

# **A Lord's Day Snippet!**

## **Biblical And Southern Studies**

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1 Keep me as the apple of Thine eye,  
Joyful in the glory pardon brings;  
Help me, Lord, to trust Thee, though I die,  
Hide me in the shadow of Thy wings.

Refrain:

Hide me in the shadow of Thy wings,  
Hide me till this stormy life is o'er;  
Hide me in the shadow of Thy wings,  
Hide me, Savior, hide me evermore.

2 Keep me as the apple of Thine eye,  
Unto Thee by faith my spirit clings;  
Help me at Thy feet to passive lie,  
Hide me in the shadow of Thy wings. [Refrain]

3 Keep me as the apple of Thine eye,  
From the awful blight of sinful things;  
Firmly on Thy promise I rely,  
Hide me in the shadow of Thy wings. [Refrain]

4 Keep me as the apple of Thine eye,  
While my faith in full assurance sings;  
Victory as upward I shall fly,  
Covered with the shadow of Thy wings. [Refrain]

**Barney Elliot Warren (1857-1951)**

## **David's Preservation Prayer**

**“Keep me as the apple of the eye, hide me under the shadow of  
thy wings.”**

Psalm 17:8

The Davidic Psalms are filled with David's prayers. This Psalm begins, "Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips" (17:1). "Give ear to my prayer" he implores his God. He also asserted that he was not trying to be deceitful in feigned lips praying. In verse 8 David makes his request and then uses a comparative to make his argument in prayer. "A cry is our earliest utterance, and in many ways the most natural of human sounds; if our prayer should like the infant's cry be more natural than intelligent, and more earnest than elegant, it will be none the less eloquent with God" [Spurgeon].

"Keep me" he prays asking Jehovah to place a guard on the most strategic aspect of his being. The Hebrew word for "keep me" is the same word translated in Psalm 16:1 as "preserve me." One is reminded of Peter's words relating to the incorruptible inheritance that never fades away because it is 'reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:4-5).

The kind of keeping that David requests "as the apple of the eye" is the greatest and tenderest of preservation. Who would want to squander their sight? The eye has been called the imperial part of the body. The apple of the eye is the pupil of the eye. The eye is an intricate part of the body by creation and therefore it is precious. The intricacy of the eye makes it easy to get injured, and therefore it needs protection. The apple of the eye has reference to the most intricate part of the eye the pupil, which is the most important part of the body relative to sight. The eyes are the most protected area of our bodies, and the least threat is consistently, instinctively, or micro protected. The eyelids and eyelashes are the built in sensors

to help in protection, and the brain is the natural guard of the eyes. The eyes have a power to them as when Martin Luther turned his eyes on a would-be assassin and the miscreant fled. The eyes may be used to frighten off critters. The eyes also have a metaphorical use as in our text.

“Hide me under the shadow of thy wings.” Not only does David want Jehovah to keep him but he also wants a hiding place under the wings as it were of his Lord. Yes, it appears that we have a Hebrew parallelism. Keeping and hiding has essentially the same sense as keeping from harm and hiding from the same. Who can provide a protective shield comparable to the infinite, eternal, almighty God? Being “under the shadow of Thy wings” is an animal husbandry reference relating to the fowl.

Consider a forest fire had been brought under control, and the group of firefighters were working back through the devastation making sure all the hot spots had been extinguished. As they marched across the blackened landscape between the wisps of smoke still rising from the smoldering remains, a large lump on the trail caught a firefighter’s eye. As he got closer, he noticed it was the charred remains of a large bird, that had burned nearly halfway through. Since birds can so easily fly away from the approaching flames, the firefighter wondered what must have been wrong with this bird that it could not escape. Had it been sick or injured?

Arriving at the carcass, he decided to kick it off the trail with his boot. As soon as he did, however, he was startled half to death by a flurry of activity around his feet. Four little birds flailed in the dust and ash then scurried away down the hillside. The bulk of the mother’s body had covered them from the searing flames. Though the heat was enough to consume her, it allowed her babies to find safety underneath. In the face of the rising flames, she had stayed with her young. Her dead carcass and her fleeing chicks told the

story well enough—she gave the ultimate sacrifice to save her young. Even so, only the lord Jesus Christ can save us from our sin by bearing the damnation of hell and living an impeccably pure life.

The hen in the story was the only chance her chicks had for safety; she, being willing to not spare her own life, had gathered them up under her wings to herself. At the point of terrible pain and death, when she might still have saved herself, she chose to stay through the ordeal. The mothering instinct was great in saving her own chicks. Yes, and Christ laid down His life for his sheep.

William Gladstone the English statesman, said “Christianity is Christ.” He viewed the individual souls as of great value. He said that if the words of David mean anything, that the soul is as precious to God as my eye is to me; and that God is as sensitive to any injury done to the soul as I am to any injury done to the apple of my eye. The following sentence from Gladstone’s pen in his memorial, “All I think, All I write, All I am, is based on the divinity of Jesus Christ, the central hope of our poor wayward race.”

When Gladstone was sixty, he became Prime Minister of England. Considered by some the greatest honor bestowed on an Englishman. How did he receive this honor? He felt that he needed divine help as he had never needed it before. *Hide me*, he cried, from the very depths of his soul, *hide me under the shadow of Thy wings*. He at once sought his friend, Bishop Andrews, and asked that he might enter into a realization of his Lord’s presence at the Communion Table. ‘I remember him coming,’ says the bishop, ‘as he always did on every emergency, great or small. To see him at Communion was to have an object-lesson in adoring worship. I see him now as he knelt there that day. His soul was literally feeding on ... Christ. Communicants went up and came back; but he remained absorbed in fellowship with his Saviour. He was there till the end of the service. He had lost all thought of man.’”