrayed here, for there is here, and in very many other psalms, far more of David's Lord than of David himself.

In reply, David avows his confidence in God: 'You are a shield for me.' The word signifies more than a shield; it means a protection which shall surround a man entirely: above, beneath, around, without and within. Oh, what a shield is God for his people! He wards off the fiery darts of Satan from beneath, and the storms of trials from above, while, at the same instant, he speaks peace to the tempest within the breast. David knew that though he was driven from his capital in contempt and scorn, he should yet return in triumph, and by faith he looks upon God as honouring and glorifying him. Oh, for grace to see our future glory amid present shame! Indeed, there is a present glory in our afflictions, if we could but discern it; for it is no mean thing to have fellowship with Christ in his sufferings.

Good men often find that, even in secret, they pray better aloud than they do when they utter no vocal sound. There is one in the sanctuary who hearkens from the seventh heaven, and he has 'heard me out of his holy hill'. Answers to prayers are sweet cordials for the soul. We need not fear a frowning world while we rejoice in a prayer-hearing God.

**MEDITATION:** Persuade yourselves, with David, that the Lord is your defender, who has compassed you round about, and is, as it were, a 'shield' that covers you on every side (Thomas Tymme).