

**DOEG, THE EDMITE: OR,  
THE INFORMER.  
A LECTURE ON THE  
FIFTY-SECOND PSALM**

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Doeg, the Edomite: Or, The Informer. A Lecture on the Fifty-second Psalm by Albert Barnes

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**ALBERT BARNES**

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## THE INFORMER.

A LECTURE ON THE FIFTY-SECOND PSALM,

DELIVERED IN THE

FIRST PRESBYTERIAN CHURCH, PHILADELPHIA,

JANUARY 6, 1861,

BY ALBERT BARNES.

NOT PUBLISHED.

PHILADELPHIA :  
HENRY B. ASHMEAD, BOOK AND JOB PRINTER,  
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1861.



THE following Lecture was delivered in a regular course on the Psalms, without having been written. It has since been written out from the brief notes which had been prepared, with the same train of thought, the same illustrations, and, as nearly as could be recollected, in the very words which were used in the delivery. Of course, entire accuracy in this respect could not be expected; but there has been no intentional alteration of the language or the sentiments. It is not '*published*,' but it is now *printed* for reasons which will be readily understood by many. It is due to any who may have felt themselves aggrieved, that they should be put in possession of the means of stating precisely what it was that gave them, as they supposed, just grounds of offence; and it is equally due to myself that the exact words—even the unstudied utterances in a discourse which was wholly unwritten, should be stated, that I may not suffer from misapprehension. The principal subject of the discourse, moreover, is one which is not often brought into the pulpit; and pertaining, as it does, to an important and difficult point of morals, the interest which has been excited in the discourse by another topic springing out of that, may, perhaps, do something to direct attention to the main topic.

A note has been added, explanatory of what was said in the discourse, on the part which has excited most attention. As what is contained in this note was not *said* on the occasion, it could not honestly be introduced into the body of the Lecture, but it cannot be wrong or unfair for me to explain, in such a note, what was meant on the occasion, and what are the views which I hold on that point. Perhaps after the excitements of the present time shall have passed away, it will be regarded as remarkable that any offence should have been taken by the expression of an opinion as to what is fairly taught in the Bible, and what *seemed* to be in the fair line of my duty as a Pastor in explaining the Sacred Scriptures.

ALBERT BARNES.

PHILADELPHIA, January 24, 1861.





## DOEG, THE EDMITE.

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To the chief Musician, Maschil, *A Psalm* of David, when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Why boastest thou thyself in mischief, O mighty man? the goodness of God endureth continually. Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee forever, he shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living. Selah. The righteous also shall see, and fear, and shall laugh at him: Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness. But I am like a green olive tree in the house of God: I trust in the mercy of God forever and ever. I will praise thee forever, because thou hast done it: and I will wait on thy name; for it is good before thy saints.—*Psalm* lii.

I HAVE never in my ministry, now not a short one, preached on the subject on which I propose to address you this afternoon. I never should have done it if it had not occurred in the course of a regular exposition of the Scriptures. I never could have done it without giving occasion to an inquiry why that particular subject had been selected; whether there had been anything in my personal intercourse with others which suggested it; whether there was anything in the congregation which made it proper to preach on that particular subject; or whether there was any prevailing custom in the community around, or in the country at large, which required that it should be made the particular subject of a public discourse.

The fact here adverted to will illustrate the following things in regard to the mode of preaching which I have so long practised among you, to wit, by a regular exposition of continuous portions of the Sacred Scriptures.

(a.) The advantage of this kind of preaching in enabling me to introduce a great variety of subjects which could not perhaps otherwise be referred to without giving offence; for when a subject occurs in a regular course of exposition—of explaining the Book which it is the principal business of my life to explain—it is clear that no offence should be taken in such a course of exposition, whatever may be the subject, if a fair interpretation is given to the Word of God.

(b.) The advantage derived from the necessity of introducing many important subjects which could not, or would not, be referred to in any other mode of preaching. It cannot be denied that there are many subjects connected with religion and morals, in themselves of great importance, which we should not be likely to bring forward in any other mode of preaching. We may avoid them, either because we do not think that we fully understand them; or we may regard some other subject as more immediately desirable to be considered; or it may require more study to prepare ourselves on the subject which would occur in the regular course of exposition, than we are disposed to bestow upon it, preferring some easier topic of discourse; or there may be something in the state of public feeling, or some known views prevailing, which would make it probable that offence would be given if that subject were selected of design, and all this might induce us to defer it to a future occasion, or to avoid it altogether. None of these things will be as likely to influence us, when the subject is one that is suggested by a regular course of exposition, and that is, in a measure, forced upon us.

(c.) The fact here adverted to will furnish an illustration of the wonderful *variety* which there is in the Scriptures, and the adaptation of the teaching of the Bible to