

*verse by verse*

IN THE BOOK OF



*Psalms*

A WEEKLY DEVOTIONAL AS POSTED ON TOMGILLIAM.COM

BY EVANGELIST TOM GILLIAM

**chapters 1-20**

WWW.TOMGILLIAM.COM

# Psalm

## ABOUT THE AUTHOR



### **EVANGELIST TOM GILLIAM**

Evangelist Tom Gilliam is a 1974 graduate of the Bob Jones Institute in Greenville, South Carolina. He was a full-time pastor for 18 years in Athens, Georgia.

In April of 1991 the Lord called him into full-time Evangelism. Since that time he has traveled full-time. The Lord has richly blessed his ministry and opened many doors from Alaska, and Canada, to the southeast.

He and his wife Beth reside in Winterville, Georgia and have three grown sons: John, Chuck and Joseph.

### **TOMGILLIAM.COM**

The website of Evangelist Tom Gilliam was launched in the Summer of 2004 and has been a very useful tool and resource for many men of God throughout the country. The website is updated weekly to include new devotional thoughts and is currently featuring two studies: *Verse by Verse through the Book of Psalms* and *In Christ: A Study in Positional Truth*. The devotionals on the following pages, were originally posted on [tomgilliam.com](http://tomgilliam.com) individually and have been collected here in one print-friendly file. Be sure to visit [tomgilliam.com](http://tomgilliam.com) for a continuation of this study.

BIBLE TRUTH MINISTRY  
EVANGELIST TOM GILLIAM  
P. O. BOX 239  
WINTERVILLE, GA 30683  
TEL: 706.742.7903  
[TOMGILLIAM@TOMGILLIAM.COM](mailto:TOMGILLIAM@TOMGILLIAM.COM)

## PSALM 1:1-2

It is in my heart to do our weekly Bible study on the meditational thoughts of the sweet Psalmist of Israel. We will begin in Psalm 1, “The Door Into Prayer and Praise”.

The word “**blessed**” is the word for a happy, straight, level, and prosperous person. He is a man that does the following:

**Psalm 1:1**– We are confronted with three positions that he is not to take.

He **walketh** not – to order ones behavior, way of life or steps, by the **counsel** – advise of – the **ungodly** – guilty or condemned man. Let us not take spiritual direction from the world.

**Psalm 1:1** – The blessed man does not **stand** – to tarry or abide, to be employed with, in the **way** – a course of life, with **sinnners** – ones who miss the mark. The Old Testament writers said that two couldn’t walk together unless they are agreed. The blessed man does not **sit** – to settle in with, to live with, or to marry, a **scorner** – one who opens the mouth, to make light of. The blessed man has no part with the world or its inhabitants. He is in the world, but not of the world. If we, as blessed people, have things we are not going to do, we must replace them with things that we are going to do. A swept house will only be filled again with the world.

**Psalm 1:2** – But his **delight** – the matter of valuable favor, to bend or lean toward. The **law of the Lord** – the precious Word of God. In the Word, he **meditates** – to muse or think upon, to chew the cud – **day and night** – sunrise to sunset. The blessed man sets his affections and chews upon the Word all his waking hours.

It is no wonder we find ourselves unhappy, discontent, and burnt out in this world. May we lay hold to these two verses, “The Door Into A World Of Prayer and Praise.”

## PSALM 1:3-4

We continue our study of Psalm 1, “The Blessed Man”. Blessed, the word for happy, is in the plural. So we speak here of the happy, happy, happy man.

In verses three and four we are once again confronted with a positive “to do” and a negative “not to do”.

In verse three the positive, happy man is like a planted tree. The word, **plant**, means to transplant, to violently pull from one place and plant in another. I was pulled up from the world and grafted or transplanted into Christ. This is certainly a reason for jubilant happiness. He didn’t just plant me anywhere, but by the **rivers of water**, meaning headwaters, where waters come together, a place of irrigation. This place assures my success. He said this tree, “...**bringeth forth fruit in his season...**”, not a possibility but a certainty of fruit bearing. This is not a one-time bearing, but the “eth” in bringeth, assures us of a continual fruit bearing. A tree will be known by its fruits.

The Psalmist says, the tree’s leaf will not **wither**, means to wilt or fall off. This tree is an evergreen. It looks to have life in all seasons. Not just in the spring, but in the cold dark winter seasons of life.

This blessed man represented by the tree will always **prosper**, to push forward and be mighty in all areas, family life, spiritual life, and in his business life.

The Psalmist speaks of the opposite to the happy man when he addresses the **ungodly**, not a severe word in meaning but just the morally wrong. They are like the **chaff**, the husk, the worthless shell of the wheat.

In the winnowing process the chaff is discarded when it is caught in the **wind** and blown away because it is empty and of no value. The wind here speaks of the prince and power of the air. Oh, how sobering the thought to be driven by the power of Satan, so is the state of the lost morally wrong.

May I be that happy man that my heavenly father may say, “This is my beloved son in whom I am well pleased.”

## PSALM 1:5-6

As we bring to a close our study of Psalm 1, The Door Into Prayer and Praise, may we look at verses five and six.

We have seen this Psalm as a contrast between, the **blessed** man, plural for happy, the happy, happy man, and the **ungodly**, morally wrong man. May we close this study with some marked differences in the two.

The blessed man is a directed man. The unseen, supernatural hand of God directs him. Verse six says, "...the Lord **knoweth** the way of the righteous..." to know fully with understanding, and the idea that it has been predesigned. Life does not always take the turns that we desire, but oh the joy of knowing that it is the way designed at the pleasure of our wonderful Lord. His directing always leads to success. His way will end for all of His children with the same success. I John 3:2 "...but we know when He shall appear, we shall be like Him, for we shall see Him as He is." May I exclaim with the songwriter as a happy man; Oh to be like Him, come in thy sweetness, come in thy fullness, stamp thine own image deep on my heart. Lord, direct my life into the full likeness of thee.

The ungodly, in contrast, are not directed but are driven. Driven by the wind, prince and power of the air. (Verse four) Their end is not a happy one. The ungodly shall not **stand** in the judgment. Stand has the idea of no footing or representative. You will be an outsider, stranger at His judgment throne. The final end will be according to verse six, "...to perish..."

I thank the Lord for the state of blessedness. I have one who stands as my eternal representative and directs all my ways. To Him be all the glory! What a door that leads us to Prayer and Praise of our wonderful redeemer.

## PSALM 2:1-3

Psalm One was a 'Delight In The Law'. Psalm Two is a Prophetical Look In The Future. It is no surprise that the Psalm begins emphasizing the law and the prophets. Jesus says through Matthew that everything hangs on the law and prophets.

The Psalmist while looking down through time sees a very dark and wicked world. This perception causes him to ask the age-old question, Why?

He sees the **heathen**, the word means, a foreigner, stranger, or one who turns the back. He is simply wondering about those who are a stranger to God and have turned their backs on Him. He wonders about their **raging**. It is a picture of an agitated ocean. The word speaks of a visible, outward agitation rather than inward. This raging and back turning is a united effort of heathen people, kings and rulers. This united effort takes on three actions. They **imagine**, they **set**, and they **counsel**.

The word, **imagine**, is the same word from Psalm One, to mediate. The word means in a judicial setting, to premeditate. Their doings are a premeditated plan and looks to the eye of the believer as an agitated sea.

Isaiah said, "...the wicked are like the troubled sea when it can not rest, whose waters cast up mire and dirt."

The kings have **set** themselves, to stand in opposition to. The rulers take **counsel**, an appointed gathering for discussion. What is it that they have imagined, set themselves against, and gathered to discuss? They are discussing how they can break the cords and bands of the Lord's anointed. The word cords and bands are restraints of chastisement. God in His grace and mercy through the conscience of man has placed in us some boundary lines of morality. When these boundary lines are crossed there is built in consequences. The world wants to break them and cast them off. They want to be allowed for every man to do what is right in his own eyes. Please tell me, are we reading the newspaper, listening to the TV news, or just reading Psalm Two?

The Psalmist said their thought was a **vain** one, a thing useless and impossible to accomplish. The world wants to erase any sign of God and a God consciousness. We will not proceed deeper into the text, but only share God's response to their plan. Verse four says, "...He that sitteth in the heavens shall laugh..." A pleasurable and mocking laugh. We find ourselves in the middle of this troubled sea of God haters that want to erase His influence and sometimes we are prone to ask why. I am glad that the worlds plan to erase God's controlling influence is as futile as a mouse setting out to drink the ocean dry.

## PSALM 2:4-6

Let us look this week at Psalm 2, verses 4-6. When we closed out verses 1-3, heathen, rulers, and kings had counseled together to remove all signs of God from the world.

Let us go from the world's counsel chambers to the secret place of the most high. In verse 4 our Lord does not stand or raise His hand against His enemy, but He only **laughs!** This is mocking, pleasurable, deep belly laughter. The laughter of God at the plans of man is a most sobering thought. One other time in the Bible God is mentioned to be laughing. Proverbs 1:23-26 says, "Because I have called, and ye refused. I have stretched out my hand, and no man regarded; but ye have **set at nought all my counsel** and would none of my reproof. I also will **laugh at your calamity** I will **mock** when your fear cometh;"

I wonder how many times, we as a nation or as an individual, in a dark hour have needed God only to have Him laugh at us. Oh, how sobering! Once the mocking laugh has subsided, our Lord speaks. His proclamation in verse 6 is not one that would edify and comfort. He speaks in **wrath** and **sore displeasure**. These two words are stages of anger. The word, wrath, is the anger of a bull who is blowing through his nostrils. Displeasure is a burning anger, used only of God. It is a hot burning passion of anger. This anger causes the people according to verse 5 to be **vexed**. The word means to be anxious and terrified.

When we ponder the counsel of the world to remove God's Son from view and consider the response of God in verse 6, we say, how foolish man is. Verse 6 says, "...**yet I have set...**" The word set means to place or install. It is an eternal, unending action. This action has neither starting point nor end. He has set His King in the Holy Hill of Zion. **My King** speaks of His Son. He is called the King of Kings in scripture. That which the world had counseled to remove, the Lord says that you are too late. He has been the sovereign King from eternity past and when the dust settles in eternity future, Jesus Christ will still be the King of Kings and Lord of Lords.

This truth makes you want to go out in the world, stand up, pray publicly in Jesus Name, put the Ten Commandments everywhere, and tell the world Jesus is the Sweetest Name I Know. And He's Just The Same as His Lovely Name, That's The Reason Why I Love Him So. Jesus Is The Sweetest Name I Know.

## PSALM 2:7-9

In our last study we noticed in verse six that God had set a king over all and nullified the counsels of man. In verses seven through nine we are told who this king is.

In verse seven we find that He is the Son. In Jewish teaching they say that God has no son, but here He "...will declare the decree..." of son ship. This is an eternal decree. The text tells us that He is a **begotten** Son. He was not naturally born nor adopted but He was a begotten son. The word 'begotten' means to show the lineage of, to declare the pedigrees of another, or to declare and show the likeness of another. John 1:18 boldfaces for us this truth of being begotten. John says, "No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath **declared** him." The word 'declare' means to fully reveal. If you have seen the Son you have seen the Father. If you know the Son, you know the Father. John 10:30 says, "I and my Father are one..." The Old Testament LORD God and the New Testament Jesus Christ are one and the same. He has been set over all according to Psalm 2:6.

In verse eight of our text we are confronted with Him as Savior. The Father says that He will give to the Son the heathen of the uttermost parts of the earth. This speaks of the elect of God from the four corners of the world. This transaction of giving the Son a people is mentioned in various passages. John 17:9 says, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are Thine." In Ephesians 1:4 we are told that we were placed into the Son before the foundation of the world.

The thought in verse eight that amazes me is the fact that we are the Son's **inheritance** and **possession**. The word inheritance speaks of an inherited estate of which one has taken up residence and occupation. The word possession has the idea of laying hold of, making it your very own. I thank Him, although my mind cannot digest it, that I'm His inheritance. He came, took an occupation in me, and calls me His very own.

In verse nine we see Him as the Sovereign. Those who are not a part of the inherited possession will experience His awful wrath. He will dash with a rod of iron making them like the pieces of a clay pot. It will be such a severe judgment. When He comes as the Sovereign I will not fear. I have known Him as the Son of God, my Savior and Lord who absorbed the wrath of God for me. I can say with the songwriters of old, 'Rock of ages cleft for me, Let me hide myself in thee. Let the water and the blood, From thy wounded side which flowed, Be of sin the double cure Save from wrath and make me pure.' 'Hiding in Thee, Hiding in Thee, Thou blest Rock of Ages I'm hiding in Thee.'



## PSALM 2:10-12

We now bring to an end our study of Psalm 2. There has been a counseling together of the world for the burying of Christianity. The Lord's response has been to laugh.

In verses ten through twelve our Lord offers one last time amnesty to any that meet the requirements. Amnesty is a general taking away of all justice for wrongs done, to grant a pardon. The terms of the amnesty according to verse ten is to be **wise and instructed**. The word wise has to do with being teachable and to instruct is to cooperate with correction. This amnesty is offered to **kings**, those of royalty over us. The **judges** are those that pronounce sentence. Why is the amnesty offered to these and not to all? We are reminded of the statement, 'as goes the leadership, so goes the people.'

In verse 11 the terms of amnesty continue by asking the transgressors to **serve Him with fear and rejoice with trembling**. The words serve with fear has the thought of a worshiping work with a reverential awe. If the arms of rebellion have been laid down and amnesty granted there will be reverential worship of the king. Worship is much different than praise. We can orchestrate praise, while God must provoke worship. It is to be overwhelmed with His presence. The songwriter of Blessed Assurance said it best when he wrote, 'filled with His goodness and lost in His love.'

The terms of amnesty for rebellious transgressors continues by asking them to rejoice with trembling. These words have the idea of spinning around under the influence of shattering emotions. The display of public emotions towards God is seen as strange by some. God said that He would inhabit them. To come and light upon.

The final term of amnesty is to **kiss the son**. It is a term of intimacy shown toward the God of heaven. This kiss is an act of religious adoration in worship. Song of Solomon 1:2 says, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." Have we who claim to know him ever met the terms of amnesty?

Let us continue in these great truths of pardon, lest we perish from the way when His wrath is kindled but a little. The word wrath, the snorting of the nose. If He sniffs but a little His wrath can be unleashed against those who turn their backs on the terms of amnesty.

The chapter closed with a high crescendo of benediction. The Psalmist says to be a blessed or happy man is to trust in Him. The word, trust, means taking refuge in, to lean all upon Him, to roll all upon Him, and to stay all before Him. Lord, I want to be taught by you how to properly worship you with reverential fear and great emotion. I desire to show you the intimacy of my love and trust you with my whole heart. I want the world to know that Christ is alive and well. You ask me how I know He lives? He lives within my heart. I have bowed to His pardon of amnesty for my soul.

## PSALM 3:1-2

We now turn our hearts to Psalm 3 and a study of verses 1-2. “LORD, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. Selah.”

Before we launch into our study we notice this Psalm not like the first two, has a title. The title says, ‘A PSALM OF DAVID WHEN HE FLED FROM ABSALOM HIS SON’. Charles Hadden Spurgeon said that he believed the titles were as inspired as the text. The word Psalms carries with it the meaning, the pruning of the excess of twigs from a tree. The Psalms are a series of short statements, pruned of excessive words and put into a musical format.

This Psalm is penned when David’s son has slowly won the people to his side and taken the kingdom from his Dad. David flees in fear of his life. Absalom and his advisor, Ahithopel, have by deceit won the hearts of the people from David and their God. While on the run David sits and starts to pen his thoughts. He begins with a prayer, “**LORD...**” The word is in all caps in the English version. The word is Jehovah or the one who says I was, I am, and I shall always be.

He speaks here of **trouble**. This word carries the idea of a place so tight or cramped the shoulder blades seem to meet. A picture of one who sees a light at the end of the tunnel only to find when he runs to the light that it is a locomotive. I am glad that when we have a pressing time in our life, we can cast all our cares upon Him. In our darkest hour we can tell it to Jesus. David said that there had been an **increase** in those that trouble and **rise** up against him. The word increase has the idea to unite in a myriad of accumulation. The word rise has the idea to come against. When trouble is on the increase and rises to impede our progress, I’m glad that we have a LORD we can cry out to. In seasons of distress and grief my soul has often found relief in a sweet hour of prayer.

In verse two David tells us that those who came against him make a statement. **There is no help for him**. If this statement had been said like this, it would have left David without hope. They made a mistake by adding a powerful ending, “...**in God.**” In Him there is nothing but help. He is the God of all help. The writer of Hebrews says, “Let us come boldly to the throne of grace that we may find mercy to help in time of need.” The person who is in Him is in help.

The Psalm ends with the word, Selah. There are many thoughts behind the meaning of Selah. John Phillips said it means, “Well, what do you think about that?” Some have said it is a pause in the words of the Psalm and the music becomes louder. The meaning that has blessed me the most is, Stop and Change the Focus. Surely in a time of trouble we need to stop looking around and look up. As we look up, let us give Him loud words of praise. **What do you think about that?**

## PSALM 3:3-4

In our last study David was left by the world with seemingly no hope. His son had taken his kingdom and David fled for his life. In this turmoil he turned his heart toward the God of help. The Selah break, stopping to change the focus, brought David to our study for this week.

Psalm 3: 3-4 says, “But thou, O LORD, art a shield for me; my glory, and the lifter up of mine head. I cried unto the LORD with my voice and he heard me out of his holy hill. Selah.”

David turned his attention to, “...**but thou O LORD**,” Jehovah, the Great I Am, the one who is, who was, and who always shall be. David begins to meditate upon who He is. “**Thou...art a shield for me;**” The tense of the verb, art, is present continual. An always, right now shield. The word shield has the idea of to surround completely. Our precious LORD is **in us**. What a comfort to know that He lives within my heart. The word, shield, indicates one who is **before us**. O, to know that He will protect me from any ambush on roads I have not yet traveled. The word also means one who is **beside us**. What a blessing to know that He walks with me and talks with me and tells me that I am His own. The word shield indicates one who is **behind us**. This is a blessing to know that I will not be blindsided from the rear. He is also a shield **beneath us**. There will be no hellish attacks without His permission. The word also indicates one who is **over us**. David knew the LORD was the overseer of all things, even the Absalom situation. To our human eye He is not the deliverer of David’s trouble, but He is surely the sender. This situation as in all situations has come from the hands of a loving Father who knows best. No wonder Joseph could say, “...but God meant it for good.”

It is clear that David has been stripped of his glory. He fled with a few belongings in a sack. His head should be bent low. Instead, his meditations have caused him to say “...**the LORD is my glory...**” David finds his glory not in his circumstances, but in the LORD of circumstances. The LORD being his glory. The LORD **lifts up his head** and David walks in the joy of who the LORD is.

In verse 4, he gives the secret of finding the LORD as his shield and glory. The secret is, “...**I cried unto the LORD with my voice...**” On occasions our prayers are silent, but here David cries to the LORD with a loud voice. In our darkest hour, when all alone, it is good to just cry out to Him with a loud voice of prayer. What is to be gained by such prayer? That cry of David pierces the silent skies and **he is heard out of His holy hill**. To be heard is to have a ‘yes’ answer to our prayer.

This section closes with another **Selah**. Stop and focus on these things. May we say with the songwriter, Turn your eyes upon Jesus, look full in His wonderful face, and the things of earth will grow strangely dim in the light of His glory and grace. Truly David has looked full into His wonderful face.

## PSALM 3:5-6

In our last studies of Psalm 3, we found David fleeing from Absalom. He has found through meditation that the Lord is his shield. The one who is on him, in him, before him, beside him, behind him, over him, and beneath him.

Our study for this week takes us to Psalm 3 verses 5 and 6 which says, "I laid me down and slept, I awaked for the LORD sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about." The word **set** means to place in battle array. Absalom's men have David surrounded and are ready to attack.

David says in verse six, "I will not be afraid..." The word **afraid** carries with it the idea of frightened, scared, and fearful. How can David make such a statement as he looks at the enemy who surrounds the camp?

In verse five he lays down for the night and sleeps. When one has pending danger they usually do not find sleep at night. He slept the night and said, "...I awaked for the LORD sustained me." The word **awaked** is an abrupt, startling, getting up. David is amazed to find the LORD has **sustained** him. The word sustained means to prop up because one is leaning upon another. It also means to take hold of in a favorable way.

The outer camp is surrounded with ten thousands of Absalom's men. The inner circle is surrounded by the shield of the LORD. The shield causes David to sleep in peace and awake to find the LORD has dealt with him in a favorable way. I thank the LORD for His hedge of protection that causes us to say, 'I will fear no evil, for thou art with me.'

I was reminded from these verses of the peace that comes to a little one who prays this bedtime prayer. Now I lay me down to sleep. I pray the Lord my soul to keep. If I should die before I wake, I pray the Lord my soul to take. The little innocent heart must sense the surrounding shield of the LORD.

If in my sleep the LORD chooses to lift the hedge and I leave this world, I will say 'Goodnight' down here and 'Good morning' up there.

If He chooses to awaken me to a new day, may I say 'This is the day that the LORD hath made. Let us rejoice and be glad in it.'

## PSALM 3:7-8

We conclude our study of Psalm 3 by looking at verses seven and eight. “Arise, O LORD; save me, O my God for thou has smitten all mine enemies upon the cheek bone: thou hast broken the teeth of the ungodly. Salvation belongeth unto the LORD thy blessing is upon thy people. Selah.

The term, ‘**Arise, O LORD,**’ is a military term used in setting the battle in array. David knows that our Lord need but stand and the battle is ours. This standing was such a comfort to Stephen the deacon while being stoned. The Bible said, “But Stephen being full of the Holy Ghost looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God.” When our Lord stands again, He will put down all our enemies. May our cry be, ‘Even stand, O LORD, stand!’

He calls the Lord, **O my God**. It is a cry of desperation to the one who belongs to another as their personal possession. David’s relationship with the Lord is one of intimate oneness. No wonder he sees Him arise. David says that the Lord has done two things to his enemies; **smitten their cheek bone and broken their teeth**. The word, smitten is to strike severely. The wound is so severe that the teeth are knocked out. If such a wound is inflicted it would certainly stop all forward progress and there would be a search for pain management.

The great blessing in the text is the tense of the verbs. David asked the Lord to ‘Arise’. (present tense) With the assurance of ‘for thou hast’. (past tense.) David did not just believe that God can or that God will, but David believed that God already had. This a great step in the school of faith. There is a cry that comes from my own heart, ‘Lord, increase my faith. Lord, I believe. Help thou my unbelief.’

In verse 8 we find the reason behind David’s great faith. **Salvation belongeth unto the Lord**. Salvation does not belong to the will of man. It does not belong to man’s merit. It belongs solely to the Lord. If God be for us, who can be against us? If God be against us, who can be for us? Martin Luther said, “Vain is the help of man.” May I not get in the belly of a whale before I exclaim with Jonah, “Salvation is of the Lord.”

A further reason for great faith is **thy blessing is upon thy people**. The word blessing is liberal prosperity. This blessing is discriminating, distinguishing, and deliberate. It is only for thy people. Oh, to be one of His people is a grand, unbelievable state of blessedness. Selah. Well, what do you think about that?

## PSALM 4:1-2

We begin this week anew the study of Psalm 4. Psalm 3 and 4 are called companion Psalms. Psalm 3 is called The Morning Hymn. David awoke to find that the Lord has sustained him (3:5). This Psalm is rightly called the Evening Hymn. Oh, how I rejoice in the Lord who can sustain us all the day long. The title of Psalm 4 is 'To The Chief Musician On Neginoth, A Psalm Of David'. This Psalm was to be sung and directed by the chief musician at the temple. The phrase 'On Neginoth' is the word for on the instruments played by hand or stringed instruments. My desire is to be an instrument in our Lord's hand. I want to be sensitive to His touch producing music that will move the world toward Him.

Let us look at verses 1 and 2 which say, **“Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy upon me and hear my prayer O ye sons of men how long will you turn my glory into shame? How long will you love vanity, and seek after leasing? Selah.”** The foundation for all that David pleads in prayer is found in the title for the Lord. O God of my righteousness. If we are saved, Paul tells us that Christ is made unto us righteousness. Our sins, past, present, and future are gone. They are buried in the sea of His forgetfulness. He put up a 'No Fishing' sign.

We are whiter than snow. In Christ, I am as holy as God is. Closer to God I cannot get, for in the person of Christ I am as close as He. This position gives us an audience before the throne of God. The righteousness of His son gives us acceptance with the Father. O, let us come boldly and plead our case. David here makes two present tense requests. **‘Hear me when I call,...have mercy on me’**. The call is for an audience with God. The cry is for mercy. Lord, give me what I don't deserve. He bases this present tense cry on the past dealings of God with him. If the Lord has shown mercy in the past He will continue in the future. The reminder from the past is in the statement, **‘thou hast enlarged me when I was in distress’**. The word distress means a tight or narrow place. The word enlarged means to make a way when there is no way to be made. The Lord who got you out of a narrow, impassable place on yesterday will not leave you today.

In verse 2 David addresses mankind. May we always talk to the Lord about man before talking to man about the Lord. He confronts them about three problems. Please remember that this is Absalom his son and the army he has gathered. He tells them of their **turning glory to shame, loving vanity, and they seek after leasing**. He calls them **sons of men**, a term of honor. He thinks them foolish men, but appeals to them as honorable men. This is so godlike. He asks them, 'how long will you continue to make a mock of my throne'. (turn glory to shame) He tells them that they are chasing a bubble. (love of vanity) He reminds them they are living a life of deception and lies. (leasing) Remember David has taken swift flight in a sweet hour of prayer to Mt. Pisgah's lofty height. On this lofty height he looks down upon these vain men and says, 'Selah'. Well, what do you think about that? He stops and changes his focus from the sons of men to the Sovereign Majesty.

## PSALM 4:3-4

Let us continue in our study of Psalm 4. David is addressing his enemy, Absalom and his gathered army. Remember they have taken David's throne and he is fleeing for his life. Our verses for study this week are 3 and 4, which say, **“But know that the LORD hath set apart him that is godly for Himself: The LORD will hear when I call unto Him. Stand in awe, and sin not: commune with your heart upon your bed and be still. Selah.”**

These verses are an admonishing warning to David's enemies. We all could certainly take them to heart. David begins this warning with the phrase, **‘But know....** It seems that the group he is warning does not know. They are foolish to a truth. What is it that they don't know? They do not know that the **godly have been set apart for the LORD.** The phrase 'set apart' means to put a difference in, to distinguish, and to separate and sever from the whole. It is similar to the word choose or elect. Oh, how many have made themselves an enemy to this great doctrinal truth? When in reality if we are one of the LORD'S godly ones, we should be prostrate crying, “Holy, Holy, Holy, LORD God thou art Holy”. Just think, today, if you are saved He set you apart before time began and said, ‘they are mine’. My little mind cannot comprehend such a truth. It lays me in the dust. It does not puff me up. It brings me low. I cannot imagine why a holy God, when it was His choice would choose the likes of me.

In the second phrase of verse three we find the reason the chosen people of God should be feared. **‘The LORD will hear when I call...’** The word hear means to give the undivided attention unto. How our enemies need to fear. We have an audience with the King. The golden scepter of acceptance is always out to His set a part ones.

In verse four David reasons with them to **sin not.** He asks them not to commit this great sin of dividing the nation. He appeals for them to **stand in awe.** The word awe means to quiver with violent emotion. I think we, the set a part ones would sin less if we stood in awe of a Holy God.

David also admonishes them **to commune with their own heart on their bed.** The word commune has the idea of talking to ones self. They are being asked to examine their own hearts. Oh, how our motives need to be brought into question. We, the set apart ones, might sin less if we were to judge ourselves less we are judged.

David ends this section with the word **Selah.** May we take a moment to stop and change the focus. Let us just be still and think upon these things. May we make these three lessons our focus. The lessons being: that we are the set apart, chosen of God, we can come boldly to His throne in time of need, and because of these we may find our selves sinning less.

## PSALM 4:5-6

We continue in our study of Psalm 4. These were the dark days when Absalom, David's son, had stolen the kingdom from his father. David once again admonishes his enemies in verses 5 and 6.

**“Offer the sacrifices of righteousness, and put your trust in the LORD. There be many that say, who will shew us any good? LORD, lift thou up the light of thy countenance upon us.”**

David's admonition is **“Offer the sacrifices of righteousness...”** These are the sacrifices that can only be offered by the saint of God. They are made up of the **burnt offering** which pictures the lifting up of the crucified Christ, which produces a sweet aroma of worship to God. The **meal offering** speaks of the sinless Christ producing death to self in us. Then there is the **peace offering** that speaks of intimate oneness of fellowship with God. David knows it would be impossible to offer these sacrifices and at the same time have ought with your brother. He tells them to put their **trust in the LORD** and not in their own powerful strength. The word trust is to hide for refuge or the place of confident surety. It is a dangerous thing to trust in the arm of the flesh or human strength. It will fail us.

In verse 6 David turns his thoughts of admonishment to his own self. The area we so often fail to examine is self. Charles Spurgeon said that he would rather fight all the forces of hell than to know all that God knows about him. David asks a question, who **will shew us any good?** The word any is in italics. The indication is that it has been added for reading purposes. The text literally says, “who will shew us good?” We often fail to see the workings of good in our life. Joseph sees his life of pits and prisons as a work of good. He tells his brothers that they meant it for evil but God meant it for good (Genesis 50:20). Job, when asked by his wife to curse God and die, responds well. Job tells his wife that the same hand of God that brings good also brings evil (Job 2:9-10). Paul tells us that everything in life is not good. But the working together of everything is good (Romans 8:28). The word ‘working together’ means to knead the dough in bread making. I don't like anything in biscuits, buttermilk, flour, or grease. Why do I love biscuits so much? One has taken a bunch of things that I do not like by them selves and has worked them into good. The answer to David's question is that everything in life has been sent by God and will ultimately turn out good. David sees his dethronement as the goodness of God. He says later in Psalm 119:71, “It is good that I have been afflicted that I might learn thy statutes.”

When this principle is embraced we will experience the **light of His countenance upon our life** (Psalm 4:6). The word “light” is the word illumination. The word countenance is to behold the face of. When we embrace God as working all things together for good, He floods us with the light of His presence.

Let us sing with the chorus writer, ‘God is so good, God is so good. God is so good, He's so good to me.’



## PSALM 4:7-8

Let us complete our study of Psalm 4 by looking at verses 7 and 8. **“Thou hast put gladness in my heart more than in the time that their corn and their wine increased. I will both lay me down in peace, and sleep: for thou LORD, only makest me dwell in safety.”**

David began this Psalm in its title Neginoth by desiring to be a stringed instrument in God’s hand. He desired to be sensitive to His touch and bring forth a life to His glory. There is evidence of that music being played on that instrument in this text.

Absalom and his army surround David. Instead of looking out and around David looks within. This is the secret place, the dwelling place of the Almighty. What does David find there? He says God has put **gladness in my heart**. The word gladness means glee, a pleasurable, festive, rejoicing spirit. He compares it to a time of **corn and wine**. (7b) The time of corn and wine speaks of the harvest being brought in and the work is done. They make merry and have a festive celebration. David says that what is going on in his heart produced by God is **more than** in the time of corn and wine. Let us in our dark hour, when surround by diverse temptations, set our affections on things above. Let us commune with our hearts the secret place where the Almighty God dwells in us.

In verse 8 David is found doing numerous things that one surrounded by trouble would not do. He says first of all, I will **lay down**. Most, when burdened down, find it hard to lay down. We might sit up or pace the floor, but not lay down. If we were to lay down we would not do the two things that David did. He said I will lay me down in **peace**. The word peace means favorable rest and happiness. To lay down in trouble will usually mean to toss and turn, but David **sleeps**. Oh, how turning into the heart, the dwelling place of God, is so refreshing. It is there that we cast all our cares and rest in His easy yoke.

In verse 8 David lets us in on another of his secrets of rest. The phrase **‘for thou, LORD, only’** is the secret to true rest. The word ‘LORD’ is Jehovah, the great I AM. The one who was, who is, and who shall always be. The word ‘only’ means separate and divided from all others. David has singleness of thought. He is focused on one thing, the LORD only.

He says the LORD made him **dwell in safety**. The word makest means to accomplish or provide. The phrase ‘dwell in safety, means to remain in a settled state of refuge and assured feeling of security. The phrase implies, without a care in the world.

These verses show us what can be accomplished by simply making Him our only focus. Let us practice this with the songwriter in our time of trouble; Turn your eyes upon Jesus, Look full in His wonderful face, And the things of this earth will grow strangely dim, In the light of His glory and grace.

## PSALM 5:1-3

We continue this week on our journey through the great book entitled the Psalms. This week our adventure takes us into new ground of Psalm 5:1-3. **“Give ear to my words; O LORD, consider my meditations. Harken unto the voice of my cry, my king, and my God: for unto thee will I pray. My voice shalt thou hear in the morning, O LORD; in the morning will I direct my prayer unto thee, and will look up.”**

The title of this Psalm gives us a key into our study. It is entitled, “To The Chief Musician Upon Nehiloth”. The word means to bore through, to perforate as a wind instrument. The root of the word is an inheritance. In David’s dark hour with Absalom we are reminded of the one who was pierced for us that we might have an inheritance. The first inherent right is that of prayer. It is stated in verses 1-3.

In verse one, David lays before the Lord two types of prayer. The one, with words, and the other without words. We should always be in an attitude or spirit of prayer. “We should be praying before we kneel and should not cease when we rise up.” (Spurgeon) Our burdens on some occasions cause our prayers to lose words. It is then that we can ask God to **consider** (give weight to) our **meditations** (thoughts of the heart). We know Paul told us that the spirit prays from within us with groanings, which cannot be uttered. There can be so much more accomplished when our prayers lose words. I thank the Lord that He is a prayer hearing God. He hears prayers if they are the words of the mouth or the wordless prayers of the heart.

In verse 2 David becomes very bold in his prayers. We are told to come boldly unto His throne of grace. David uses the word **“harken”**. It means to lift up the ear as a dog lifts the ear to enhance better hearing. He asks the Lord to listen well to his cry. The cry of God’s children is a language only He understands. O, child of God do not be cast down. Our God knows the language of a crying heart. Yes, He knows it right well. David shows his intimate relationship to the mediator by calling Him **‘my king’**. The king of our country listens well to the citizens of His kingdom. He also calls him **‘my God’**. The word is Elohim, the one who makes all things from nothing. The creator gives ear to the cry of His creature. He closes this verse with the phrase **‘...for unto thee will I pray’**. He is the only one to whom I can cast all my cares.

David says in verse 3 that he will **begin the morning with prayer**. “Our prayer should be the key of the day and the lock of the night”. (Spurgeon) The phrase, **‘direct my prayer’** has the idea of laying or arranging in order. The word has the idea of the aiming of a bow. David is saying, I will arrange my words in order and shoot them as a well-aimed arrow to the heart of God. He closes this verse with, **‘and I will look up’**. Once the prayer has been released with well arranged deliberation he looks up with the anticipation of an answer. The words **arrange** and **direct** were used in Abraham’s story for the arranging of the wood used to offer Isaac. They were also used by Elijah on Mt. Carmel. They then looked up with anticipation for a ram caught in a thicket and fire falling from heaven. Let us not go to the trouble of offering a prayer without the anticipated looking for an answer. What a grand part prayer plays in our inheritance.

## PSALM 5:4-6

We continue this week in our study of Psalm 5. David is running from Absalom his son. Absalom has deceitfully stolen the kingdom from David. In verses 1-3 David spoke of offering prayer unto God. In verses 4-6 we have some of the words of David's prayer. **"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man."** In these verses David mentions characteristics of men in Absalom and his camp. He also tells us God's response to them. It may be that we would not find these characteristics in ourselves as a habit but as the symptom or seed of the habit. David does not use the word 'Elohim' for God but the shortened use of 'El'. The word 'El' is the one who possesses all power. If we are to deal with the seed and symptoms of sin in our life we will need the God of all power.

The first characteristic he uses is **wickedness**. The word simply means wrong or lawless. One of the great deceptions of the devil is to lead us to take liberty where God gives none. Satan's first words to Eve were, "...yea hath God said..." Let us be careful when we move from a narrow view of scripture to a broader view. To move from a harder to a lighter view must be accompanied with careful consideration. If there is a close call between narrow and broad, give God the benefit of the doubt. His response would probably be the narrow view. His response to wickedness is no **pleasure** (to incline or delight in) and it will find no **dwelling place** with Him. We cannot be lawless and close to Him. "Rest assured Christ will not live in the parlor of our hearts if we entertain the devil in the cellar of our thoughts." (Spurgeon)

The next principle of character is in verse 5 where He mentions the **foolish**. The word foolish means to make a prideful or vain show or boast of self. God's response to the foolish is, they shall not **stand in my sight**. The phrase gives the idea of no footing, a slippery slope. God resisteth the proud but giveth grace to the humble.

The third picture of sin used is the **worker of iniquity**. (Vs. 5) The phrase speaks of one who habitually exerts themselves in things that come to naught. Our Lord's response is that He **hates them**. (to count as an enemy) This is a strong thought to them that tell everyone that God loves you.

The fourth characteristic is that of **leasing**. The word means one who is a liar. The Lord says His response is that He will **destroy them**. All liars will have their part in the lake of fire. Let all of us who have entertained the seeds of leasing give ear to what thus sayeth the Lord.

The fifth characteristic is that of **bloody men**. (one who sheds needless or innocent blood) It also includes the **deceitful one**. (to fraud, be tricky or crafty) Our Lord says He **abhors** them. (to detest as abominable)

Lord Jesus, as I see the seeds and symptoms of these sins in my life, let me not be easy with them. Let me not sympathetically coddle them in my heart. Let me take the sword of the word of God under the power of the Spirit of El and violently cut them out.

## PSALM 5:7-10

We continue our study of Psalm 5 this week. David is still on the run from Absalom who has stolen the kingdom and threatened to kill his father David. In our section of study this week we sense a holy presence of God as David says, **“But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple. Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face. For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulcher; they flatter with their tongue. Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.”**

In this very dark hour of the soul, David says, “But as for me, I will come into thy house...” David remembers the sweet times of fellowship with the Lord and the people of God. Traveling like we do and attending our home church maybe once or twice a year, it is often a hardship. We were there recently. It was such a sweet time to be with those we know and hear the voice of the one we call our Pastor. David, in his meditational thoughts, comes into the house of the Lord in the multitude of his mercies. The judgments of God are numbered, but the mercies of God are without number. David comes into the house of the Lord on the two rails of hope and fear that propels him into the holy presence of God. The word **‘fear’** is the word for exceeding reverence. This fear and hope causes David to worship in a dark hour. The word **‘worship’** means to prostrate in homage to royalty, to fall down in humble reverence. How, in our time of great fear, hope will produce in us worship for our Lord.

This worship causes David to seek the Lord for leadership. In verse 8 he says, “Lead me, O LORD,...” The word **‘lead’** means to guide or transport from one place to another. David realizes that the Lord leads in righteousness. You will never regret following the Lord’s leadership. David says He will make the way straight before thy face. The word **‘straight’** has the idea of a plain, clear, way. The Lord’s directing work will leave no clouds of doubt or lack of assurance that this is the way, walk ye in it.

In verse 9, David speaks of his enemies. There is no **faithfulness in their mouth**. The phrase has the indication of a smooth tongue. You cannot take them at their word. Their inward parts are full of **wickedness** and their throat full of **death**. These thoughts are echoed by Paul in Romans as he describes the lost man. It is hard to believe that God can take the likes of this in us and transform us into the likeness of His Son.

In verse 10, David prays an imprecatory prayer of judgment upon his enemies. He asks God to **destroy** them, let them **fall**, and **cast** them away. The reason is because they have **transgressed** and **rebelled** against thee, a holy God. (Verse 10) Let us be careful in praying such a prayer. We may have the same breath as David, but unless the Lord has put these words in our mouth, they will be uttered in foolishness. David cried later, “Absalom, my son, my son would God that I had died for thee” (II Samuel 19:33) Lastly, let us be reminded of the power of prayer and the admonition to be careful what we pray. God is in His holy temple and He is listening.

## PSALM 5:11-12

We have for several weeks been studying in Psalm 5. David's running from Absalom has taught us great truths about prayer and worship. We even learned about a prayer of judgment upon our enemies. He ends this Psalm that began on a dark note, with a high triumph of rejoicing. David says in verses 11 and 12, "**But let all those that put their trust in Thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love Thy name be joyful in Thee. For thou, LORD, wilt bless the righteous with favor wilt thou compass him as with a shield.**"

In this dark hour of running from his enemy David speaks of three things we should do, and three things that God will do. The first thing he asks us to do is to put our **trust in the LORD** and **rejoice**. The word 'trust' is used 152 times in the Old Testament. In some places it speaks of taking refuge under His wings. (Ruth 2:12) In another, trust speaks of leaning upon another. (Psalm 56:3) In one place it speaks of rolling upon another, ones burdens. (Psalm 22:8) It also speaks of staying upon the Lord. (Job 35:14) The natural response of one who trusts in the Lord will be to rejoice. The word 'rejoice' means to brighten up, to be merry or cheerful. I take it that when we are down, discouraged, and depressed that there is a lack of trust in the Lord.

He tells us to **ever shout for joy**. (Verse 11) To always sing or cry out in sounds of triumph. When our trust is in Him, our spirits will be lifted up and our desire will be to shout in triumphant praise. Our churches are so without feelings of emotions and I think it is a testimony of our lack of trust in Him. David tells us in verse 11 that those **who love His name will be joyful in the LORD**. The phrase 'to love his name' has a powerful message for our hearts. The word 'love' speaks of intimacy of affections between a husband and a wife. The word 'name' speaks of a position of authority over and a place of lofty individuality. David says, I love His place of authority over me as a husband loves his wife intimately. Because of this love he is joyful. (To jump in triumph)

David mentions three things that our Lord does for His people. He says in verse 11, "**thou defendest them**". The word 'defend' carries with it the idea of to fence about, to cover over, to shut up, and to shut out. Oh, how our Lord's relationship to us should change our whole outward countenance.

He tells us in verse 12 "**he will bless the righteous with favor**". The word 'bless' has the thought of kneeling down for the purpose of adoring with benefits. To 'favor' means to delight in, to show acceptable pleasure. Does our Lord bless and show favor to all His people? No, this text says, He shows these to the righteous only. (To be in right standing, to have self cleared away)

He also tells us our Lord will '**compass us with a shield**'. The word 'compass' has the thought of to encircle for protection. The 'shield' is a full body covering. The root of the word is a cactus hedge. How dare we be cast down, defeated, discouraged, or depressed. Let us lift up our heads and be of good cheer. Our Lord has us and all that concerns us well covered.

## PSALM 6:1-4

We begin our study this week in Psalm 6. This is the first of David's seven Penitent Psalms. They are Psalms 6, 32, 38, 51, 102, 130, and 143. These were written during the time of his sin with Bathsheba and the murder of her husband. These were the Psalms when David wept his way back to God. We can choose our sin, God will choose our consequences.

The title of Psalm 6 gives us great insight into this text. 'To The Chief Musician On Neginoth Upon Sheminith'. The word Neginoth speaks of a stringed instrument, sensitive to the touch. David is offering his life as an instrument in need of God's touch. Sheminith is the eight in the musical octave. It is a minor key. This song is to be sung in a low minor key. The number eight speaks of a new beginning. A broken and contrite heart over sin and desire for God's touch will bring a new beginning.

In verse one there is a cry of desperation, '**O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure.**' The first part of this verse speaks of being corrected or disciplined by a spoken word. The word 'rebuke' means to convince another that you are right. This is done in anger. (Facial expression of mad disappointment) It is so hard to see disappointment on the face of our heavenly Father. David says, Lord I know I need to be chastened. The word 'chasten' has the idea of being taken to the woodshed and stripes or blows applied. Lord, do it not in your hot displeasure. (Feverish anger) When I was young, we stood a better chance if Dad cooled down before he disciplined us. Thanks be unto our God, we have a heavenly Father that always disciplines from a cool, calm, composure.

In verse 2, David continues to plead his case when he says, '**have mercy upon me, O Lord for I am weak, O Lord heal me: for my bones are vexed.**' It seems from the text that David has contracted a disease that has vexed (to shake with violence) him at the foundation of his bone structure. Many believe he had contracted leprosy. David's night of fun with Bathsheba was costly. Remember, you choose the sin, God chooses the consequences.

David in his repentance moves down two great avenues. He pleads God's mercy and his own littleness. (I am weak) God is drawn to a humble and contrite heart.

In verse three, he pleads the ultimate when he says, '**my soul is also sore vexed; but thou O Lord, how long?**' David leaves his concern for his physical person and focuses great concern on his spiritual man. Soul trouble is the very soul of our trouble. There is a great cry, 'O Lord, how long?' Lord please don't delay. I need your help now.

'**Return O Lord, deliver my soul**' is David's cry. Is it not amazing, when we sin, we think God has left us. When it is us that has left the presence of God. '**O save me for thy mercies sake**' is a sweet refrain. Just think, in our guilty state we should be in hell with our back broke. Guess what? We can come and plead His mercy. David said in a later Psalm, 'He is a God who is plenteous in mercy'. (Psalm 103:8)

## PSALM 6:5-7

We continue this week in one of the Penitent Psalms of David. These Psalms of repentance were written during his sin with Bathsheba. Our text says, **“For in death there is no remembrance of thee, in the grave who shall give thee thanks. I am weary with groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies.”**

In this penitent note David begins in verse 5 to ponder the darkness of death and the coldness of the grave. James said, ‘when sin is finished it bringeth forth death’. (James 1:15) When there is unconfessed sin in the life it separates us from God and gives us the feeling of dying lost. There is no assurance in sin. Sin must be confessed. John said, “If we confess our sins, he is faithful and just to forgive us our sins.” (I John 1:9) The confession is more than ‘I’m sorry’. It means to see my sin as God sees it. Once sin is seen from God’s perception, we will do what Paul says, “For Godly sorrow worketh repentance to salvation, not to be repented of”. (II Corinthians 7:10) I fear many have taken the path when Paul said, “...but the sorrow of the world worketh death” (II Corinthians 7:10) The sorrow of just being caught is the grounds of most repentance today. David reminds God if he sins, and receives the ultimate chastisement of death, there will be one less to give Him thanks and praise. (Verse 5b)

In verse 6 David continues with a repentant heart and says, **“I am weary with my groanings.”** The word ‘weary’ carries the idea of to gasp with exhaustion. The word ‘groan’ has the idea to moan or to sigh. David is not grumbling but groaning. A broken and contrite heart can wear us out physically. The Lord is drawn to the action of brokenness. Jesus said, “Blessed are they that mourn: for they shall be comforted.” (Matthew 5:4)

In verse 6b we find David has cried himself to sleep many nights when he said, **“...all the night make I my bed to swim; I water my couch with tears.”** I am glad that our tears of brokenness over sin are a language the forgiving heart of God understands. In Isaiah 30:5 God told Hezekiah “...I have heard thy prayer, I have seen thy tears...” He told Isaiah He would revive those with a humble and contrite heart. (Isaiah 57:15) I thought it is interesting that most of David’s brokenness and weeping are in his bed. God will often cause us to be broken in the same spot the sin took place. You choose the sin, God chooses the consequences.

In verse 7 David deals with the state of his eyes when he says, **“...Mine eye is consumed because of grief; it waxeth old because of all mine enemies.”** The eye of a spiritual man that has been filled with grace is an open prey to be tested by the tempter. Once those eyes that have enjoyed grace are turned to be filled with lust, the consequences are, the eyes should be consumed with grief and waxed old. Sin has a great price. The phrase ‘consumed with grief’ has the idea to lose the sight over sorrow. This sin has caused David to lose much of his physical sight. He ‘waxeth old’ has the idea of becoming senile before one’s time. Those that believe God will not touch them harshly in their physical body because of sin, better read Psalm 6 repeatedly.

## PSALM 6:8-10

We now come to the end of our study of another Psalm. Psalm 6 has been a study of the repentant heart of David after his sin with Bathsheba. In our study of verses 8-10 we find three mentions of prayer. I wonder if there is a connection with the three prayers of our Savior, 'Let this cup pass from me', only to be burdened to say, 'Not my will but thine be done'. There may be a comparison to Paul's three prayers for help with an overwhelming infirmity, only to hear our Lord say, "My grace is sufficient for thee...my strength is made perfect in weakness." I feel, David's prayers are the evidence of the great lessons he has learned about the will of God and the grace of God.

In verse 8 David said, **"Depart from me, all ye workers of iniquity; for the Lord hath heard the voice of my weeping."** We find in this verse the first step to a repentant heart is to depart from the workers of iniquity. Those that work iniquity are those that labor in the life of evil. The word 'depart' has the idea to put a distance between. How we need to distance ourselves from those who will not bring us closer to our Lord.

The first statement of prayer is very powerful. He said, **"...the Lord hath heard..."**. What a confidence when we know the Lord has heard our prayer. I find nowhere in the Bible the old teaching that there is three answers to prayer, yes, no, and wait. I do find this thought in I John 5:15, "And if we know that He hear us, whatsoever we ask, we know that we have the petition that we desired of Him." A 'heard' prayer by God is an 'answered' prayer. What is it that God hears of David's prayer? The text says, **"...the voice of my weeping."** I didn't know that tears could talk. What language do they speak? It is a language only heaven can understand. Spurgeon called the tears of God's people "liquid prayers".

In verse 9 we are confronted with the assurance of answered prayers. David said He hath heard and that fact gives the assurance **"...He will receive my prayer"**. The word 'heard' means to give careful attention to. The word 'receive' means to take or seize upon as ones own. How can we be assured of a heard prayer? The New Testament writer speaks of praying in the Holy Ghost. I feel that it will be prayer accompanied with an unshakeable burden. You awake in the middle of the night, the burden is there. You bow your head for a simple blessing, the burden is there. The prayer and burden will be accompanied with effectual fervency. (James 5:16) The prayer burden will also be accompanied with the promise that you already have what you asked for. There may be no visible signs that the prayer is answered, but in your heart there is a confident assurance. (Mark 11:24)

In verse 10 there is a sweet nugget of truth. David prays **"...that his enemies will be sore vexed"**. It sounds like a statement of judgment, but David remembers from verse 2 that vexing is what led him back to the Lord. In verse 10 he says, **"...let them return and be ashamed suddenly..."** The word 'ashamed' means to be confounded or delayed in ones way. The word 'return' means to turn back to the start. Does not the prayer of David awaken these thoughts in our heart, Cast all your care upon the Lord, Come boldly to the throne of grace to find help, and Pray without ceasing.



## PSALM 7:1-2

We step this week into a new treasure chest of truth known as Psalm 7. The title is the first thing to catch our studying eye. “*Shiggaion of David*” This word has two ideas; one, a wandering song, giving the idea that the verses are rambling in their order. The other idea, is loud cries of joyous praise. The rest of the title is concerning the words of Cush the Benjamite. The words are words of slander. Cush the Benjamite may have been a black villain in Saul’s court or some believe it to have been Saul himself. There have been words of slander spoken against David’s character. David’s response, though a rambling response, are words of joyous praise to our God.

The Psalm begins with the word “**O**”. This word is used as a cry of desperation. We have already learned that prayer accompanied with a burden and cry of desperation rings heavens bell. The King of heaven has the royal scepter out and we are granted an audience with Him.

David uses two titles for God in verse one. “**O Lord my God**” The word Lord is Jehovah and God is the word Elohim. Jehovah denotes supreme reverence and Elohim is the title of the most endearing confidence. This is the first time that David uses these two titles together. No greater names could be offered in order to assure an audience with our King. David calls him, ‘My God’, a note of intimate oneness.

The prayer continues with a phrase, “**...in thee do I put my trust...**” ‘In thee’ has the idea of hiding in a secret place of refuge. It is here David puts his trust. The word ‘trust’ bears out the thought. The word means to run and hide in for a refuge. During this dark hour of slander David is hiding in Jehovah his God.

While hiding there he offers up a song of praise. He asks the Lord to ‘**save him and deliver him from those that persecute him**’. The word ‘persecute’ means to hunt after with hostile intentions. The word ‘save’ has the idea to open wide and set free. The word ‘deliver’ means to snatch away while defending. In our dark hour why go anywhere else for help? He is the only one who can set us free and defend our slandered reputation. We dare not defend ourselves or make a run for it.

In verse two, David underlines more clearly who our real enemy is. He says in the opening phrase, “**Lest he tear my soul like a lion rending it in pieces.**” Let us not forget who our real enemy is in this hour. Peter tells us that the devil is like a roaring lion. He walks to and fro upon the earth, looking for whom he may devour. The word ‘devour’ means to make a meal of by tearing in pieces. If he cannot take us to hell with him, he will make it hell for us here on the earth. There is only one hope and David has underlined it. ‘*IN THEE DO I PUT MY TRUST*’ David ends verse two with the words “**...while there is none to deliver.**” It seems David has looked around from a human view point and there is none to defend him from this spiritual, lion-like enemy. Let us not wait until we hear the lion roar to run and hide in Him. Let us live our daily lives twenty-four hours a day, seven days a week, fifty-two weeks a year, three hundred sixty five days a year, by this standard. *IN THEE DO I PUT MY TRUST.*

## PSALM 7:3-5

We continue our study in the Psalms in which David is slandered by Saul and the black villain in his court. David once again in verse 3 uses the dual title of **“O Lord my God”**. David is still in an attitude and spirit of prayer. In this prayer David lifts up his hands for God to examine when he says, “...if I have done this; if there be iniquity in my hands.” Clean hands denote a clear conscience. A conscience that can say, ‘nothing between my soul and the Savior’ as well as ‘nothing between my soul and the brethren’. “...*Who shall stand in his holy place? He that hath clean hands and a pure heart...*” (Psalm 24:3-4) “*Having a good conscience; That whereas they speak evil of you, as of evil doers, they may be ashamed...for it is better if the will of God be so, that ye suffer for well doing, than for evil doing*”. (I Peter 3:16-17) Remember, if the wicked applaud you, it usually denotes some evil in you and if they attack it implies that there is some good in you. “*Woe unto you when all men shall speak well of you*”. (Luke 6:26)

In verse 4, David continues his inward look. He wonders ‘**if he rewarded evil to one who was at peace with him**’ or ‘**I have delivered him that without cause is my enemy**’. He thinks of the two times that he had the chance to kill Saul in the cave of Engedi and once on the open plain. Did he really do right when he held to the principle, ‘*touch not God’s anointed*’? (I Samuel 24:6) It is a fearful thing to put our tongue or hand on God’s anointed. In the cave experience when David spared Saul, Saul said, “*Thou art more righteous than I...*” (I Samuel 24:17) Remember this great quote, “To do evil for good is human corruption; to do good for good is civil duty; but to do good for evil is Christian perfection.” (Spurgeon) Peter said, “*For what glory is it, if, when you be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*”

There is much defending of our reputation in this hour. Many of us when attacked for doing right do not take it patiently, sitting down. We want to stand and defend our honor so to speak. Paul said of our Lord, “*But he made himself of no reputation and took upon himself the form of a servant and was made in the likeness of men.*” The reputation of a servant needs no defense. We only need to watch their service in the face of dark opposition. Surely, David’s reaction to Saul’s slander has been acceptable in the eyes of the Lord.

In verse 7 David offers himself to the Lord for the most crucial of examinations when he says, “**Let the enemy persecute my soul, and take it; yea let him tread down my life upon the earth, and lay mine honor in the dust.**” David, in my words, is asking the Lord, ‘If I have done wrong, if my hands are dirty and my heart impure, turn me over to my enemies to do with me as they will’. Spurgeon said of this verse, “He had need of a golden character who does to challenge such an ordeal.” Oh, let us live so above reproach that it is clear to all that we are walking uprightly before our Lord. David ends with the word, “Selah”. Well, what do you think about this?

## PSALM 7:6-8

We continue our study of Psalm 7. David has been slandered and ill treated by Saul and a black villain of Saul's court. In verses 6-8 David offers another prayer. It is a cry for the judgment of God to fall. Let us be careful in praying God's judgment on the wicked less it fall on us.

In verse 6 David says, **“Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies and awake for me to the judgment that thou hast commanded.”** The phrase *‘to the judgment’* is a phrase that pictures a courtroom and the judicial bar where the verdict is read and a swift sentence of judgment is carried out.

There are three phrases in the text of great interest. *“Arise, O LORD,”*, *“lift up thyself”*, and *“awake for me”*. These phrases indicate that God is resting. He has come away from his judicial role and is resting for a spell. The long suffering forbearance of God can seem at times that He is weak on sin. Do not mistake God's lack of judgment on sin as the fact that He is winking at it or overlooking it. The wheels of God's judgment grind *slow*, but they do grind *fine*. God doesn't always pay off on Friday, but He will pay. *“And the times of this ignorance God winked at; but now commandeth all men everywhere to repent.”* (Acts 17:21)

David not only wants God to arise from His rest and come to His judgment bar, but he asks Him to come in anger. The word *‘anger’* means to be robed in fury and breathing or snorting through the nostrils like a bull. He asks God to come to the bar of judgment ready to bring down the hammer of wrath. You may say, *‘how unkind’*. Do remember those that David prays for has had multiple chances to repent only to harden their hearts. This judgment is that which God has commanded. The word *‘command’* means to appoint or ordain.

The great reason for this prayer is found in verse 7. **“So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.”** The word *‘compass’* means to revolve around or to surround. How often when the little chicks see danger of wrath in the barnyard they will run and get under the shadow of the mother hen's wings. Lord, if you show judgment to the wicked the righteous will run to you and worship. The worship of the Lord under Saul's kingship had been regulated to the back burner.

When we see the judgment of God on others, let us be compelled to dwell in the secret place and abide under the shadow of the Almighty. (Psalm 91:1)

In verse 8 David invokes God's examination upon himself. He says **“...judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.”** Righteousness is the moral purity of self. The word *‘integrity’* is the word for perfect innocence. Can you imagine being so pure and righteous before God that you know what His ordained plan of judgment is for His enemies and join in praying that the will of heaven be carried out on the earth. How can this kind of relationship ever be? The little phrase *‘that is in me’* in a New Testament setting tells us of the treasure of rightness within. O LORD, gives us clean hands, pure heart, and the mind of God for this world. The spirit of Christ within will give us the mind of God to pray for the wicked that are about us.

## PSALM 7:9-13

We continue this week in our study of Psalm 7:9-13. This Psalm has dealt with the slandering work of Saul and a black villain in Saul's court.

In this study we are confronted with several key words: *The Wicked*, *Wickedness*, and *The Righteous*. The word 'wicked' is not a harsh word. It means morally wrong, actively bad; to be or to do wrong. The word 'wickedness' means to spoil by breaking in pieces or to make to be good for nothing. The word 'righteous' is the same word used for the righteousness of God. (Vs. 9) The word means morally right and has the idea of being right in a forensic sense. It is that moral purity that will hold up under examination of the all seeing eye of God. David says, "**The wicked will come to an end and the righteous will be established.**" (Vs. 9) How does God tell the difference? David says, "...*God trieth the hearts and reins.*" (Vs. 9) the word 'heart' is the thoughts and plans of a person. The word 'reins' is the word for the kidneys hid away in the fatty part of the back. It speaks of the hidden area of the affections, desires, and motives. He knows us so completely. He knows if we are righteous or wicked.

David says in verse 10 that he has found in God a place of defence. The word 'defence' means a hedge about or a place to hide from all that is without.

In verses 11-13, David tells of God's dealings with the righteous verses the wicked. In verse 11 David says, "*God judgeth the righteous,*" The word 'judgeth' means to defend or vindicate. Let us be careful in our attack of the people of God. You are attacking God himself. God says that vengeance is His and He will repay. In this same text David says, "...**God is angry with the wicked every day.**" The word 'angry' means to foam at the mouth and to be enraged with indignation.

If the wicked do not turn from his wicked ways, *God sword is drawn*, (Vs. 12), *His bow is bent with arrow aimed*, (Vs.12-13) and *the instruments of death have been set in motion*. (Vs. 13) "The wicked have many feast days but no safe days. From the beginning of the year even to it's ending, there is not an hour in which God's oven is not hot and burning in readiness for the wicked, who shall be as stubble." (Spurgeon)

The story is told of Felix Earl, Captain for Emperor Charles V. He said, "...he would like to ride in the blood of Lutherans (following Martin Luther) up to the spurs on his horse." That night the hand of God struck him and he strangled and choked in his own blood. It was not the blood of the Lutherans he found, but his own blood. Remember, God deals harshly with the wicked. Let me remind us again of the meaning of the word 'wicked'. It means morally wrong, actively bad and to be or to do wrong. Wickedness is not far from the reach of us all. It is a fearful thing to fall in the hand of an angry God.

## PSALM 7:14-17

This Psalm brings to our attention the work of a slander in Saul's court. He has told lies on David. In these closing verses we see the *Cause*, *Effects*, and *Response* to slander.

In verses 14 and 15 we are confronted with some interesting truths about 'deception'. Deception means to fraud or cover up. In verse 14 there is a list of three key words, but their order is a shock to our studies. In the work of deceptive slander the text says that he "...**travaileth with iniquity...conceived mischief...and brought forth falsehood.**" The word '*travaileth*' means to writhe in the pain of delivery. The word '*conceived*' means to become pregnant with a child. The phrase "*brought forth*" is to bear a child. The order of the words is deceptive. The slanderer is writhing in delivery pain before he ever conceives or brings forth the deception. O how the spiritual eye of discernment will see the foolish order of deception.

In verse 15 of our study text the deceptive slanderer has dug a pit. The phrase indicates the digging of a pit for an animal to be captured in. In the illustration the one who digs the pit has accidentally fallen into his own pit.

This reminds me of the great illustration used throughout the Bible of fig leaves. Fig trees get figs first and then they get leaves to cover the figs. The leaves are the indication that there is fruit under the figs. Our Lord cursed the fig tree at Jerusalem because it deceptively had leaves but no fruit. He also cursed our first parents, Adam and Eve. They put on fig leaf skirts to indicate they had fruit, when all they had done was to turn over a new leaf of deception. We can devise plans that deceive others but we can never deceive the Omnipotent eye of our God.

In verse 16 we see that deception has a law of reaping. The deception falls back on the head of the deceiver. I am reminded of that when in our last Presidential election Sen. John Kerry said that his favorite Bible verse was John 16:3. He, nor his speechwriters were knowledgeable enough to know that he should have written John 3:16 in the speech. God turning deception on the head of the deceiver is found when we read John 16:3 which says, "And these things will they do unto you, because they have not known the Father, nor me."

In verse 17 we are confronted with a proper response to slander. "**I will praise the LORD...will sing praise to the name of the LORD most high**", David says. The word '*praise*' means to lift the hands or wring hands while making loud sounds of adoration. O how little praise goes on in our good times let alone in our bad times. David lets these actions accompany the time of singing. All of this is addressed to the 'LORD most high'. This is the title of the one who is over all, the sovereign controller of all things that happen. Why, He even controls the darkest work of slandering deception. O, what a one to rest in, lift our hands to, and sing praises to His name.

## PSALM 8:1-2

Let us begin a new study in Psalm 8. The title of this Psalm is to the '*Chief Musician Upon Gittith, A Psalm Of David*'. The word 'Gittith' carries with it several meanings. One of them is a tune sung or instrument played in Gath during the time the ark rested at Araunah the Jebusite. It may have been a song sung over Goliath of Gath. Those who gathered the grapes may have sung it at the wine press. Regardless of the reason or place of its singing, it is a joyous hymn of delight.

The Psalm begins in verse 1 with "**O LORD our LORD...**" The word 'O' is a word used of exclamation. He says Jehovah, our Jehovah, or I AM our I AM. This is the title of titles for our God. The truth that is so big here is that David calls him 'Our LORD'. This is a note of personal possession. I rejoice today that I can personalize this Psalm and say, 'O LORD, My LORD'. He is my I AM.

David now expands on the name of God. He says, "...**how excellent is thy name in all the earth!**" The word 'excellent' means preeminence over all, surpassing a surpassing, and more exceedingly. When we think of the earth and its inhabitants, man is the head and the worm is low at his feet. If just the name of the LORD is exceeding, surpassing and preeminent over all, what must His person be like? We have not just His name but He Himself belongs to us.

David goes from an earthly view of God to a heavenly view when he says, "...**who hast set thy glory above the heavens.**" The word 'glory' means one's grounds for boasting. The Lord's grounds for boasting are not just here on the earth. The heavens are not the sole grounds of His boasting. When we look above and beyond the heavens it is there He sets on the throne of a glorious ground of boasting. The word 'set' means permanent and fixed.

In verse 2 David says He will quiet the enemy and avenger by the testimony of babes, yea nursing babes. How often the little ones will remind us of the bigness of our God. When our Lord entered into Jerusalem to die the children cried, 'Hosanna to the King' while the Pharisee's stood in silence. In the days of the martyrs a weak, saintly man was carried in a chair to burn at the stake. The children stood around and cried, 'Lord, strengthen thy servant and keep thy promise'. They said Mr. Lawrence died firmly and calmly. A Popish chaplain cried after a Scotch martyr one day, 'Thou hast a devil in you'. A young child stood and said, 'A devil can not speak such words as this man speaks'.

The heavens declare His glory everywhere we look. Is it not the children who often remind us when they respond with the words, 'God is good, God is great'? Jesus tells us in order to enter the kingdom of God we must become as a little child. When we see our littleness and need of total dependence on Him it is there we will see Him who sets in glory above the earth and heavens. May maximum glory be given unto the name of our *Lord* and *King*. Let us say with the little children, 'I am weak, but Thou art strong'.

## PSALM 8:3-4

We now turn our attention again to this great hymn of joy and delight. How fitting this song to be sung at the conquering of Goliath. What rejoicing when the angels killing slaughter was stayed at Araunah the Jebusite when David numbered the people. My, what a sound of joy when this song was sung by the grape gatherers at the wine press. The verses of study today are Psalm 8:3-4 which say, **“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man that thou art mindful of him? And the son of man that thou visitest him?”**

The word ‘*consider*’ has the idea of setting the sights upon. This is not to look at with a glance but to fix the gaze upon. You will notice the word ‘*heaven*’ is in the plural. The one heaven is the atmosphere we fly in. The other heaven is the area the astronauts fly in or would like to go to. The third is the area where God lives. I notice in David’s setting of his sights on things above he considers only the moon and stars. There is no mention of the sun. He was tending the sheep, and this was at nighttime of consideration being recorded.

The moon is the closest body to us. This may have been the reason for a man taking a walk there some time ago. The lit side would not be too bad, it is only 100 degrees. Watch out for the dark side, it is 190 degrees below 0.

The stars are so vast in number. There is over 400 Billion in our universe, all of them larger than the earth. The sun is a dwarf star. There are 300 Trillion other universes beyond ours with more stars than ours. The closest is 4 light years away. You would need to travel at the speed of light (186,000 miles per second) for 4 years to reach the closest star. Surely, David knew that God had created all of them, counted all of them, and called them all by name. They were the design of His fingers. Isaiah 40:12 said, “...He meted out heaven with a span...” The word ‘*span*’ is a small gesture of the finger.

When one thinks of the heavens they will always be humbled by their own littleness. If we were to stand on the top of the world and look at it in comparison to the sun, moon, and stars, the world is but a small grain of sand. We are such an insignificant piece of dust in comparison to the rest of God’s creation. No wonder David exclaimed, “What is man that thou art mindful of him?” The word for ‘*man*’ is ‘*Enosh*’. The word is for a mortal man. The weakness of man is magnified in this word. The word ‘*mindful*’ means to mark out so one can be recognized and remembered. O, to think God would remember the weakest of His creation.

He then exclaims, “...and the son of man that thou visitest him.” ‘*Son of man*’ is the word ‘*Adamah*’ which means dirt or dust. The word ‘*visitest*’ means to come with friendly intentions of overseeing and giving ones self to another. To think He would do this for mere dust. No wonder Paul proclaimed that we have this treasure, Christ, in an earthen (dirt like) vessel (bag).

## PSALM 8:5-9

In this great Psalm of rejoicing this song was sung during the time of David's conquering of Goliath, the staying of death at Araunah The Jebusite and sung by those who gathered the grapes for the wine press.

The song of rejoicing and praise saw our Lord highly exalted above the heavens. (Vs. 1) We then saw the natural man inhabit a house decorated with ornaments of the moon and stars. (Vs. 3)

In Verse 4 we are confronted with the natural man and the God Man who becomes the Son of Man. In Verse 4 the Son of Man visited the natural man. We have seen the high and excellent one of Verse 1 now condescend to visit the earthly man. In Verses 5-8 we have a description of the person and position of the Son of Man.

Our text tells us in Verse 5, 'He was made a little lower than the angels'. The word '*made*' has the idea of to ordain. The word '*lower*' carries with it the thought of decreasing. It was ordained that the Son of God who was God the Son become the Son of Man. This was certainly a decreasing position. This was a position the angels looked down upon and wondered. He became the Son of Man but Verse 5 says, 'He was still crowned with glory and honor'. The word '*crowned*' means to encircle. The words '*glory*' and '*honor*' have the idea of an ornament of magnificent and heavy splendor. Do remember that the Son of Man without ceasing to be God could appear to be man. He was not just God, and He was not just man. He was the God Man. Surely, this in itself should be grounds for great rejoicing.

In Verse 6 we are told even in His position of condescension He was over all the works of thy hands. (Verses 3&6) He uses all things for a footstool because Verse 6 tells us that everything is under His feet. In Verses 7-9 the Psalmist gives us some allegorical pictures to illustrate those that are under Him. In Verse 7 the *sheep* would picture all the faithful. The sheep of His pasture are the faithful ones. O, to be under His authority as the faithful sheep in His fold. The *oxen* speak of those who handle the Word of God rightly. (I Corinthians 9:9) Preaching the Word line upon line, precept upon precept. Preaching the whole counsel of God. The *beast* speaks of the evil workers of darkness. What a blessed comfort to know they are under His feet. In Verse 8 the *fowl* would speak of those lifted up with pride. O, how He is able to bring us down from haughty places. He is over the *fish* of the sea, which picture those who would drown themselves in riches. (I Timothy 6:9) Those who *pass through the sea* would speak of those who are captured with pleasure and plotting to be rich. It may seem the world and its inhabitants are out of control but they are under the feet of Him that sitteth on the throne of heaven.

This one who was highly exalted in Verse 1, condescended to man in Verses 5-8, is now highly exalted again in Verse 9. Let me remind us the word '*excellent*' in Verse 9 means preeminent over, more and more exceeding, and surpassing the surpassing. God the Son condescended to become the Son of Man that He might make me a Son of God. To God be the Glory, Great things He hath done.



## **PSALM 9:1-2**

As we begin a new year we also begin our study of a new Psalm. The title of Psalm 9 is 'To the chief musician upon Muth-labben, a Psalm of David'. The word 'Muth-labben' means 'Death of the Son'. This may have reference from II Samuel 12 in the death of David's son conceived in the sin with Bathsheba. It certainly would have reference to a prophetic thought of the death of the Messiah. We are confronted with what our response should be in the dark hour of death of one close to us.

David says in verse 1, "I will praise thee..." The word 'praise' means to revere with words of worshipful thanksgiving with the hands extended upward. I would bring to our attention that this was an act of the will. Praise is not something we do because we feel like it, but an act of the will that we must purpose to do. No matter the circumstance we are commanded to praise the Lord. We must purpose to do it.

David says, "I will praise thee, O LORD, with my whole heart..." The heart involves the whole person. It means his mind, will, and emotions. He uses the phrase, 'O LORD' as a phrase of desperation. There is no where in the Bible where a half-hearted casual comer received anything from the LORD. We must come boldly, desperately, and with our whole heart.

David tells us his praise would involve showing forth all thy marvelous works. The word 'shew' means to celebrate by naming, numbering, and telling them. The word 'marvelous' means those things done that are hidden, high, and impossible to explain. "If we be willing to talk of His deeds, He will give us enough to talk about." (P. B. Power)

In this dark hour of death David has chosen to lift his hands in the air and worship the LORD by recounting all the impossible things God has done for him.

It is no wonder that we see the results of such praise in verse 2. David says his praise has produced gladness and rejoicing. The word 'glad' means to be gleeful with a merry heart. The Bible tells us 'a merry heart doeth good like a medicine.' The word 'rejoice' means to jump for joy. The situation which should cause one to be low in despair has caused David to be high and lifted up in spirit.

David closes these verses by saying, "...I will sing praise to thy name..." Oh, how wonderful when the LORD gives us a song in the night season. The phrase, 'sing praises' means to adore while strolling along. David's whole countenance has changed. He addresses his song to the Most High. This phrase means the supreme, lofty, and sovereign one. He is the one over all. It is amazing how this world loses its grip to pull us down when we see the high and lofty one lifted up.

William Cowper said, "You can tell what is in a vessel by the scent that comes from its opening; so should our mouths smell continually of that mercy wherewith our hearts have been refreshed: for we are called vessels of mercy." Let us remember that the heart is the instrument of praise, the mouth only its organ. Let us fill our hearts with His word and in our darkest hour it will show forth in the mouth of our reactions as the one who is altogether lovely.

## PSALM 9:3-6

As we began our study of Psalm 9, we found the title was 'Death of the Son'. In verses 1 and 2 we found David's response to the great foe of death. We turn our attention to verses 3 through 6. In these verses David gives several titles to our foes. The titles are the words, *enemy* (Vs. 3&6) *heathen*, (Vs. 5) and the *wicked* (Vs. 5). Our ultimate enemy the Bible tells us is death. Hebrews says that we were into subjected bondage to death all of our lifetime. When we look at David's titles of his foes and compare them to death, we find great insight.

The word '*enemy*' is a hated, warring party. Oh, how death is such a hated enemy. We war against it with all that is within us. The word '*heathen*' speaks of one who shows you the back or attacks from the rear. Oh, how death is a foe that comes the rear of the unknown and catches us off guard. The word '*wicked*' means to violently disturb. Death is such a disturbing foe to any and all that it touches.

I love the response that David says God has to our foes. David uses the word '*thou*' five times for God. Five is the number for grace. God's response to our enemy of death is such a gracious response. David says in verse 3, '*our enemy will be turned back, fall, and perish at the presence of God*'. Death cannot stand in the presence of God. Every time our Lord was in the presence of death, it would bow to life. David said, '*Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.*'

In verse 4, we are confronted with the affect of our foes upon our rights and cause. The word '*rights*' speaks of ones privileges or customs. The word '*cause*' means to plead ones case. Oh, how our enemy death can have such an affect upon our life to take away all our rights and leave us a desperate case to be pled. David says that our God sits upon the throne of right (to make sense of a situation) and will maintain (to accomplish or advance) all my rights and causes.

David tells us in verse 5 that He can rebuke our enemy. A word from our Lord and death must bow. He has and will destroy death. The Bible says in I Corinthians, "*For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death.*"

David tells us that He can bring our enemies to a perpetual end, to a place of being remembered no more, and their name never mentioned again. I am reminded of our Lord possibly looking at death one day and saying, "O death, where is your sting? O, grave where is your victory?" Our Lord has conquered death, hell, and the grave in our behalf. We need not fear. One day in heaven the word death will have no existence. If the word was to be mentioned, our response will be, 'What is that?' Death, I have no mental recognition of defining that term. Thank you Lord. Truly, thou art a gracious God.

## PSALM 9:7-10

Let me take a moment to remind us of the title of this Psalm. The title Muth-labben means ‘*death of the son*’. This was possibly written during the time of the death of David’s son conceived in the sin with Bathsheba. Death brings hurt and darkness wherever it touches.

In verse 7 there is a divine interruption into the dark night of death. “*When we look forward by the light of the past, the future is not doubtful.*” (Spurgeon) We are confronted in verse 7 with our Lord’s everlasting existence (...but the Lord shall endure forever) and His immutable control of all things (...He hath prepared His throne for judgment). The word ‘*prepared*’ carries the idea of an established and fixed frame of reference declared beforehand. This will not be a drawn out trial with lengthy appeals. His judgment will be swift and sure.

In verse 8 we are told how His judgment will be conducted. David says he will judge the world in righteousness and administer the judgment in uprightness. The word ‘*righteousness*’ means morally, legally, and clearly right. The word ‘*uprightness*’ means evenness, sweetly, kindly, and without partiality. “*The impartial tribunal of the great king should act as a check to us when tempted to sin and a comfort when we are slandered or oppressed.*” (Spurgeon) In this judgment tears will not prevail, prayers will not be heard, and repentance will be too late. The day of laughter and happiness for the sinner will end.

What are we, who rest in the righteousness of God to do when confronted with the thought of giving an account to Him? The Bible tells that we will be called to give an account for every idle word.

The text tells us in verse 9 our Lord is a ‘*refuge*’ (hiding place) for those who are ‘*oppressed*’ (crushed with affliction to the point of a breakdown) and ‘*troubled*’ (tight or narrow place, impossible to pass). David tells us that in these times they that know His name will trust in Him. The word ‘*know*’ means an intimate and personal knowledge. To know His name in this way implies a personal knowledge of who He is and what He can do. The word ‘*trust*’ means to run into as a place to hide. The text promises us that if we trust and seek we will not be forsaken. The word ‘*seek*’ implies to diligently follow after. When we trust Him and seek after Him we will not be ‘*forsaken*’ (to fail to render help). The thought from the text of our Lord being a place to hide is such a comfort. The reminder of Him being a righteous judge is such a conviction.

Let us ponder this thought long before we face the unknown of death. “*For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then everyone of us shall an account of himself to God.*” (Romans 14:11-12)

## PSALM 9:11-14

This Psalm is entitled ‘Muth-Labben’, the death of the son. We turn our hearts to study a very powerful section in verses 11-14. In a dark hour our usual response is to be withdrawn, depressed, and down. This is not the response David displays. He takes up an action described here in four different ways.

The first is in verse 11 where David says ‘*he sings praises*’. The phrase ‘*sing praises*’ means a hymn of laudation sung with the hands extended upward while waving them. This is not a production or a concert but is sung unto the Lord. It is a blessed thing to hear and watch one singing to the Lord. It lifts you up and away from your own problems. The second action is mentioned in the phrase ‘*to declare His doings*’. The phrase means to stand boldly and announce the performance of another. In this dark hour David has no sad stories to tell. He said ‘*when the boy died, he can not come to me but one day I will go to him*’. If we are bent on praise and focus on our Lord we will have plenty to announce even in a time of trouble and death.

Another response is found in verse 14 when the text said ‘*David showed forth all his praise*’. The phrase means to recount or celebrate by loud words of laudation. The final response said ‘*he rejoiced in his salvation*’. (Vs. 14) The phrase means to spin around under the influence of emotions because of a victorious deliverance. This kind of action in our darkest hour will not cause us to be withdrawn but lift us up and out of our troubles.

Sandwiched between these great verses of praise, we see some verses that deal with the trials of the child of God. In verse 12, we see trails brought upon us by persecution because of our relationship with Christ. In verse 13, we are confronted with trouble common to all people.

David mentions the inquisition for blood in verse 12. This inquisition is when God will call to account blood that has been shed of the innocent. Those who were murdered or died for the cause of Christ, David said they would not be forgotten. Their blood sends a humble cry to the Lord that will be answered. Abel’s blood cries along with all the martyrs of history to be justified by a Holy God. I think the blood of millions of babies slaughtered through abortion cry for vindication and will be answered. I think of the millions who have been murdered and the case never brought to justice. I have an aunt who was murdered as a young girl and her murder has never been solved. The judgment of God will vindicate this blood and the guilty will be uncovered.

David asked our Lord in verse 13 to ‘*consider*’ (to look or fix the gaze upon) his troubles suffered and ‘*lift him up*’ (to bring out and propel on). He asks that this be done because of God’s ‘*mercy*’ (to withhold what is really deserved).

If we find ourselves in the trouble of persecution or the trials common to all let us remember this, “*The heavenly spirit of praise is gloriously contagious and he that hath it is never content unless he can excite all who surround him to unite in his sweet employ. Sing on singer, preach on preacher, pray on prayer and it shall be a clear token to all that the Lord still dwelleth and reigneth in Zion*”. (Spurgeon)

## PSALM 9:15-20

The ultimate theme of Psalm 9 has been the subject of death and that the death of David's son. In verses 15-20 we are confronted with a key phrase that is "Higgaion Selah" (Vs. 16). The phrase means to *pause, tune your instrument, and think upon these things*. The mind is one of the greatest instruments that man has. No wonder we are told to be *sober minded* in the Bible. We are told to have the *mind of Christ* and think like He thinks. There are some very sobering thoughts about the time leading up to and after death.

In verse 15 David speaks of '*laying a snare that cause the defeat or death of another*'. The text tells us of the possibility of the wicked becoming their own executioner. Such was the case in the story of Esther, Mordecai, and Haman. Haman was hung on the gallows that he built for Mordecai. There is a sowing and reaping in the soil as well as in the spiritual soul.

In verse 16 David deals with the subject of '*after death*'. He says, '*the Lord is known by the judgment He executes*'. In judgment His holiness and abhorrence of sin will be displayed. He will not wink at sin. Why the Bible says, we will give an account for every idle word we say. It is often said of a preacher or child of God, 'They sure are narrow'. There is nothing to compare with God's narrow judgment of sin. *It is appointed unto man, once to die and after that the judgment.*

In verse 17, David says, '*the wicked will be turned into hell and those who forget God*'. Forgetfulness seems like a small sin, but it brings eternal wrath and confinement with the wicked in hell. The word '*forget*' means to fail to give attention to, or to mislay from the memory. Oh, this is a very narrow judgment. In verse 18 God tells us those whom '*He will not forget and neither will they ever perish*'. The people He speaks of are called the '*poor and needy*'. The word '*needy*' is the word for a destitute beggar. The word '*poor*' means humble or lowly in spirit. These words deal with the spiritual state of men. The Lord will give them His undivided attention and will never take them from His memory. Jesus said, "*Blessed are the poor in spirit for theirs is the kingdom of Heaven*".

In verses 19 and 20 David offers a prayer. In times of darkness and death there is no greater weapon than prayer. Our great captain lies in wait for faith to give the cry, '*Arise, O Lord*'. (Vs. 19) The word '*man*' is used in both of these verses. The word means mortal man. It speaks of the short existence of man in this life. David asks that God not allow man to prevail. (Vs. 19) Man in all his strength will not prevail as an enemy of God. David asks God to let us not forget that we are but men. Man has reached such a high level of intellectual accomplishment. I think of the computer age. He has the ability to instantly do so many things. In all of man's accomplishments he has never been able to delay, reschedule, or put off his divine appointment with death. Well, what do you think about that?

## PSALM 10:1

We begin our study this week in a new Psalm. We notice that the Psalm has no title. Charles Spurgeon entitled it 'The Cry of the Oppressed'. Webster defines 'oppressed' as to be burdened, crushed by hardship or severity, and to lie heavily upon. It also carries with it the idea of hardship, calamity, and injustice. Let us look only at verse 1 when David says, "**Why standest thou afar off, O LORD? Why hidest thou thyself in times of trouble?**" We know this is a cry of the oppressed from the phrase 'O LORD'. The word 'O' signifies desperation. The cry is to the LORD (Jehovah, self sufficient one, the great I AM, and the one who is, was, and is to come). Let me deal with three great areas of study from this verse: The Period in Question, The Principle in Question, and The Preface of this Question.

### THE PERIOD IN QUESTION

David's question deals with a particular period in a person's life. He calls it the 'times of trouble'. We notice that time is plural. This indicates that there is more than one period in question. The word 'trouble' means to be in a cramped, narrow, and impassable situation. It carries the idea of the walls pressing upon you. One has pictured it as a situation that causes the shoulder blades to meet while attempting to pass through. Let me remind us, there will be multiple experiences like this between birth and glory. The Bible says that through much tribulation we will enter the kingdom. David certainly knew his share of trouble. What better thing could we do in trouble but cry out 'O LORD'.

### THE PRINCIPLE IN QUESTION

There are two principles David calls into question here. One is the sense that God is standing afar off and the other is the sense that He has hidden himself from us. The phrase 'standest afar off' carries the idea of to be high over, to widen the distance, to take ones time in arriving in coming to another to establish continuance. Let me remind us when we sense that God is afar off, it is but a feeling. The fact of the Bible says, 'I will never leave you, nor forsake you'. The other principle that is in question is the sense that God is hiding himself. The word 'hidest' means to veil or cover from the sight. This little illustration is weak, but may shed light on God's hiding himself. A preacher one day got on his CB to ask if anyone had seen a highway patrolman clocking speeders. A voice came back and said, 'just because you don't see me, doesn't mean I'm not here'.

### THE PREFACE OF THE QUESTION

David prefaces his question on two occasions with the word 'Why'. It carries the idea of wonderment or how come this. Let us not be afraid to ask the question 'why' if we do not mind the possibility of two responses. One response is that the trouble may intensify. The second response may be that God is silent. Let me remind us the question 'why' puts us in great company. Moses said 'why doth thy wrath wax hot against thy people'. (Exodus 32:11) Ruth said, 'why have I found grace in thy sight'. (Ruth 2:10) Job said, 'why died I not from the womb? Why did not I give up the ghost when I came out of the belly?' (Job 3:11) Jeremiah said, 'why is my pain perpetual and my wound incurable?' The greatest of all 'whys' came from our precious Lord at Calvary. On the cross he said, 'My God, my God, why hast thou forsaken me?' (Psalm 22:1) In our times of trouble we may sense God afar off or hiding from our sight. It is not unholy to ask 'why' if we rest in the possibilities of an all knowing God's response. Remember, He is the LORD of all things.

## PSALM 10:2-4

We discussed last week the title Spurgeon gave to this Psalm of *'The Cry Of The Oppressed'*. In our study this week of verses 2-4 we are confronted with a picture of the *'Oppressor'*. He is the one who places burdens upon another; he crushes by hardship, calamity, and injustice. We know Satan to be the master oppressor. Let us not forget, Satan has the most unlikely earthly channels through which he brings oppression. Before we draw attention to these earthly channels let us look at some characteristics of the oppressor.

The Bible tells us in verse 2 they are *'people of pride'*. The word *'pride'* carries with it several ideas, one of which is a hunger for power. Let your mind think about people in the political realm, within our families, or within our little flock in our church who hunger for power. We may have to think no further than ourselves. The word *'pride'* also means arrogant in position, to be lifted up or haughty. Oh, how many of us know or even see hints of this likeness in others and ourselves. How often we are lifted up and haughty in our relationship with others when there is nothing in us to be lifted up about. This verse from the apostle Paul is such a rebuke to our pride when he says, *'let us esteem others better than ourselves'*.

The text also tells us the oppressor will boast in his hearts desire. (Vs. 3) The phrase *'hearts desire'* means a greedy longing to be satisfied. The word *'boast'* means to celebrate and make a big deal about. How many of us see in ourselves as well as others a greedy desire to satisfy ourselves. It is all about me. When the truth is known it is not about us at all. The text tells us the proud like to persecute the poor. The word *'poor'* means meek and lowly. The word *'persecute'* means to set aflame. Surely this thought will come into play somewhere as we see the oppressor work.

The text tells us in verse 3 that the oppressor is a covetous person. The word *'covetous'* means an unholy desire for those things which the providence of God has not given. The text tells us that the Lord abhorreth the proud and covetous. (Vs. 3) The word *'abhorreth'* means to blossom into a flame, to fly or to provoke into a rage. Oh, if there are hints of pride or covetousness in our lives, let us deal with them quickly. In verse 4 we see the results of pride and covetousness. They will *'not seek God'* or *'retain Him in their thoughts'*.

Down through the years the Catholic religion has always been a very powerful organization. In the 1500's they brought into existence a counsel called the Roman Inquisition. It was made up of several Cardinals and the Pope. Their desire in this counsel was not to convert Protestants to Catholicism but to exterminate Protestants. They executed hundreds if not thousands by the flame or the lion's den. They tried to silence Queen Mary, a strong believer of that day, by excommunicating her from the church. She remained faithful to the throne and her Lord until her death.

Let us not forget the Pope of today. He seems so harmless, but He is very powerful. He has a billion people across the world saying, "What is the church going to do while he is sick?". Please, someone tell me, Jesus, the true head of the church, did He die? I did not get an invitation to His funeral. I have heard them call this Pope numerous times on television by the name of Most Holy Father. That seems like a prideful title in light of Jesus' statement in Matthew 23:9 when He says, *"And call no man your father upon the earth: for one is your Father which is in heaven."* They have millions of dollars in their coffers. This seems covetous in light of Paul's words that the *'love of money is the root of all evil'*.

Let us not throw stones at these and not ourselves. We too in the Baptist realm have our pride and covetous issues. Let them not rise to the point of oppressing others. Let us nip them before they blossom and put out a fragrant smell that is a stench in the nostrils of our Lord. Have you smelled around yourself lately for pride and covetousness?

## PSALM 10:5-11

We continue our study this week of Psalm 10:5-11. We have here several snapshots of the Oppressor. The word tells of one whom places undo burdens on others. They crush others by hardship, calamity, and injustice. The text tells us in verse 5 of 'The Way of the Oppressor'. ***He is insecure while thinking himself invaluable.*** We are told that his way is '***grievous***'. The way of the transgressor is hard. Men take a rough road to Hell. He thinks that God's judgment is so far out of sight it will never come to pass. (Vs. 5b) Does he not know that everyone of us will stand before God and give an account of those things done in the body whether good or bad? The text tells us he '***puffeth at his enemy***'. (Vs. 5c) The word 'puffeth' is used to describe the blowing out of a flame. He implies to his enemies (those that oppose him) that he could take them out like blowing on a candle. The great enemy of death will one day puff him out and there will be no joy in the hearts of those at his tomb.

We find in verse 6 that he is ***insane while thinking himself intelligent***. He talks to himself and says, '***I shall never be moved***'. The great lesson in the New Testament in the area of temptation (solicitation to do evil) is found in I Corinthians 10:12 which says, "Wherefore let him that thinketh he standeth take heed lest he fall". "A carnal, settled security will let in a whole army of lust into the soul". (Spurgeon) He that is too secure is never safe. Haman was secure in the gallows he built to puff out Mordecai. Little did he know it was the place where he would take his last puffs of breath. The text tells us that he is so insane he thinks himself above adversity. (sorrow, heartache, and pain) We hear from so many of the TV evangelists that adversity and trouble is a sign of a lack of faith. We should all be well and wealthy. Insanity has caused him to be foolish in his thoughts and ways while thinking he has out smarted God.

In verse 7 the 'oppressor' ***thinks himself innocent while it is clear he is full of iniquity***. The text tells us in his mouth visible to the human eye is a three-headed serpent. In his mouth is ***cursing*** (swearing, taking an oath). Oh, how many in religious circles take the liberty to cuss with the mouth that God gave them to honor Him. In his mouth is '***deceit***' (to trick or delude). There is '***fraud***' in his mouth. (To cut to pieces, to shred with the mouth) Many in religious circles have a silver, slick, but under close observation, a forked tongue. Then out of sight and under the tongue is '***mischievous***' (irksome, vile) and '***vanity***' (empty, of no value). Oh, how we can be tricked with the tongue of the religious oppressors of our day. Do they not know that we shall give an account of every idle word that we say? The Bible tells us that the mouth is the ornament of the heart.

In verses 8-10 we find the 'oppressor' ***increases while others become impotent***. He lurks around for the '***poor and ignorant***' (Vs. 8). He sneaks '***like a lion***' in verse 9. He even seems to be ***humble*** that through his strength he might trick the poor. (Vs. 10) There have recently been two Date Line shows on TV evangelists. One, who is well known, was seen by a bodyguard, laughing after taking the last \$5.00 of a poor, elderly woman at one of his meetings. It was uncovered that his annual salary is between one half and one million dollars per year. This salary does not include his expenses and perks. Will the Lord hide His eyes from the moneymaking religious machines that oppress and cause the poor to be impotent?

In verse 11 he ***thinks that God has no insight, when it is clear God is immutable***. Because God is slow to bring sin into account, one thinks that no wrong has been done. Many equate bigness with the present blessings of God. As we see the oppression in religious circles going on right under our noses, let us not forget God doesn't pay off on Friday, but He will have a payday.



## PSALM 10:11-18

In the final section of the study of Psalm 10 verses 11-18 David continues to deal with the subject of 'Oppression'. There are two movements or stanzas to the remainder of this musical Psalm. The first stanza is in verses 11-15 where we find 'A Declaration Upward To God'. In verse 16-18 we find 'A Declaration Outward To The People'.

### A DECLARATION UPWARD TO GOD

This stanza begins with a prayer 'Arise O LORD, O God.' He uses a double title for Him. The title 'LORD' sees Him as the All Knowing One, the All Powerful One, the All Present One, and the One Who Never Changes. He uses the word God which means Elohim, the One who makes all things from nothing. I am glad I can say, He is the LORD, my God.

David asks the Lord to arise against the 'Oppressor'. The word 'arise' indicates an attack of warfare. (Vs. 12) This is a bold statement of faith. Yet in the same verse there is a statement of weakness when David says, 'forget not the humble'. Surely, a God who we have faith to believe will arise, will never forget us. Our hearts are often fickle between Great Faith, Little Faith, and No Faith. After a stormy boat ride our Lord asks His disciples, 'Why are ye so fearful and have not faith?' Let us cry out, 'Lord increase our faith'. In verse 14 David is confident that God has seen with His all seeing eye the 'mischief and spite' of the Oppressor. The word 'mischief' means wickedness that wears upon one. The word 'spite' means to provoke to grievous anger and rage. David is confident that God will 'requite' these oppressive actions with His hand.

In verse 15 he expands on the 'falling hand of God'. He asks for God to break the arm of the oppressor. He is asking God to disable him from doing wickedness. (Vs. 15a) He asks God to 'rid the world of all wickedness'. (Vs. 15b) The word 'requite' means to cause to fall upon. O, we do not want the hand of God to fall upon us. Touch us, yes, fall on us, no. "From divine oversight there is no hiding and from divine justice there is no fleeing". (Spurgeon)

### DECLARATION OUTWARD TO THE PEOPLE

In verses 16-18 David testifies to the people. O, how we will want to testify when we see the hand of God. He magnifies the Lord as 'King forever'. (Vs. 16) David is a King but sees the Lord as the King Of Kings. David knows that he will be king but for a while, but the Lord will be King forever. He asks God to rid the land of the 'heathen'. (Vs. 16b) He asks the Lord to rid the world of 'oppressors'. (Vs. 18) David testifies of the 'hearing ear of God' for the one who humbles himself and cries out for help. (Vs. 17)

Let us turn our hearts toward heaven to a God who can take care of our every need. Let us open our mouth to the world and tell of a God who is more than able. These are very oppressive days that we are living in. Let us make a Declaration to our God and to the people. Let us tell the world, Our God reigns, He is King forever. Can we imagine a place where wickedness, oppression, and its practice will be no more? There is land of sinlessness that I hear is fairer than day, and with the eye of faith I can see it afar. Our King reigns in this far away land. Satan and the workers of wickedness will not dwell in that place. Lord, to you I give all the glory. Thank you for this tenth Psalm. It gives us hope as we see wickedness seemingly out of control. I am glad there will be a day when it will be no more.

## PSALM 11:1-3

Let us begin our study this week of Psalm 11:1-3. Mr. Spurgeon entitled this Psalm "*The Song Of The Steadfast*". It was probably written when David was running from Saul. This was to be sung by the 'Chief Musician'. David was told by well meaning friends to flee from his trouble. He would then probably be accused of being a coward. He says in answer to their suggestion, "*In the LORD put I my trust*".

David, by faith, sees himself as positionally in '*the LORD*'. Oh, what a state to be in when there is temptation to flee from standing for what is right. The title '*LORD*' is the word Jehovah (the Great I AM). He is the one who is all knowing, all present, all-powerful, and changes not. The word '*trust*' means to flee and to hide in for a refuge. Instead of hiding in an earthly place David decides to stay humanly visible while hiding spiritually in the LORD. This was an on going, present tense state. How often when we take up this position by faith the LORD will hide us visibly from the devil and all those who would do us wrong. There was a hedge about Job that not even Satan could cross without God's divine permission.

The enemy taunted David to flee to the mountains like a bird. Hop frantically from place to place. Spend your last days in fear. I am so glad as a child of God we have a mountain that we can flee to for refuge. It is Moriah's mountain, Golgotha's mountain, Calvary's hill and there will be no need of fear or hopping frantically from our enemy. It was there, Christ rendered powerless all that would come against His church.

Anne Askew wrote these words in 1546 before being burnt for her Christianity at Smithfield. "*More enemies now I have than hairs upon my head...let them not me deprave, but fight thou in my stead. On Thee my care I cast, for all their cruel spite...I set not by their hate...for Thou art my delight.*"

In verse 2 of this '*Song of the Steadfast*' we are confronted with two unequals in combat. One, is armed to the teeth, the other is but naked innocence. David said the '*wicked have readied their bows and prepared poisonous arrows in their quivers*'. Their plan is to shoot them *privily* or in the secret of darkness. This speaks of a Satanic attack from Hell below. It is against the '*upright in heart*'. This speaks of pure as the driven snow, innocence at its highest degree. We can think of but one such person. The Pharisees readied their bows with Judas Iscariot as their arrow to bring down the highest of the upright, the Holy Innocent One, Jesus, The Lamb of God.

David closes out this section of our study with this statement in verse 3. "*If the foundation be destroyed, what can the righteous do?*" The word '*foundation*' deals with the visible foundation of politics, morality, religion, and family values. The word '*destroy*' means to come to an end. The only thing the righteous can do in this case is turn their eyes upon Jesus, the Lord our God. The word '*if*' is the key word in this verse. It is a word of supposition or possibility. The visible foundations may go but because of Calvary and because our Saviour the Chief Cornerstone ever liveth, the eternal foundation standeth sure.

Let the redeemed, the steadfast break out in a Song of Praise.

*"Fairest Lord Jesus! Ruler of all Nature! O thou of God and man the Son! Thee will I cherish, Thee will I honor, Thou my soul's glory, joy, and crown! Beautiful Saviour! Lord of the Nations! Son of God and Son of Man! Glory and honor, Praise adoration now and forever more be Thine. Jesus shines brighter, Jesus shines purer, Than all the angels heaven can boast, Who makes the woeful heart to sing."*

## PSALM 11:4-7

In the remainder of chapter 11, verses 4-7, David gives us in the Song of the Steadfast, some reasons for our continued steadfastness. They are *The Lord's Deity*, (Vs. 4) *The Lord's Declaration* (Vs. 5), *The Lord's Demonstration* (Vs. 6), and *The Lord's Delight* (Vs. 7).

### THE LORD'S DEITY

What joy to know the LORD (the great I Am) is (present tense) in His Holy Temple. The child of God who knows Christ is aware that the Holy Temple, the dwelling place of God, is inside the believer. I Corinthians 6:19 says, "*What know ye not that your body is the temple of the Holy Ghost which is in you...*" This is a great source of steadfastness. We know that He who is sure, steadfast, and unmovable lives in us.

Our text tells us that the Lord's Throne is in heaven. He sits in Heaven as King and Ruler. The world looks as though it is out of control. Let me assure you, all things are under His control. *'The eyes of the Lord are in every place beholding the good and the evil.'* Our text tells us *'He tries the righteous with His eyelids'*. The indication is an intense squinting of the eyes. He looks at His children closely, nothing escapes His eyes.

### THE LORD'S DECLARATION

The text tells us, *'the Lord trieth the righteous'*. The word *'trieth'* is a continual, ongoing, unending process. It will only end when we step into God's presence. David's trials began with a lion, then a bear, King Saul, a giant, death of a baby, raping of a daughter by her brother, the murder of a son by a son, and then the death of his dearest son. The Bible tells that through much tribulation we will enter the kingdom. The text also says *'He hateth the wicked'*. The word *'hate'* means to count as a personal enemy. I don't know about you but I would rather be tried than hated.

### THE LORD'S DEMONSTRATION

In verse 6 God tells us those He hates will suffer a *'storm of hale and fire'*. This will be their *'portion'*. The word *'portion'* speaks of one's inheritance. I am glad I will not encounter this storm in the world to come. As the old country preacher said, *'One of the reasons I know I'm not going to Hell when I die is because I'm not headed that way'*. Hell is a real place for people who have made no preparation for the life to come. The rich man, in the story of the rich man and Lazarus, *'lift'* his eyes in Hell. The word *'lift'* is in the present tense. He is yet lifting them today. He has all the feelings of his body, yet he has no body. He can see, taste, feel, and sense things about this life. It is much like the pains of one who has lost a limb yet they feel that it is still there. Adrian Rogers said, *'The reason there is so much hell in the pew is there is so little Hell in the pulpit'*.

### THE LORD'S DELIGHT

O how steadfastness is brought into our hearts as we read verse 7. The Lord loves the righteousness He has put within us. The Bible tells us that Christ is made unto us righteousness. His *'countenance'* speaks of His smiling face of approval which is looking upon the *'upright'*. The word *'upright'* is those who are straight and balanced. Let us remember that our steadfastness is In Him.

*"Mammon, the flesh, the devil, will all whisper in our ear, Retreat, flee as a bird to the mountains, but let us come forth and defy them all. Resist the devil and he will flee from you. There is no room or reason for Retreat. Advance! Push On! To the Front! On! On! In God's Name, On! For the LORD of Hosts is within us; the God of Heaven is our refuge"* (Spurgeon)

## PSALM 12:1-4

The Psalm before us this week is Psalm 12 entitled '*Sheminith*'. This speaks of the eight note of the octave. This is the eighth day of prophetic times and the coming of Messiah at the end of the age of grace. Spurgeon entitled it '*Good Thoughts in Bad Times*'. Let us look at the first four verses.

In bad times David uses a simple prayer in verse 1 of "*Help LORD...*" This sweet serviceable prayer is so useful to turn our focus toward heaven in times of emergency, suffering, living, or dying. This cry of help is an acknowledgement that David does not trust the arm of the flesh but in the LORD alone. Jeremiah said, "*Thus sayeth the Lord; Cursed is the man who trusteth in man...*"

David looks around him in verse 1 and sees that people with *godliness* and *faithfulness* are becoming extinct. The 'godly man' means one who is pious and holy. The word 'faithful' means one who is trustworthy and dependable. There is a great need for faithfulness in this hour. Godliness will produce faithfulness. There is a great amount pendulum living in the day we live. There is a swing in the lives of church people between loose living and legalistic living. It is very dangerous living and a slap to the face of our God. The need is for the faithful balance of God producing Christ likeness in us and through us. This is not a holiness that is produced by us in the keeping of rules but a holiness reproduced by His indwelling presence.

In verse 2 David reminds us of the qualities in the lives of people of the last days. He deals with the '*mouth*' and '*lips*'. He says they speak '*vanity*'. The word vanity means useless, evil, and of no value. How much of the speech around us today from the world to the church is of little eternal value? Let me remind us that we shall give an account of every idle word. David said they speak with a '*double heart*' and '*flattering lips*'. (Vs. 2) James says that a double minded man is unstable in all his ways. This speaks of a man who is drawn in two directions. He wants God and the world. He wants the best of both worlds and because of this he is very unsteady in all he does. The text tells us that he speaks with '*flattering lips*'. The word means with smoothness of tongue. Oh, how much speaking today in the world and church house is with a smooth tongue. No one wants to offend anybody. The subjects of sin, self-denial, and sacrifice are at the bottom of the list of discussion. In verse 3 we are told that the Lord will deal harshly with the one who has a double heart or speaks with a smooth tongue. He says he will '*cut them off*'. The phrase 'cut off' means to destroy, consume, and bring to nothing.

We see a real sense of pride among the people of the last day. In verse 4 they claim '*we will say what we want*'. No one will Lord over our lips. We live in a day when high self-esteem is applauded. We are encouraged to think well of ourselves. We need to stand up for our rights and speak our minds.

Let me remind us that the Lord looks not lightly on an uncontrolled mouth. "*A tongue uncontrolled by the speaker is a sign of a heart uncontrolled by the Savior.*" (Blanchard) These verses give a whole new desire for David's words when he prays, "*Lord, set a guard over my lips and keep the door of my mouth.*" James tells us if a man can control his tongue, he can control his whole body. The mouth is the ornament of the heart. The heart is displayed through our mouth. If the mouth is speaking like the world, it is because the heart is out of tune with the Savior. Let us remember the Bible demands perfection but it has only been demonstrated in the world by one. Jesus was the only one with a perfect mouth. Peter said that he was without sin neither was there any guile found in his mouth. Let us remember in these last days when there is little faithfulness and godliness and our mouths are out of tune with the Lord, we could simply say, HELP LORD!

## PSALM 12:5-8

As we study the text of Psalm 12:5-8 this week, I am reminded of Spurgeon's title of the Psalm, *Good Thoughts in Bad Times*. This title has been made clearer to me through studying the end of this Psalm.

Our proper response to bad times is so controlled by the focus of our thoughts. In verse 5 David focuses upon our Lord's ever readiness to help His people. In verse 5 the thought is addressed to the '...*poor and needy*...' The word '*poor*' speaks of a spiritual state of humility, lowliness, and meekness. The word '*needy*' speaks of a spiritual beggar. It is one who has come to the true state and it is more than just words when he says, "*Without Him I can do nothing*".

The text tells us when the Lord sees this individual in '*oppression*' or if he '*sighs*' that Lord will '*arise to action*'. The word *oppression* means pressure that causes destruction or one to waste away. The word *sigh* means to groan. When the poor and needy find themselves oppressed and they just groan, our Lord says He will arise. What action will he arise to do? The text says He will '*...arise and set us in safety*'. The word '*safety*' means to place in a state of preservation and out of harms way. David says, the Lord will take us from those that '*...puff at us*'. The word '*puffeth*' is a breath that kindles a fire or causes a snare. God hears the silent cries of our hearts. "*Moses was heard at the Red Sea though he said nothing. Hagar's affliction was heard despite her silence*". (Spurgeon) The needy do not have to speak if they but sigh in secret, the Lord hears and will gird on His sword for battle.

*"A tear makes no great noise, yet hath a voice. God hath heard the voice of my weeping. It is no pleasant water yet God bottles it up. A groan is a poor thing, yet it is the best part of a prayer, sometimes a sigh is less, yet God is awakened and raised up by it"*. (John Sheffield)

In verses 6 and 7 we are confronted with the *Channel of Peace in Bad Times*. The theme of these verses is the word of God. David says they are '*pure words*'. The word *pure* is bright and clean. It matters not how many times we test the Bible promises. They are like silver. The more we take them into the fire of our troubles, even to the point of seven times, they only get brighter and make us cleaner. The phrase '*seven times*' is always connected with intense heat. The Word of God can not be depended upon too much. It has been tested over and over and it has never failed.

We are promised in verse 7 that He will '*keep and preserve*' us. The word '*keep*' means to hedge about with thorns. Oh, how such a hedge keeps me in and the world out. Jude says, "*Now unto to Him that is able to keep me from falling...*" The word '*preserve*' means to fully maintain. He tells us not only will He keep and preserve us but also the generations that will come from us.

In verse 8 David returned to the thought that drove him to think upon God. "*When vile men are exalted the wicked are bold in their doings*". We know from the text that David has looked beyond the exalted vile man to the highly exalted King of Kings. Solomon said, "*A word fitly spoken are like apples of gold and pictures of silver*". Let us remember that God has through this good Word made us the '*apple of His eye*' and placed us in the '*silver picture of redemption*'. That sure is a good thought for a bad situation.

## PSALM 13:1-2

Let us begin this week our study of Psalm 13. Spurgeon said that there was not exact place to put this Psalm in David's history, but there are many possibilities. There are two possible titles: *The How Long Psalm*, and *The Howling Psalm*. These titles are very appropriate and hit the nail on the head in David's grief. In verses 1 and 2 David asks four questions in rapid succession prefaced by the phrase of 'How long'? This phrase requests an answer of the amount of time this particular situation will continue. I think that it is very interesting that David asks the four questions so quickly, but never gives God time for an answer. David told us in Psalm 37 '*rest in the Lord and wait patiently for Him, be still and know that He is God*'. Oh, how often we ask questions and never wait for answers.

Let us begin to look at these four questions in light of scripture. These are certainly questions, if we have never asked, we have thought, and if never asked, just wait the time will come for these questions. The first question David asked was, "*How long wilt thou forget me, O LORD? Forever?*" The word '*forget*' means to mislay, misplace, to be oblivious of from want or memory or attention. The word '*ever*' means, always, constant, and perpetual. Can such a state ever be true for the child of God? Can he be forgotten and even greater, be forgotten forever? The Bible tells us that there is no basis for this question. Jeremiah 49 says, "*Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me.*" The word '*graven*' means to cut into stone as a scribe. The word '*wall*' is a hedge of protection. It is ever before God. He has hedged us about and He sits as a sentinel on the hedge. We may ask these questions or think them, but there is not Biblical basis for them being a fact. They are but a feeling.

The second question asked is, "*How long wilt thou hide thy face from me?*" The word '*hide*' speaks of covering or concealing. The '*face*' of God speaks of His manifested presence. There are many in the Bible who went through terrible trouble in their lives, which left them with no sense of His presence. The woman who touched His garment had a sickness for twelve years. She sought the doctors, spent all she had, and was none the better. The poor man in the story of Lazarus was a beggar and infected with sores all of his life until translated into Abraham's bosom. Though the circumstances seem to say He was hiding His face, the Bible says He whispers to us '*I will never leave you nor forsake you*'.

David says in verse 2 "*How long shall I take counsel in my soul, having sorrow in my heart daily?*" When we are overcome with grief to look inward with introspection can only bring us lower. Let us set our affections on things above not on things on the earth. (Colossians 1:3)

The last question that David asks is, "*How long shall mine enemies be exalted over me?*" We may lose a battle or two here or there, but the war has already been won. Isaiah says in Chapter 54, "*No weapon that is formed against thee shall prosper.*"

There is nothing wrong with asking our Lord questions. He loves an honest student who desires to learn. If you are going to ask questions of Him, give Him the benefit of the doubt. Be still in between questions, take a deep breath, and say 'Speak Lord, I'm all ears'.

## PSALM 13:3-6

We began our study of Psalm 13 last week by looking at verses 1 and 2. This Psalm can be easily broken down into three stanzas for study purposes. The Psalm has been entitled by some the 'How Long' or 'Howling' Psalm. In verses 1 and 2 we found the 'Embodiment' of these titles. We could entitle verses 1 and 2 the 'Mourning Stanza'.

In verses 3 and 4 this Psalm changes its entire mood, for it is here we have what I would call the 'Praying Stanza'. David is going to change his focus from 'looking around' to 'looking up'. David begins this prayer with these words, "Consider and hear me O LORD my God..." David addresses his prayer to Jehovah Elohim the self sufficient God who creates all things from nothing. Why, He can take bad and make good come out of it. The phrase, "Consider and hear..." carries the idea of 'look and listen'. In a very humble manner David says, 'Lord please look my way and listen'. 'Lord, please give me your eyes and ears'. 'O Lord, David says, I need your undivided attention'.

In this prayer David asks the Lord to "...lighten his eyes". The word 'lighten' means to illuminate and cause one to see clearly. David is asking for the eye of faith to be fine tuned. He desires to see God as well in the dark of bad times as he does in the light of good times. The verse ends with a concern about physical death seen in the statement, "...lest I sleep, the sleep of death". A continual failure to see God clearly in our dark times can lead to physical death. Without the fine tuned eye of faith life can certainly take the life out of us. "None lives so easily, so pleasantly, as those that live by faith". (Matthew Henry)

In verse 4 David appeals for God to answer swiftly lest the devil, his arch enemy, and David's wicked human enemies rejoice over his fall. This would certainly be an offense to the name of the God who says 'He will keep His children from falling'.

In verses 5 and 6 we move from 'Mourning' to 'Praying' and now to 'Rejoicing'. This Psalm doesn't end like it began. Oh how I feel if we would in our dark times start like David ended, things would be so different.

It seems the storm clouds are gone, the Son of heaven has arisen and heaven's glory birds are singing. The weeper has cleared his throat and starts to sing. Mourning has turned to dancing, sighing to singing, and a downward look to an upward look.

David begins in verse 5 to put his confidence in God's mercy. Mercy is God withholding from us what we deserve. When he puts his trust in the God of mercy his heart begins to rejoice. "Remember, our troubles shall end, our victory is eternal". (Thomas Adams)

David even breaks out in a song (Vs. 6a). What has caused David to have such a change of heart and attitude? It is because of this statement, "...because He hath dealt bountifully with me". (Vs. 6b) David thinks upon the past bountiful dealings of our God. The word 'bountiful' means to treat extremely well with gracious benefits. How can we do less than sing and rejoice when we focus and think upon the past blessed dealings of our Lord.

"Believe me, there is no such joy in the world as the people of God have under the cross of Christ: I speak by experience, and therefore believe me, and fear nothing that the world can do unto you, for when they imprison our bodies, they set our souls at liberty to converse with our God; when they cast us down, they lift us up; when they kill us they send us to everlasting life. O God, who am I that thou shouldst bestow such great a mercy as to be afflicted with trouble". (John Philpot)

## PSALM 14:1-3

The title of this Psalm is to the '*Chief Musician*'. The title tells us that this was not just for private worship but it was to be sung publicly by the one in charge of all Temple music. Some have entitled this the '*Psalm of Depravity*'. Many think a Psalm is only a Psalm when there is praise given to the Lord. There is no praise in this Psalm. I am reminded of what Paul said in Ephesians, to use hymns, Psalms, and spiritual songs for teaching and admonishing ourselves as well as others about the Lord. This is surely a Psalm of admonition about depravity. Our Lord felt this subject of such a great importance that He repeated it almost verbatim in Psalm 53. Paul took up some of its lines in Romans 3:10-12. This is where John Phillips says that Paul set up a court room scene to call man to account for his depravity. Man was left speechless in this court room. There were no repeals or rebuttal witnesses called. The God of heaven spoke a guilty verdict and His word forever stands as the final word of heaven.

We desire to look at the first three verses of this text this week. David says, **“The fool hath said in his heart, there is no God, they are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside they are all altogether become filthy: there is none that doeth good, no, not one”**.

The judge of all the world can look into our hearts and know our thoughts. (*the fool hath said in his heart*) The word 'fool' is the word we get the Bible character Nabal from. The word means moral perversity. Man without God is rotten to the core. The phrase, '*there is no God*' has several applications. The word '*God*' is the Hebrew word El. The word speaks not of the reality of God, but the revelation of God. Man for the most part does not deny the existence of God, but the revelation the Bible gives of who God is. They have conceived in their minds what God is like and it matters not what the Bible says. So today we are left with the God of man's thinking. The phrase '*there is*' is in italics, meaning that it was added for better reading. The verse literally has man saying in his heart, No, to God. Man without God is defiant toward God. Oh how we were stubborn and very determined to go our own way before we met the Master. The statement of our heart was constantly, No, to God.

The text gives a long list of descriptive phrases to describe man without God. Let me say before we look at them, hold your nose, they are pretty smelly. He says we were '*corrupt*'. The word corrupt means decay, ruin, spoiled, rotten, and utter waste. It was used three times in the picture of the world at the time of the flood. Oh, what a state we were in. Our every work was '*abominable*', so says the text. The word means loathsome and detestable. Our Lord found everything that we did before salvation was an abominable work. He looked for any good and there was none. Our Lord only has two grades, Good and Failure. When we were in school we had all kinds of grading scales. They have constantly changed the scale to give more the opportunity to pass. Our Lord just continues to keep the two. The grade of Good is absolute perfection. Jesus said '*there was none good but His Father in heaven*'. Failure is anything less than the good of absolute perfection.

David tells us in verse 2, '*God looked down from heaven to see if there was anyone with understanding and seeking after God*'. The word '*understand*' means intelligence that would cause a person to behave carefully. The word '*seek*' means to follow after and to inquire after. David tells us in verse 3, '*they have all gone aside*'. The phrase indicates they have given God the back. The text says '*they are all filthy*'. The word means to turn morally rotten, to muddle or confuse. David once again reminds us there is not one good person in the world if unredeemed. There is a great emphasis on the word '*all*' which means the greater part of the whole. When I think that most of the world's population is in the state described here, I wonder, where are we headed next?



## PSALM 14:4-7

We found in our study last week that the *Psalm of Depravity* was to be sung as an admonition to the public. We turn our hearts in study this week to verses 4-7.

In verse 4 David continues to expose depravity with a question. He asks, “...**have all the workers of iniquity no knowledge?**” The word ‘*iniquity*’ means those who pant after nothingness, those who work wickedness and live a life of vanity or panting after soap bubbles. When they catch them they find that there is nothing. David asks about their ‘*knowledge*’. This word means to know by instruction and recognition. Oh, if they only recognized who He is they would forsake the darkness of their depravity. The text tells us ‘**they eat up the people of God as if they were their daily bread**’. They love to bring to naught God’s people. They never have a heart that acknowledges God. I cannot imagine a moment without acknowledging Him in all my ways. The depraved heart, of which we are all born with, is capable of anything against God and His people. Those who have no knowledge of God think they are so free, but do not realize they are such slaves to the bondage of darkness.

In verse 5 David speaks of the ‘*great fear*’ of the depraved. The depraved heart seems to be fearful of nothing. It has been a source of great advertisement on T-shirts to say ‘No Fear’ or ‘Ain’t Scared of Nothing’. The word David uses for ‘*fear*’ means to be startled, terrorized, or awe struck by a sudden alarm. David uses the word ‘*there*’ in verse 5 which speaks of a particular time and place that this fear will set in. I think of the story of David, Abigail, and Nabal. I wonder if great fear set into Nabal’s proud heart just at the moment ‘*there*’ when it was turned to stone. I wonder if Haman in the Esther story had fear set in during that split moment ‘*there*’ when the noose was placed and the trap opened to hang him. I wonder if Herod had fear set in when He took God’s glory and the worms began to eat him ‘*there*’. David tells us in verse 5 why this fear sets into the depraved because “...**God is in the generation of the righteous**”. He will not forever look over the oppression of His people. He will arise and fear will set in the depraved heart of the lost.

The depraved heart ‘*shamed*’ the counsel of the ‘*poor*’. The word ‘*poor*’ speaks of poor in heart, a term of spiritual humility. The word ‘*counsel*’ means prudent advice. The word ‘*shame*’ means to cause or make another to be embarrassed. How often the depraved will humiliate the righteous and bristle at the advice of God’s people. Why is this happening? David says, “...**because the Lord is their refuge**”. The phrase indicates that they sense God is with them and their depraved heart rises in defiance to this presence. It was so with Joseph. His brothers hated him because God was with him. Haman hated Mordecai because God was with him. Do we think it will be different for us from the depraved of this world. Remember, the reason they hate us is because they first hated him.

In verse 7 David ends this Psalm of Depravity with a cry for salvation to come out of Zion. This ‘*salvation*’ speaks of the Messiah of salvation, Christ Jesus our Lord. His coming will cause great rejoicing and His people will be glad. This is the fourteenth Psalm. This number is always connected with a need of divine intervention. Oh, how this dark depraved world needs the ‘Divine Intervention’ of Messiah to arise from Zion’s Hill and come for the redeemed. This text also speaks of a ‘Divine Intervention’ for depraved hearts now. Let the lost cry out of their darkness, ‘*Come quickly light of God and dispel my darkness*’. John said in his dark situation on the Isle of Patmos, “**Even so come quickly Lord Jesus**”.

## PSALM 15:1-5

Psalm 15 has no given title. Many believe that it was written during the time David was moving the Ark and having to leave it at the house of Araunah The Jebusite. John Phillips named the Psalm, '*David's Sermon On The Mount*'. This Psalm does have a lot in common with Christ' Sermon on the Mount of which we will see in our study. This Psalm begins with two great eternal questions. The questions are in verse one which says, "**LORD, who shall abide in thy tabernacle? Who shall dwell in thy holy hill?**" The questions are addressed to the LORD, Jehovah, the One who is self-sufficient. He is the One who was, who is, and the One who shall ever be. The Bible tells us only He can assure us with answers for these questions. Paul said in II Timothy, "*Nevertheless the foundation of God standeth sure, the Lord knoweth them that are His...*"

The questions begin with, '*Who shall abide in thy tabernacle?*' The word '*tabernacle*' speaks of a tent. In the Bible it speaks of a temporal dwelling and one who is a pilgrim in this world. The songwriter said it best when he said, '*This world is not my home, I'm just a passing through*'. The word '*abide*' in our text speaks of an earthly position to be taken up in Christ by faith. Jesus told us in John's Gospel, "*He that abideth in me and I in him the same bringeth forth much fruit*". We can be Christians without being abiding Christians. The word '*abide*' has the idea of being at home in another. The question asks '*Who shall dwell in thy holy hill?*' The phrase '*holy hill*' speaks of a permanent place with eternal existence. The word '*dwell*' means taking up habitual residence. These questions simply ask, '*Who is walking with the Lord and who will spend all eternity with Him*'. The rest of this Psalm is spent in answering these questions in a Sermon on the Mount style. These answered questions would also give a picture of one qualified to move the Holy Ark of God in the Old Testament days.

David deals with several identifying marks of the person who abides with the Lord in this life and will ultimately dwell with Him forever. The marks he deals with are: WALK, WORKS, WORDS, and WITNESS.

In verse 2 David says, "**He who walketh uprightly...**" The word '*walketh*' speaks of ones behavior. The word '*uprightly*' speaks of being complete, entire, without blemish, undefiled, full of integrity and sincerity. No wonder the native said to the missionary "*Let me watch you walky before I listen to you talky.*"

Some of the works that he deals with are how the upright treat other people. One of the works David mentions is "**...nor doeth evil to his neighbor.**" The word '*evil*' means to cause displeasure to another. David says also of the person who abides and will dwell with the Lord forever, "**...nor taketh up a reproach against his neighbor.**" The phrase has the idea of repeating a word or gossip or criticism about another. Spurgeon said, "*The tale bearers tongue is set on fire of Hell and those who indulge it had better mend their manner, or they may find that there is fire in Hell for an unbridled tongue.*" In verse 5, when dealing with the works of the upright David says, "**He that putteth not out his money to usury...**" He will not lend money for interest causing another to only get in deeper debt. The phrase in verse 5, "**...nor taketh a reward against the innocent...**" speaks of selling one out for a bribe.

David also deals with the WORDS of the upright. He says in verse 2, "**...and speaketh the truth in his heart.**" We must fill our hearts with the truth of God's Word. When the heart is full of truth the mouth of the upright will speak only of truth. David tells us in verse 3, "**...he backbiteth not with his tongue.**" The word '*backbiteth*' has the idea of reproaching the good name of another. Only the unreasonable tongue set on fire of Hell would dare to say something that would lower the name of a good man. David tells us in verse 4 the upright "**...swareth to his own hurt...**" The upright is a person is a person of their word. Their word is their bond. You can take it to the bank.

In dealing with the WORKS of the upright David says in verse 4, “**In whose eyes is a vile person contemned...but he honoreth them that fear the Lord.**” The upright despises evil people but holds in high regard them that revere the Lord.

In speaking of the upright, David tells of their WITNESS in verses 4 and 5 where he says, “...**he changeth not...and...he that doeth these things shall never be moved.**” The word ‘*changeth*’ speaks of their witness of consistency. David says because of their Walk, Words, and Works they shall never be moved. The word ‘*moved*’ deals with to stumble, slip, or to fall.

When I look at all that David says of the upright in this Psalm, I wonder if I have reached the position of being downright, let alone, upright. I thank the Lord my uprightness is because of His uprightness being reproduced in me and through me. I walk in His abiding Tabernacle and will dwell eternally on Heaven’s Holy Hill all because of Him.

## PSALM 16:1-2

We begin our study this week of Psalm 16 by looking at the first two verses. The Psalm is entitled, '*Michtam of David*'. The word '*Michtam*' means a private prayer or meditation. There are six Psalms that carry this title. They are Psalm 16, and 56-60. They are called by some, '*The Golden Psalms*'. These truths would be compared to the nuggets of a gold mine. The word '*Michtam*' also has the idea of 'to inscribe in a stone'. This was a time of very personal meditation and prayer that David felt was worthy of writing down for others to bask in its truths. Let us all take the admonition of those special times when God speaks to us from His Word to write them down. If for no one else, let them be for us to see and remember the charted course by which the hand of God has led us all the way.

Let us now look at the first two verses which say, "**Preserve me, O God: for in thee do I put my trust. O my soul, Thou hast said unto the LORD, thou art my Lord: my goodness extendeth not to thee.**" David's meditation takes the course of what some have called, '*Practicing the Presence of God*'. It is the fact of verbalizing, believing, and reckoning so the words of Hebrews when it says, "...I will never leave thee, nor forsake thee."

This Psalm begins with a prayer for '*preservation*'. The word '*preserve*' means to keep safe or the body guards of a dignitary. This Psalm speaks of David's greater Son, Christ. We find in John 12:27 our Lord praying for preservation when He said, "...Father save me from this hour..." "*If Jesus looked out of himself for protection, how much more we, His erring followers.*" (Spurgeon)

This cry for preservation is to '*O, my God*'. The word '*God*' is the word El, creator, the mighty one, and the omnipotent one. Our Lord used this title from the cross when He cried, '*My God, My God, why hast thou forsaken me?*' In our weakest time what better place to put our trust but in Him. The word '*trust*' in verse 1 means to take refuge in a shelter. What better place to hide than in the one who is the '*Cleft of the Rock*' in a time of storm. What better place for us, the little defenseless chicks, to run and hide under the wing of Christ, our mother hen, until the danger is passed.

In the opening two verses David uses three titles for God, the words *God*, *LORD*, and *Lord*. We have dealt with the word '*God*' which speaks of our creator. What more can the creature do but look to his creator in all things. In verse 2 David calls Him the '*LORD*'. This title is for Jehovah, the self-sufficient and self-existent one. We see Him here, not as our creator, but as our connector. He mediates between God and man, making us one. He is all God and all man. He places His hand on me, places His hand on God, and unites us as one. He also refers to Him as the '*Lord*'. The word is Adonai which means master. He is not only creator, connector, but He is the controller of all things. David makes a personal claim, '*Thou art my Lord*'. We can say He is creator, connector, and controller, but the life must show forth a radical change when these are our personal possessions.

David closes verse 2 with a great tribute to God's bigness when he says, "...**my goodness extendeth not to thee.**" The word '*goodness*' speaks of my actions of good that I might do. The word '*extendeth*' has the meaning of being a benefit to. David says, there is nothing I could do that would benefit You. The Bible writer said, God speaking, "*If I was hungry I would not tell thee*". The Lord needs not us, but we desperately need Him. One has said, '*God made us because He was lonely for fellowship*'. God has never been lonely. He is self-sufficient. He needs nothing or no one. It is we that must cry, '*I need thee O Lord, every hour I need thee. Moment by moment, I'm kept only by Thee*'.

## PSALM 16:3-4

We remind ourselves again of the title of this Psalm, *'Michtam of David'*. The word *'Michtam'* means to inscribe in stone. This is a private meditation with the Lord that David felt needed to be put out for public consumption. This was probably written during the days of his fleeing from Saul.

David began this golden treasure of public meditation by focusing on the *'Lord our God'*. (Vs. 1-2) The verses before us this week will focus on the *'saints'* and the *'lost'*. Psalm 16:3-4 says, **"But to the saints that are in the earth, and to the excellent, in whom is all my delight. Their sorrows shall be multiplied that hasten after another god: their drink offerings of blood will I not offer, nor take up their names into my lips."**

David speaks in verse 3 of the *'saints of God'*. The word *'saint'* means the dedicated, sacred, sanctuary of the Holy One. Paul through out his writings referred to his saved readers as saints. In Romans 1 and I Corinthians 1 he called them *'saints'*. They were the dedicated, sacred, sanctuary of the Holy One. If Christ lives inside of us we are declared to be *'saints'*, the dwelling place of the Holy One. All that God sees to be true of His Son He believes to be true of us. I am in Christ and Christ is in me. It sounds rather strange to say, *'Saint Tom'*, but regardless it is forever true because of Him. I do not have to wait for Rome's 5-year program, or the fast track to saint hood. They would have to see if I have ever performed a miracle. I have never performed one myself, but I know the miracle worker. He performed one on me when He saved my soul and made me His sacred sanctuary.

David refers to the *'saints'* as the *'excellent'*. The word *'excellent'* means the principle one with glorious indwelling power. When we become the dwelling place of the Holy One, God sees us as His principle one with glorious power working in us and through us.

David said he found all his *'delight'* in the excellent saints of God. The word *'delight'* means the bent of my desires and favor. The saints of God come in all kinds of packages. We are a strange and peculiar bunch. Paul said, that we are *'weak, foolish, base, and as nothing'*. As a matter of fact, we are just a weird lot. Let us get past the package of the *'saints'* and delight not so much in what we see but in the Holy One who dwells in us all.

David speaks in verse 4 of the *'lost'*. He speaks of their *'hastening after other gods'*. They who put other things in front of the God who dwells in the saints will *'multiply to themselves sorrows'*. The word *'sorrow'* means a pain or wound. David said *'the lost offer drink offerings of blood'*. Spurgeon said, that this could apply to the Church of Rome that turns the wine of the communion into Christ's literal blood. They crucify afresh the Son of God. David says in verse 4, **'I will not take their name to my lips'**.

Let it be clear to the world that the Holy One dwells in us. If we are the sacred dwelling place of the Holy One it will surely show out in us with holy actions and reactions.

## PSALM 16:5-6

We continue our study of Psalm 16. The title is a 'Michtam of David'. 'Michtam' means to inscribe in stone. It is also the idea of being overwhelmed with a private meditation to the point of making it a public proclamation. This was probably written during the time David was fleeing from Saul. We turn our attention this week to verses 5 and 6 which say, **"The LORD is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; Yea, I have a goodly heritage."** As we study these two verses let us remember that David is living outside with an occasional cave to live in. The most of his life is lived with the sky for his roof and a rock for his pillow. When we hear what he has to say about the condition he is living in, we stand amazed.

He says in verse 5, *'The LORD is his inheritance and portion'*. The words *'portion'* and *'inheritance'* are similar in meaning. The word *'inheritance'* has the idea of the legal decree or writing down of the allotted amount. This would have its origin in our word *'will'*. The word *'portion'* is the substance of the inheritance or the actual allotment. David said, *'The LORD is... present tense, right now, my inherited portion.'*

David adds this little phrase to verse 5, *"...and of my cup:"* The word *'cup'* is the word for the container to put our portion in. Christ, who is our portion, has been placed in us. We are the container. David says that the Lord will *'maintain'* (to keep or sustain) his *'lot'* (one's destiny). David believed that the Lord was his portion now and forever more. He believed that the Lord was in control of his destiny and not Saul. He believed God had ordained his cave living, earthly lying, and the sky for his roof. He didn't believe in the permissive and perfect will of God. He believed that God had one will and no plan B.

In verse 6 the word *'lines'* means the measurement of life. David says the days of his life have fallen out into *'pleasant places'*. The word *'pleasant'* means a sweet smelling fragrance. Oh, how he sees running from Saul, being homeless, and everything he owns in a sack, as a sweet smelling fragrance. No wonder David made this meditation public.

He then closes these verses with this statement, *'...I have a goodly heritage'*. David has lost his rights to the farm outside Bethlehem. His Mom and Dad have fled as fugitives to Moab from the javelin of Saul. David had the confidence of a double portion. He had a portion in the Lord and in the land. You say, *'Where did he have a portion in the land?'* He remembered the day Samuel came by and anointed him King. He told him that he would be king over all Judea. You don't mind giving up the rights to a little piece of land outside Bethlehem if you know that one day you are going to get all of Judea.

Let us proclaim with the song writer, *"I'd rather have Jesus than silver or gold. I'd rather be His than have riches untold; I'd rather have Jesus than houses or land. I'd rather be led by His nail pierced hands. Than to be the King of a vast domain or be held in sin's great sway; I'd rather have Jesus than anything this world affords to day."*

## PSALM 16:7-11

We desire to conclude our study of Psalm 16 this week by looking at verses 7-11. Let me remind us of the title, *'A Michtam of David'*. This word means a private meditation inscribed in stone for public proclamation. I feel our verses of study this week will cause us to be even more thankful David recorded these thoughts for public consumption. In verses 7-9 David speaks of his life right now and in verses 10-11 he speaks of the life that is to come. Let us not forget David's living condition. He is living occasionally in a cave but mostly in the great outdoors.

In verse 7 he begins to *'Bless the Lord'* (to give adoration and thanksgiving for). He thanks the Lord for his *'counsel'*. The word *'counsel'* means to advise or guide the steps. Oh, how wonderful when we can thank the Lord when He has guided our steps into seemingly unpleasant places. These unpleasant places can become our tabernacle for worship and rejoicing.

David said, *'God had guided him through his reins'*. The word *'reins'* is the inner self or the mind. It is also translated *'kidney'* which gives the picture of being directed by the deep hidden man. David said *'God works through his reins in the night season'*. David has used the night seasons on his bed to set his affections on the great God of heaven. *"Great generals fight their battles in their minds long before the trumpet of war sounds. Wise men can see more at night with their eyes closed in prayer, than fools can see with their eyes opened in the light of day"*. (Spurgeon) It has been said that our pillow is the best counselor. Let us use our sleepless nights not to count sheep but to seek the Lord who is called *'Wonderful Counselor'*.

David tells us in verse 8 that through the eye of faith he has set the Lord always before him. The word *'set'* means to place before for the purpose of resemblance. This is not something David does on occasion but it is something he always does. In placing the Lord before him in a thought of meditation David sees God at his right hand. This is a place of defense while in the battle. Our Lord is our defense and present help in time of trouble. David sees that because of the Lord's abiding presence *'He can not be moved'*. The fixing of the mind on these great truths causes David in verse 9 to be *'glad, break out in glorious rejoicing, and have his flesh rest in confident expectation'*.

In verses 10-11 David looks beyond this life to the life that is to come. In verse 10 he lays hold to the early teachings of resurrection from the Old Testament. The text speaks prophetically of Christ not being left in the grave. Lazarus came forth the grave with his grave clothes. He would need them again. Christ left his grave clothes in the tomb because He would die no more.

In verse 11 we are confronted with the early teachings about the rapture. We see four singular things in this verse. We see one *'guide'* (*thou wilt*). We see in this verse one *'traveler'* (*show me*). We see in this text one *'way'* (*the path*). We also see one *'end'*. We are told the guide leads us to one path that ends at the right hand of God where there are *'pleasures forever more'*.

Let us keep our eyes on our guide on all times. He is headed up, out, and unto a city called Heaven. I am sure glad David didn't keep this meditation private.

## PSALM 17:1-3

We begin this week a study of a new and fresh ground in Psalm 17:1-3. This also begins our second year of writing this study in the Psalms for the Web page. The Psalm is entitled '*A Prayer of David*'. Why this title? Many of David's Psalms contain a prayer but this one is a prayer from beginning to end. A man after God's own heart must be a man of prayer. If we are to know our God intimately we must be masters in the sacred art of supplication. I fear for us that we talk about it more and do it less than any other spiritual practice.

The verses we are to study this week say, "**Hear the right, O LORD, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence; let thine eye behold the things that are equal. Thou hast proved mine heart, thou hast visited me in the night, thou has tried me and shalt find nothing; I am purposed that my mouth shall not transgress.**"

David begins his prayer with three repetitive statements. Some repetitions are not in vain. These statements are, '*Hear O LORD*', '*attend unto my cry*,' and '*give ear unto my prayer*'. The word '*hear*' means careful undivided attention. The word '*attend*' means to lift up the ears. It has the idea of speak, I'm all ears. The word '*cry*' is the shrill scream of a helpless baby. Will a parent not attend to the cry of their helpless child? How much more our heavenly Father will come to the aid of His helpless child. O, how we need an audience with our Lord. Let us remember the words of Spurgeon, "*There is more fear that we will not hear the Lord, than that He will not hear us.*" David says He will hear the '*right*'. We who are in Him are right in His righteousness.

These statements of repetition are like the pounding of a hammer until we are sure the nail is fixed. They are like the knocking upon a door until we see that it is clearly opened. It is the New Testament stories of the midnight neighbor knocking and the widow's continual asking of the judge to avenge her of her enemies.

David in verse 2 lays his case before the Lord for Him to pass sentence upon His part in the Saul situation. The Psalmist said, '*I know the Lord will deal equal*'. He knows the law of the Lord will show no favoritism. We had better know according to His word that we are right before we lay our case before His piercing eye for examination.

David said in verse 3, '*Thou hast proved my heart*'. The all-knowing eye had looked into the heart of David. The Psalmist said the all-present God had visited him in the night. This is the time when we are done with our business that we may attend unto His business. David says after the all-seeing eye had looked and the all-present God had visited, He found nothing.

O, may our prayer not be the pouring out of our minds or our mouths but the pouring out of our hearts. He closes out these verses by '*purposing his mouth not to transgress*'. The word '*purpose*' means to plan in the thoughts of the mind. The word '*transgress*' means to step over the boundary laid down by God. We know the mouth is the ornament of the heart. It is where our thinker, feeler, and doer are displayed. Let us who have set our hands to the plow not look back. We, who have gone up with God, let us not come down without Him. Let us who have left Sodom not look back as Lot's wife. Let us who have been washed in the blood not return to the slop of the world as a hog. Let us who have turned toward Canaan not think about Egypt.

David said his prayer was not from '*feigned lips*'. (Vs. 1) The word '*feigned*' means a contradiction between the heart and the mouth. Let not our life contradict what we say is in our heart. O, to think we could deceive the Lord as Jacob did Isaac with a little fur and the smell of the outdoors. We may in prayer put on our religious garb and smell of religious righteousness but our God knows us to be nothing but deceptive Jacob. Let us be real in our prayers. When we come to you Lord, let our words be only the words you have birthed in our hearts. Let not our actions deny that you live in our hearts



## PSALM 17:5-6

Let us continue our study of Psalm 17 entitled 'A Prayer of David'. It was a prayer from beginning to end written during the days of his conflicts with Saul. We desire to look at verses 5 and 6 which say, **“Hold up my goings, in thy paths, that my foot steps slip not. I have called upon thee, for thou wilt hear me, O God: Incline thine ear unto me, and hear my speech.”**

It is in these verses that David cries out for the persevering presence of God. The same principles are found in the New Testament when Paul says, *‘He that hath begun a good work in me will perform it...’* Jude expresses this same thought when he says, *‘Now unto him that is able to keep us from falling...’*

In verse 5 David says, *‘hold up my goings’*. The word *‘goings’* has the idea of ones steps upon a straight road. The word *‘hold’* is an interesting word which means to dissolve or melt into. The word *‘paths’* means the ruts left by another’s footsteps. David is asking God to melt or dissolve his goings into the footprints left by the Lord. Why would David pray such a prayer? *He is aware that we ‘all like sheep have gone astray, we have turned everyone to his own way’* (Isaiah 53)

*“The enemies attack is so pressing and persistent nothing but Holy habit can keep us from disaster. A candle is not easily kept lit when the winds of adversity are blowing.”* (Spurgeon) This verse is much akin to our Lord’s Prayer *“...not my will but thine be done”*. David tells us that when we are in His paths our footsteps slip not.

How we need God to cause us to persevere. It only happens when we walk in the pattern He has left for us. In times of great assaults of temptation from Satan let us watch and cry out to the Lord, *‘Lead us not into temptation’*. May we never forget Peter’s thoughts when he says, *‘the Lord knoweth how to deliver the godly out of temptation’*. In verse 5 David has touched on the persevering presence of God. In verse 6 he deals with the persistent prayer of his people.

In the first part of verse 6 David says, *‘I have called upon thee...’* The phrase is one of repetition or persistence. Let us not forget our Lord’s admonition in Luke 18:1 when Jesus spake a parable unto them to this end that *‘men ought always to prayer, and not to faint’*. He tells us why he has called in verse 6 when he says, *“...for thou wilt hear me.”* The text indicates that the hearing comes before the calling. This is backed up by the truth of Isaiah when he says in Chapter 65, *“And it shall come to pass, that before they call, I will answer”*. Oh, what comfort to know that before I call He has already heard and answered. When trouble comes let it find the wheels of prayer already turning. In speaking of prayer the reformer of yesterday said, *“Tradesmen are willing to oblige them that long have been their customers”*. Our God hears and answers those that are always in a mind of prayer. Yea, He even hears them before they call.

David cries out for God to *‘incline his ear unto him and hear his speech’*. (Vs. 6) The text indicates he is asking for our Lord to stoop down from heaven, put his ear to David’s mouth, and give him his undivided attention. What a God we have that seemingly treats each one of his children in the world of prayer as if they were an only child.

Let me always remember the prayer of Thomas Watson, *“Lord, perfect what thou hast begun in me, that I may not suffer ship wreck when I’m almost at the haven”*.

## PSALM 17:7-9

We turn our hearts of study again to Psalm 17 which is entitled, '*A Prayer of David*'. It is truly a prayer unto our Lord from beginning to end written during the days when he was fleeing from Saul. We want to look this week at verses 7-9 which say, **"Shew thy marvelous loving kindness, O thou that savest by the right hand them which put their trust in Thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of thy wings. From the wicked that oppress me, from my deadly enemies who compass me about."**

I notice in David's prayer he never mentions the problem directly. He does magnify the bigness of the problem solver. Let us not spend our time telling our God about how big our problems are but let our problems hear us praying how big our God is.

In verse 7 David says, **"Shew me thy marvelous loving kindness..."** The word '*loving kindness*' means to bow or stoop in underserved kindness to an inferior. The word '*shew*' means to cause to stand out, to underline or bold face. The word '*marvelous*' means to make a difference from others. David is asking God to stoop down in underserved kindness to him in such a way that it would stand out to others that God is making a difference. When God shows us His kindness it will be unexplainable to this world. It does not fall into the theories of cause and effect. The world says, '*If we do this, then this will happen*', but when we do nothing and the unbelievable happens, God gets all the glory. David is asking God to do the unexplainable act of loving kindness in the Saul situation. O how often I have seen God bold face His marvelous loving kindness in my own life. Living by faith is not a deliverance from trouble but it is a deliverance through trouble.

In verse 7 David says, God not only '*shews*' us but '*saveth*' us. The word '*saveth*' means to open wide so as to be free, to succour and to defend by giving the victory. David says He does this by placing His right hand (the hand of Omnipotent power) between us and all that harms.

In verses 8 and 9 David asks the Lord to '*keep*' and '*hide*' him. The word '*keep*' means to hedge about with thorns, to mark off, and to watch intently. The word '*hide*' means to cover or conceal in secret out of the sight of the earthly. What is it David wants to be kept and hidden from? He says in verse 9, '*from the wicked that oppress and his deadly enemies that surround him*'. The phrase, '*the wicked that oppress*', means those who stand over and press you down with moral wrong. The phrase '*deadly enemies*' means one who hates you and shows it by bringing fiery trouble your way. The thought that thrills me is not David's desire to be kept and hidden but the condition he wants to be kept and hidden as. He says he wants to be kept as the '*apple of God's eye*'. We know that the eye is one of the most sacred areas of protection in a man. How much more in the all seeing God. The apple of the eye is the center or pupil of the eye. If we look in this area we see our reflection in the eye of another. This is where David desires to be kept. He desires to be hidden under the wings of God. We know this to be the place of the Most High and the secret place of the Almighty. This is a grand and lofty place. This is a place where one could certainly see things clearly. It is here we will see the big picture.

It is clear from David's prayer, he desires more than for God to just release him from Saul. He truly desires to press on the upward way. He surely wants to be gaining new heights every day. He wants to be on a rock that is higher than himself. It really meant something when David said, '*Let us pray*'.

## PSALM 17:10-12

We continue this week to study the rich gold mine of David's Psalm 17. It is a prayer from beginning to end in his time of trouble with Saul. Let us look at three rich truths in verses 10-12 which say, **"They are enclosed in their own fat: with their mouth they speak proudly. They have compassed us in our steps: they have set their eyes bowing down to the earth; like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places."** In these three verses David deals with truths about 'PLENTY', 'PRIDE', and the 'PROWLER'.

In verse 10a we are confronted with the thought of PLENTY. *'Enclosed in fat'* is a picture of one with PLENTY. The word *'fat'* means the choice and finest of riches. The word *'enclosed'* means to surrender to or controlled by. There is nothing wrong with having PLENTY unless PLENTY has you. If one has PLENTY it should drive them to more prayer and not less. You might ask, why should it prompt us to more prayer? It is because of the Biblical warning of the effects of having PLENTY. Paul told Timothy these words: *"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;"*

I feel like the truths of prayer in the area of PLENTY are summed up best in the Proverb which says, *"Remove far from me vanity and lies, give me neither poverty nor riches: feed me with food convenient for me: lest I be full and deny thee, and say, who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain."* Let us who have PLENTY spend much time at the Throne of Grace.

In verse 10b David's prayer is about the subject of PRIDE. He said with *'their mouth they speak proudly'*. The mouth is the ornament of the heart. Out of the mouth, the heart speaketh. The word *'proudly'* means to raise ones self up and above. Let us not forget that PLENTY and PRIDE were the twin daughters that led to the destruction of Sodom. Ezekiel said, *"Behold, this was the iniquity of thy sister Sodom, PRIDE, fullness of bread, and abundance of idleness was in her and in her daughter, neither did she strengthen the hand of the poor and needy."* *"Let us not forget the moon shines the brightest, it is the fullest, when it is the furthest from the sun."* (Spurgeon)

In verses 11 and 12 he deals with the PROWLER. We know him to be Satan and his co-workers. David said they *'encompassed us'*. When Christ is in the midst it turns Satan upon us all. Haaman's hatred of Mordecai brought wrath upon all the Jews. Satan's hatred of Christ brings him upon all of God's people.

He tells us in verse 12 that Satan is like a *'greedy lion'* and *'lurks in secret places'*. Let us remember the thought of the *'secret place'*. It is the place where we feel the safest. The place where we feel the presence of God may be the place where he lurks the strongest. Do remember he brought our first parents, Adam and Eve, down in a pure paradise living in the very presence of God. Because of the PROWLER let us watch, pray, be sober, and on guard. PLENTY, PRIDE and the PROWLER should cause us to spend much time communing intimately with our Lord.

## PSALM 17:13-15

Let us conclude this week our study of Psalm 17. This is a prayer from beginning to end when David fled from Saul. The last verses are packed full of nuggets of truth. In verses 13-15 we find these words: **“Arise, O LORD, disappoint him, cast him down; deliver my soul from the wicked, which is thy sword: from men which are thy hand, O LORD, from men of the world, which have their portion in this life and whose belly thou fillest with thy hid treasure: they are full of children and leave the rest of their substance to their babies. As for me, I will behold thy face in righteousness, I shall be satisfied, when I awake, with thy likeness.”**

In verse 13 we sense that David’s situation has intensified because his prayer has a sound of desperation. His cry is for the Lord to ‘*Arise*’. The idea is to get between me and that which might cause me harm. We need not fear if He but will ‘*Arise*’ to our troubles. David asks the Lord to do three things in this prayer of desperation. First, he asks the Lord to ‘*disappoint*’ his enemy. The word ‘*disappoint*’ means to hasten to meet, to project ones self in between you and another. He also asks the Lord to ‘*cast down*’ his enemy. The word is a term used for sheep that have lain in such a fashion that gastric juices build up in their stomach. If not looked after they will be on their backs with all four legs in the air. This would be pictured as the dying cock roach position. David asks for his ‘*soul to be delivered*’. This is the greatest of all requests. This is not a request for outward protection but for inward protection. It is here that David may not have seen any great attack by God upon Saul but he embraced some truths that never change. Prayer does not change things but it will change us. He embraced a great insight into the truth of *Sovereignty*, the truth of *Storing*, and the truth of *Satisfaction*.

The first great truth David embraced in this prayer is the truth of *Sovereignty*. The word means complete absolute power and authority over all things. The truth is embraced in the last words of verse 13 and the first words of verse 14. We find these two statements, **“...the wicked which is thy sword and from men which are thy hand...”** David sees that all wickedness, evil, and trouble are in the controlling hand of God. He wields them as He pleases. For our God is in heaven and hath done whatsoever he pleases. Isaiah told us this statement from the Lord, *“I formed the light, and create darkness; I make peace and create evil: I the Lord do all these things.”* God used Satan to afflict Job. God used temptation in the winnowing work of Peter. God used suffering to buffet Paul. God used damnation to cause Judas to commit suicide. God called Nebuchadnezzar his servant in trying Daniel and the three Hebrew children. David sees Saul in the hand of God and he will use Saul to take David to the throne and reign over Israel.

In verse 14 David embraces the truth of *Storing*. He sees the people of the world ‘*storing*’ and investing treasures in the earth. They have great portions when they die but leave it here to their children. David sees there is a greater world to invest in, the eternal world. *Only one life twill soon be past, only what’s done for Christ will last.* There are only two things that last forever; people and the Word of God. To invest in the future we must invest in one of these two. We can get both at one time by investing the Word in people. The things we save in this life we will lose in the life to come. The things we give in this life we will have in the life to come.

The last truth David embraced was in verse 15 when he looked beyond this world into the next and embraced the truth of *Satisfaction*. He was excited about one day when he would awake in glory and see the face of his righteous God. He would then be satisfied because he would be in the likeness of Him.

*It will be worth it all when we see Jesus, life’s trials will seem so small when we see Christ, one glimpse of His dear face all sorrows will erase, so bravely run the race till we see Christ.*

## PSALM 18:1-2

We begin this week a new and lengthy study of Psalm 18. We are right away confronted with a lengthy title which says, *“To The Chief Musician, A Psalm of David, The Servant of the Lord, Who spoke unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies and from the hand of Saul”* Charles Spurgeon said the titles of the Psalms were as inspired as the text. Several things catch my eye in this title. One is that his battle with Saul and his enemies are over. Saul has met his end. David is now the rightful King of all Judea. I notice this is a Song of which the words are to be sung to the Lord. O, if our singers would not perform. Let them just sing unto the Lord and let us listen and watch. Most singing today is a performance and the words sung to an audience.

David calls himself the *‘servant of the Lord’*. Three others have had this title: Moses, Joshua, and Jesus. He is now King but refers to himself as a servant. Our God is always drawn to humility. Peter said, *“Humble yourself therefore under the mighty hand of God, that He may exalt you in due time.”* David is starting his Kingship right. He has bowed as a servant before the King of Kings and is singing our God a song. There is no better way to start a new position in life.

This is a rather lengthy Psalm of 50 verses. Richard Steele said, *“He that would be wise let him read the Proverbs; He that would be holy let him read the Psalms. Every line in this book breathes of peculiar holiness.”* Let us study but two verses this week. In verses 1 and 2 we find these words, **“I will love thee, O LORD, my Strength. The LORD is my Rock and my Fortress, and my Deliverer; My God, my Strength in whom I will trust; My Buckler and the Horn of my Salvation, and my High Tower.”**

David begins his Kingship by testing his love for the Lord. The word *‘Lord’* is the word for Jehovah the ‘Great I Am’ and the one who is King of Kings. David is but a King. He sets his love upon the one who is the King of all the Kings. The word *‘love’* used here is noun that signifies the love of a child for a parent or a spouse for her husband. It is the love from a weaker to a stronger. It is a love of dependency. It is the love described with the terms from the bottom of my heart or with all my heart, I love thee. The word had the idea of a desire to lay hold to one who is loved by a compassionate touch. David calls the Lord in verse one *‘my Strength’*. The word *‘strength’* means to fasten upon one for help, maintenance, encouragement, and continuance. He realized the Kingship will be too much for his strength and he fastened himself to an eternal source of strength before he ever began. George Gilfilland said, *“He seems not only to see, but to feel and touch, the object of his gratitude and worship.”*

In verse 2 David is overwhelmed not with who God is but what He is to him personally. The word *‘my’* indicates ones personal possession. David mentions seven things about the Lord. David says of the Lord in the midst of this description *‘this is the one in whom I will trust’*. The word *‘trust’* means to flee for protection, to hide or take refuge in.

David describes our Lord with seven descriptive pictures. Let me but list them and their definition. May the Holy Ghost cause us to lodge upon one or two for meditation. He calls the Lord *‘my Rock’* (a lofty to place to look from, an aerial view). He calls the Lord *‘my Fortress’* (castle of defense, stronghold). He called him *‘my Deliverer’* (to cause to slip or escape from danger). He called him *‘my Strength’*. The word *‘strength’* is different from verse one. The word here means the cleft in the rock. David said the Lord is *‘my Buckler’* (a shield of defense). He called the Lord *‘my Horn of Salvation’* (the corner of the altar that brings light). He called the Lord *‘my High Tower’* (a high inaccessible to others cleft in the rock). All of these are present tense. Can we imagine because we are a child of the King all of these and much more are ours by Him being simply My Lord and Savior, Jesus Christ?

## PSALM 18:3-6

In this lengthy Psalm of fifty verses we find David's song to the Lord after the fall of Saul. We desire this week to look at verses 3-6 which say, **"I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of Hell compassed me about: the snares of death prevented me. In my distress I called upon the LORD, and cried unto my God: He heard my voice out of His temple: and my cry came before Him, even into His ears."**

In verse 3 David looks back to what led to this victory. In verse 4 David began to detail the events of his troubles. We find in verse 3 Saul has met his end. David is King, but he doesn't stop his calling upon the LORD.

David says he is calling and praising the LORD because of His worthiness. The word *'praise'* is the Hebrew word *'haulal'*. The word means to be clear in sound, to shine, to make a boast, to be clamorously foolish in public, and to rave by celebration. In the last phrase of verse 3 he is calling and praising because of future deliverance of his enemies. David says *'so shall I be saved from mine enemies'*. The word *'so'* has the idea of because of this or after these things. David is telling us because of singing and praising it has led to his present victory and will ensure future victory. Many come out of their battles of life moaning, doubting, and with a frown on their face. Let us come forth as Paul said. *'Rejoice in the Lord always, and again I say, Rejoice'*. Spurgeon said it this way, *"No fearing or doubting with Christ on our side. We hope to die shouting, THE LORD WILL PROVIDE."*

In verses 1-3 the victory is complete. In verse 4 David begins to recount the details of the victory. In verse 4 we find David *'afraid'*. The word means to be terrified. The one who killed a lion, bear, and took on a giant single handedly is in the state of knee-knocking fear. Why has fear set in upon David? He says *'because he is surrounded with the sorrows of death'* fear has set in. This world is referred to as the *'shadow of death'*, the *'chamber of death'*, the *'snare of death'*, and the *'sentence of death'*. All this life can offer in the end is death. (a dirt bath in the ground) He is fearful because of the *'flood of his enemies'*. The word *'flood'* is a metaphor used to picture one who is covered over suddenly.

David tells us in verse 4 that Satan blockaded his port with iron warships of the sorrows of Hell. David has used four metaphors to describe his predicament. They are: A Prisoner Bound for Execution, An Overwhelmed Ship Wrecked Sailor, One Surrounded as a Hunted Animal, and A Captured Trembling Animal in a Net.

In verse 6 David realizes a great truth. Though all the world, flesh, and Devil blockade my port they can not keep a prayer from going out. Grace can run the blockade carrying a message from earth to Heaven and merciful blessings can return from Heaven to earth.

In verse 6 David says in the distress of verses 4 and 5 *'he called to the LORD'*. His prayer went from a *'call to the LORD'* to a *'cry to my God'*. Prayer always grows with intensity the longer it proceeds. James says, *'The effectual, fervent prayer of a righteous man availeth much'*. James uses both the noun and verb for prayer in this verse. He says literally, they are praying in their prayers. David has not only grown with intensity but intimacy. He has gone from the LORD to my God.

David says his prayer has entered into the *'temple'* of Heaven. It doesn't stop there. It goes right into the *'ears'* of our God. *"Above the noise of the raging billows of death or the barking dogs of Hell the feeblest cry of the true believer will be heard in heaven."* (Spurgeon) The activity and noise of heaven will not drown out our voice. The angels are crying, Holy, Holy, Holy. The redeemed from all the ages are crying, Worthy is the Lamb. Above all that He hears our faithful cry even in His ears. *"Prayer is not so much to be eloquent but earnest. It is the cry of faith to the ears of mercy."* (Hannah Moore)

## PSALM 18:7-11

We continue our study this week of David's song to the LORD after the fall of Saul. In Psalm 18 verses 1-6 David has *'called'* and *'cried'* unto the LORD with the confidence that God has heard. David recounts in verses 7-11 what has already happened when he says, **"Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly: yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."** This is a blow-by-blow account of David's deliverance. I am amazed in this account to what extent God will go to if He desires to set one of His little children free.

In verse 7 the text begins with the word *'Then'*. There is no great space between the cry and its answer. *"Then the earth shook...the foundations of the hills..."* moved. It is amazing how the Lord can move the most secure and steadfast of objects in order to help one of His needy children who cry out in a prayer of desperation for help. The phrase *'shook and trembled'* means to reel and stagger like a drunk man. The word *'then'* does away with those who accuse Him of being unconcerned. He will come when things are ripe for His coming to our aid. It matters not if a valley or mountain stand to impede the forward progress of victory for His children. Our God knows how to raise one and lower the other. Luke 3:5 says, *'Every valley shall be filled and every mountain and hills shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth.'*

In verse 8 we have an oriental metaphor to depict the fierce wrath and anger of God. Once again we are seeing the extent to which our God will go to in helping one of His children. He that toucheth one of God's children let him know he toucheth the apple of God's eye.

We are reminded here that man regards God more in His anger than in His blessings. Man regards God more when He comes in a storm than in a rainbow. O, how many will endure the storms of life and with a hard heart will give no glory to the God of the storm. It is He that has kept them safe and brought them there. Let us remember when He is not acknowledged He will only get louder and His anger will abound.

In verse 9 we find that David is in a great state of darkness. God rends the heavens and enters into David's darkness in response to his cry for help. The Lord comes riding on a *'cherub'*. They are our guardian angels. They are called *'ministering spirits'* in Hebrews. They are referred to by some as the *'chariots of God'*. What will it be like to have two of them parked in the drive way of your heavenly mansion? Elijah in his home going knew of the *'chariot of God'*. One of the cherubs killed 185,000 soldiers single handedly in one night.

When the Lord entered into David's darkness He made it the *'secret place'*, his *'pavilion'*, and literally the dwelling place of God. It will not matter if we are in the dark if God comes and dwells with us there.

In verses 7-9 we find a prophetic picture of what extent our God went to in saving His people from their sins. When darkness covered the Lord, the darling Lamb of Glory cried *'it is finished'* and yielded up His spirit. It was then that the veil of the Temple was rent in two from top to bottom. The earth did quake, rocks were rent, and many of the graves gave up the bodies of the saints and they appeared in the Holy City.

In this prayer of David and the prayer of Christ, the greater David, I am reminded of the words of Spurgeon who said, "If I must have an enemy let him not be a man of prayer or he will soon get the better of me by calling his God into the quarrel."

## PSALM 18:12-19

Let us turn in our Bibles this week to Psalm 18:12-19. This is a rather lengthy section. This is the song David sung to the Lord after the fall of Saul's kingdom. I will not quote it here but let us study it with opened Bibles before us. In verses 12-15 we are confronted with the truth about '*Deliverance and its Procedures*'. In verses 16-19 we see the truth of '*Deliverance and its Pictures*'.

We closed out our last study with the Lord coming riding upon a Cherub into the darkness of David's trouble. In the verses before us we see what the Lord did when He came into this dark situation.

David tells us in verse 12 that lightning, hail, and burning coals of fire were hurled at his enemies. In Isaiah 6 we are told that a burning coal was taken off the altar to purify the lips of Isaiah. God has sent these burning coals to purify David of his enemy's of wickedness. Once again we are reminded of the extent to which our Father will go to free His little children in their trouble.

In verse 13 David tells us that the Lord showed off His thunder and lightning in the heavens. The word '*heaven*' is the visible expanse we can see in the sky. It is called in the Bible, the air. The Bible says Satan is the god of the air. Our Lord is showing off His power in Satan's front yard and there is nothing he can do about it.

In verse 14 David tells us God's weapons of lightning are 'sent'. The word '*sent*' indicates they are aimed with purpose. The word '*lightning*' is in the plural. This indicates they just keep coming one after another. Even the most hardened of sinners, even the Atheists, bow in fear at the sound of thunder and lightning dancing across the sky. I am reminded as a little boy of God's mighty display. My Dad and I saw a lightning bolt come down our chimney and dance across our garage floor. He certainly had my undivided attention. The weapons of God will cause a tough King like Saul to bow.

In verse 15 David says the whole course of nature is changed by one word of His mouth. Oh, the devastation of a short earthquake, a few hours of a hurricane, or a few moments of a tidal wave. All that man has worked for all his life time can be taken away in seconds. I viewed the results of a hurricane several years ago in the Wilmington, NC area. I told the preacher that if I lived around here I would want to find out who was behind this and make sure I was on the 'ins' with Him and not the 'outs'.

In verses 16-19 David gives us '*Deliverance and its Picture*'. In verse 16 He says '*God sent from above*'. We are reminded that all deliverance comes from Him. David said, '*He took me*'. When free grace places us in the hand of His taking work, no one can pluck us from that hand. David tells us, '*He drew him out of many waters*'. The phrase '*many waters*' is the word 'Mashah' in the Hebrew. We get our word 'Moses', the drawn out one, from it. Our Moses, Jesus Christ, went down into the dark waters of evil, placed us in the Ark of His self, and set us free by His own precious blood.

In verse 17 David testifies to God's mighty work and his own weakness when he says, "...*they were too strong for me.*" David made the Lord his stay in verse 18. (a place to lean all the weight upon) Nothing can hinder when God is our stay.



David tells us in verse 19 that God brought him into a large place. Joseph was brought from prison to the palace. David was brought from a cave to the throne. David said He delivered him only because God delighted in him. God's free and unexplained grace lies at the foundation of all deliverance.

Let us bask in the words of Spurgeon for our closing thought when he said, *“Why Jehovah should delight in us is an answerless question and a mystery which angels cannot solve; but that He does delight in His beloved is certain, and is the fruitful root of favors as numerous as they are precious. Believer, sit down, and inwardly digest the instructive sentence now before us, and learn to view the uncaused love of God as the cause of all the loving kindness of which we are partakers.”*

## PSALM 18:20-28

We desire this week to study Psalm 18:20-28. Because it is somewhat lengthy I will not quote it here. Let us study it with our Bibles opened. Let us remember this is the Song that David sung to the Lord after being delivered from Saul. Remember, there was no lapse of time between David's cry for help in verse 6 and the answer of *'then the earth shook...'* in verse 7. What led to this immediate response from our Lord? In verses 20-28 we see the reason behind our Lord's swift action of help for David.

In verse 20 David speaks of the *'rewarding'* and *'recompensing'* work of the Lord. The word *'rewarded'* means to treat with well-favored benefits. The word *'recompense'* means to give back or to bring again to. God is bringing David back again into a well-favored atmosphere of benefits. We see both of these words are in the past tense. This indicates a past action with a present result. God had already planned to reward and recompense David. It is now coming to David's attention. What is the basis of this reward and recompense?

David says, *'it was because of his righteousness and clean hands'*. The righteousness David speaks of is his position in the Lord. There can be no righteousness apart from Him. Godly righteousness cannot be produced or reproduced. If we produce it then it will be self-righteousness. God said *'self righteousness is a stench in His nostrils'*. This position of righteousness will make a change in our practice of which David refers to as having *'clean hands'*.

In verse 21 we are told of another reason behind God's immediate response to David's prayer. David testifies of his walk in a negative and positive light in the phrases *"...I have and I have not."* In the positive affirmation David sees himself as a traveling pilgrim who has kept to the ways of his eternal guide. Oh, how many of us today make decisions based on our feelings, thoughts, and not the cry, *'guide me O thou Great Jehovah'*. Many when they do not know what to do just take a blind step of faith hoping they are on the right way. Let us when we do not know what to do try doing nothing. David says *'he has never willfully left the pathway God had favorably laid out for him'*. He implies in the text by saying *'My God'* that he is in habitual communion with the God of the way.

In verse 23 David takes us further in the reasons behind God's swift answer to his prayers. David said that he *'was upright before his God'*. The phrase implies one who is genuinely sincere. David was real before his God. David tells us he *'kept'* (to guard the area) his *'iniquity'* (a singular besetting sin). *"It will be a sweet thing to us one day to remember our self denials and to bless God that we were able to exhibit them."* (Spurgeon) The key to guarding the area of besetting sins in David's life as well as in ours is in constant communion with our Lord.

In verse 24 we are reminded that God gives us a righteous position, holy practice, and rewards us for the display of them. We are told in verse 24 that all of life is being lived in His eyes.

In verse 25 we are told the God *'recompenses'* or gives back the same kind as we give. One will reap what he sows. If we are *'merciful'* (withhold what is due to another) God will be merciful to us. If we are *'upright'* (genuine, real, to be ourselves) our God will be real to us.

In verse 26 we see that purity begets purity and frowardness begets frowardness. The word '*pure*' means to make bright, clear, and plain. The word '*froward*' means distorted or unclear. Let us remember God recompenses to us in the same way we give to Him.

In verse 27 David reminds us with the statement '*God will save the afflicted*' that our Lord is drawn to the humble. The statement '*He brings down the high looks*' reminds us that God resisteth the proud. David tells us that the Lord responded to him by '*lighting his candle*'. This is the place of revelation allowing us to see the bigger picture. He will cause us to walk in the light and by His Spirit He will let us see the deep and hidden things of God. After studying this section closely I wonder why we do not get more swift answers from the Lord.

## PSALM 18:29-34

In our study of Psalm 18 this week we continue the song that David sung to the Lord after being delivered from Saul. In verses 29-34 David magnifies the Lord with an intimate description that he begins with by calling him *'my God'*. Let us study these sweet verses with our Bible opened and in hand.

We see the lesson of verse 29 is that when our battles take us *through* a situation triumphantly or *over* a situation victoriously give *'our God'* all the glory. Let us lay all our laurels and medals of victory at the feet of Jehovah and say, *'It is all because of my God'*. Let us be careful of taking any credit for ourselves. Remember the words of our God in Isaiah 42:8, *"I am the Lord: that is my name; and my glory will I not give to another."*

In verse 30 David says *'God's way is perfect'*. The word *'perfect'* means in good harmony, whole and right. How often we look at the way the Lord has sent and think, *'Does He know what He is doing?'* Job said *'He knows the way that I take'*. It is a way that will lead to oneness and harmony and to what is good and right for me. Our Lord can bring good out of bad. He can make crooked places straight. Our Lord's way is truly a perfected way. The way that our Lord leads in will cause us to put the Word of God to a test. (Vs. 30b) David said the Word of God is *'tried'* and the Lord is a *'buckler'* (shield of defense) to them that trust in Him. The way led David to the Word and the Word led him to rest his weight in trust upon the Lord. He found the Lord to be a shield of defense in all his situations.

In verse 31 the word *'God'* is *'Eloah'* which is the singular form for the plural for God, *'Elohim'*. Elohim magnifies the triune Godhead manifested in three persons. In the text David tells us his trust is in the God who is three in one. David asks the world at large in verse 31 *'Who is a God, save the Lord?'* There is none worthy of trust or adoration like the God of the Bible. We never hear this song, *'Oh how I love Buddha, Oh how I love Buddha, Because he first loved me'*. This song has not yet been written, *'Allah loves me this I know, yes, Allah loves me, yes Allah loves me, For the Qur'an tells me so'*.

David says in verse 31, *'Who is a rock save our God?'* There is no lasting hope like our God. There is no place to hide the soul but in the cleft of our Rock of Ages. There is no stability to stand upon but the corner stone of Christ. There is no strength to be found but on Christ the solid rock I stand and all other grounds are sinking sand.

In verse 32 David speaks of God as a *'girdle of strength'*. The Eastern attire was to wear a girdle about the waist. It supported the back for walking upright or long camel rides across the desert. Paul tells of the armor of warfare in Ephesians that he was gird about with truth. David says the *'truth'* (the Word of God) is the source of all his strength.

The Bible tells us that many of the mountain animals such as the mountain goat have hinds feet. I once saw a mountain goat in Alaska walking up the side of a slate rock mountain with no trouble of slipping. The goat's feet were created with a padding that acts as a gripper that keeps him from slipping. Our God gives us the ability to stand in situations where we would normally slip and fall. We too have hinds- feet.

David said in verse 32, *'The Lord has taken me into high places'*. Truly this is the state of the one delivered from all his enemies. I thank the Lord for giving us an eternal view from above of all our situations and problems. Surely in David's song he has magnified what the Lord has done for him.

I read of a great preacher of yesterday, Duncan Campbell. While in Bible College many of his friends thought him not a child of God. They reported their findings to the President of the college. The President asked why they had come to that conclusion. The friends said, *'Because he always speaks of what he has done for the Lord and never speaks of what God has done for him'*. This led to his conversion and a worldwide ministry in the early 1900's.

Let us take a few moments today to thank the Lord for who He is and think upon what He has done for us. I thank Him. I can truly say He is my God and great things He has done for us.

## PSALM 18:35-45

As we continue our study of Psalm 18, David's song that he sung to the Lord after the defeat of Saul, let us look at a rather lengthy section. I do not want to belittle the importance of this powerful section. Let us study it with an opened Bible in hand. It is a great text that magnifies this thought from our Lord, '*And ye shall know the truth and the truth shall set you free*'.

In verse 35 David speaks of the '*Shield of Salvation*'. In Paul's Armor this is the Shield of Faith. It is the most important of all the armor. There can be no protection from the fiery darts of Satan without this protection. Let us make our election and calling sure. I thank the Lord I can call Him my '*Shield of Salvation*'. Is it not amazing that David would zero in on this great part of the armor in this song of deliverance sung to the Lord?

David rejoiced in the '*right hand of God*' that held him and steadied his walk in the Lord. Let us rejoice in the unseen hand of God that guides us through this weary land. Let us anticipate some great day when we thank Him for that unseen hand that brought us safely to our Lord's eternal home.

David also rejoiced in the '*gentleness of God*' that has made him great. There are several meanings for the word '*gentle*'. One of the meanings is the providence of God. Surely we can attest to the divine purposed arrangements of God. We can rest in the trials of this life when we know that they have come through the loving hands of our God. The word '*gentle*' also means condescension. If there is any greatness to our lives it is because the God of heaven condescended to make us great. He that has to bow to look at the sky and stars, and stoops to see the angels has come to where we are to make us great. Glory to His Name! Great things He hath done in my life!

In verse 36 David speaks of the area under his feet being '*enlarged*'. This would provide a wider area to walk on. David has walked circumspectly upon the narrow mountain passes while fleeing from Saul. He has stood firm on the rocks of affliction and because of this God has led him into a large area of liberty. Let us walk carefully in the area of liberty. The chances of falling down in the wide area of liberty are too numerous to count. Remember when He enlarges our area of liberty, and not we ourselves, there will be no chance of slipping. Jude said, "*Now unto Him who is able to keep us from falling...*"

In verses 37-45 we are confronted with the preservation of the saints of God when he can testify to the fact that '*God is with him*'. In verse 37 the '*preserving presence*' of God leads David in the consumption of all his enemies. This was a great area of failure with Israel. They never destroyed all the enemies of the land. The least little bulwark of the world, flesh, or devil that we leave in our lives will rise up to our destruction. We must do surgery without anesthesia on these little foxes before they spoil our vines of victory.

In verse 38 David speaks in the past tense of all his enemies being wounded. He sees them in a present tense '*under his feet*'. All the enemies of our soul, which are sin, death, and hell, are right now under the feet of the saint of God never to rise again.

In verses 39-40 David once again ascribes glory to God for his victories. I know it looks to us like we are in a battle with our enemies, but the battles are over because of what our Lord has already done in the past.

In verse 41 we find the enemies of God's people will '*cry out in prayer against us*'. They are but words of blasphemy in the ears of God.

In verse 42 we can boldly advance against our enemies that have been '*ground like the dust*'. A small wind could take them away.

In verse 43 David tells us of the unity our God can bring even making our enemies to '*be at peace and serve us*'.

In verses 44-45 we are reminded of Saul and how he became a stranger and recluse because he did raise his hand against one of God's children. He died in such fear even going to a fortuneteller for help.

Let us today enter into all that God has conquered in our behalf. Let us remember this little thought, '*The battles you are fighting today have already been won in Him*'. Take a short break from your battle. You can get right back to it if you like. I certainly don't want to keep one from a good spiritual fight. Now, tell that which you are battling that it has already been destroyed through Christ and it no longer has power over you. Now, you can get back to you battle unless you have found IT IS FINISHED!

## PSALM 18:46-50

David closes this song in a tribute of praise to the Lord who hath delivered him from the hand of Saul. David's closing words of praise are found in verses 46-50 which say, **“The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted. It is God that avengeth me, and subdueth the people under me. He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the violent man. Therefore will I give thanks unto thee, O LORD among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore.”**

David opened the final words of praise with the thought ‘The LORD liveth...’ We are reminded in a world where death seems to reign He is the only one who hath immortality dwelling in Him. In Christ' earthly ministry many turned their backs on Him and walked away because of His hard sayings. He turned to His disciples and said, ‘*Will ye also go away?*’ Peter said, ‘*To whom shall we go? Thou hast the words of eternal life*’. When death seems to reign in all the circumstances around us, let us cry out, ‘*The LORD liveth*’.

In this closing doxology of praise David declares to the Lord, ‘...*blessed be my rock.*’ When we realize the truth, ‘*on Christ the solid rock I stand all other ground is sinking sand*’, our only response is to exalt the Lord as our rock.

David exalted the Lord. To exalt Him is to speak of His attributes which you know to be true by experience. In verse 47 David attributes all the glory for this victory over Saul to God. The Lord has avenged his enemies. We never rejoice when sinners die, but let us rejoice when God has had vengeance on those who defile His law. We are not to have vengeance. The Bible says, ‘*Vengeance is the Lords; He will repay*’. David rejoiced that pay day had come and his enemies were under his feet.

In verse 48 let us take hope in the fact that those who are over us in an evil way will one day be under us. Our Lord who descended to this world and took such contradiction of sinners is now highly exalted. Let us take what the enemy sends. Let us not open our mouths but commit ourselves to the faithful creator. We also one day will reign on high with our Lord and King.

In verse 49 we see the fearlessness of David to sing praise to God in the presence of his enemies. “*Who are the despisers of God that we should stop our mouths for them? We will sing to God whether they like it or not and force upon them the knowledge of His goodness. Too much politeness to a traitor may be treason to our King.*” (Spurgeon) Oh how I love the little thought of forcing upon our enemies the knowledge of God's goodness. I know it is not politically correct to speak like this but we have too long kept our mouths shut.

David concludes in verse 50 as he began in praise of who and what God is to him. He praises the Lord for a great deliverance. The word ‘*deliverance*’ is in the plural in the original. God has on numerous occasions delivered David. He worshipped God for His mercy. Mercy is the withholding from us what we deserve. David says this deliverance and mercy has been for him and ‘*his seed for evermore*’. The seed speaks of Christ and His people which would include us His redeemed.

It is more glorious to see David singing and praising than a mighty warrior fighting the enemy. When we see him fighting He is overcoming others, but when David is singing and praising the Lord is overcoming him.



## PSALM 19:1

We begin this week to look at the great masterpiece of Psalm 19:1. We can tell from the title of this Psalm who the author was and for what purpose it was written but we cannot tell when it was written. The title says, *'To the chief Musician, A Psalm of David'*. We know David is the author and he gave it to the music director of the sanctuary to be sung by the people in worship to our God. It must have been a grand day when David would bring in a new song to be sung in worship. Many think there are several possibilities as to when David wrote this Psalm. One was when he tended sheep, another when he fled from Saul or when he lived outside while fleeing from Absalom his son.

Regardless of the time, David had but two books in his library of study. One was the *'World Book'* of the visible Creator written by the Creator. The other was the *'Word Book'* written by men in whom God breathed the words of the Creator. Let us rejoice in the fact there is not contradiction between these two great books. *"He is wisest who reads both the World Book and the Word Book as two volumes of the same work and feels concerning them, my Father wrote them both."* (Spurgeon)

In verses 1-6 David looks at the World Book written by the Creator. Let us look at the first verse, which says, **"The heavens declare the glory of God; and the firmament sheweth his handiwork."** David's first thought is that the *'heavens declare the glory of God;'* we notice from the text that heaven is plural. The word *'heaven'* means the area where the celestial bodies revolve. The word *'firmament'* means the visible arch of the sky. Paul tells us he was caught up to the third heaven, the dwelling place of God. I understand the first heaven to be the area of flight. The second heaven is what we know as the firmament, the visible arch of the sky where we see the sun, moon, and stars.

They all in one continual testimony declare the glory of God. The word *'declare'* is in a continual *'ing'* form. The heavens continually tell of a powerful master designer.

God has used the creation to hold man who denies Him without excuse. (Romans 1:20) This loud declaration of the heaven is nothing to a spiritually deaf man and it is never seen clearly by the spiritually blind. God must reveal to us that He is the Creator of all that we see in the heaven and earth.

Long before God wrote the gospel in a book form He wrote it in the sky. There are 12 groups of stars called constellations or signs of the Zodiac. They are the disciples of the sky sent forth to herald the gospel story. They begin with the sign of a Virgin and end with the sign of a Lion. They have Christ' first and second coming pictured. The gospel is pictured being poured out of a dipper and received by another. The gospel in the sky is recorded for the enlightened child of God to clearly be seen.

When we think of the worlds beyond our worlds our breath leaves us panting for air. We are told there are 400 billion stars in our galaxy alone and may be 300 trillion galaxies beyond ours with equal or more stars in each of them. Psalm 33 says, *"By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth. For he spake, and it was done; he commanded, and it stood fast."* Psalm 147 says, *"He telleth the number of stars; he calleth them all by their names."* When I think of the vastness of the heavens and all that they contain I am not struck with a desire to visit the stars. I am overwhelmed to stay here and ponder the thought, *'What must He be like who has created all that I see'*.

I recently came out of Church to a sky with a full moon. Just to the left of the moon was one lone star. It twinkled with several large points coming from each side like some one had drawn it with added emphasis to catch the eye. When I saw it I could not but turn my heart to give glory to God.

During the French Revolution a revolutionist told a peasant in the street, *“I will have all your Church steeples pulled down that you may no longer have any object by which you may be reminded of your old religious superstitions,”* *“But”*, replied the peasant, *“You can’t help leaving the stars”*.

The infidels and liberal can close our Churches, take our Bibles and remove our religious freedom, but we can still look to the sky and see that the **‘heavens declare the glory of God’**.

## PSALM 19:2-6

We continue our study this week of the Celestial Psalm 19, which David wrote for the collective worship in the sanctuary. In verses 1-6 we see *God's World Book*, in verses 7-11 *God's Word Book*, and in verses 12-14 we see *God's Witness Book*.

Let's continue to look at verses 2-6 when David looks at the heavens, our Lord's *World Book*, when he says, **"Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chambers, and rejoiceth as a strong man to run a race. His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the Lord thereof."**

In verse 2 David reminds us that '*day after day*' there is a message being given and '*night after night*' there is something to be learned from the heavens. Every time the sun rises in the east and sets in the west we are one day closer to eternity. Our days are as a tale that is told. (Short story told in a small space of time.) Our life and days are but a hand breath of time. (Measurement of the palm side to side) Surely, one lesson from the *World Book* would be the brevity of life. Life is certainly precious and we cannot recall the hours once they are past. "*Day bids us labor, night reminds us to prepare for our last home; days bids us work for God, and night invites us to rest in Him; day bids us look for endless day and night warns us to escape from everlasting night. Sun, moon, and stars are God's traveling preachers; they are apostles upon their journey confirming those who regard the Lord, and judges on circuit condemning those who do not worship the God of heaven.*" (Spurgeon)

In verse 3 we are reminded of a Great Truth. The heavens are but a picture of the gospel to be sought by those of all languages. They say a picture is worth a thousand words. This picture does not say a word but there is a great message Him who was God's only Word. John said, "*In the beginning was the word (Jesus) and the word (Jesus) was with God and the word (Jesus) was God.*"

In verse 4 David tells us the '*line*' of this message has gone through out the world. All who have looked at the heavens are without excuse. Those who have looked with a desire to know more to them has more been given. The sun has been housed in the sky as a mighty warrior going across and conquering the sky day after day.

Let me remind us that the sun, moon, and stars have one of the qualities ascribed to God by James. James said, "*He was the Father of lights with whom there is nor variableness...*" The word '*variableness*' means no transmutation of orbit. It means they stay the same. They never change. The sun, moon, and stars never change. They are aligned up, full and twinkling bright. The earth changes its relationship to these bodies and hides them from our view but they change not.

Quite often when there is depression or oppression we have changed our relationship to the light of Christ and hid His face from us. John said, "*But if we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin.*"

David in verses 5-6 sees the great gospel preachers of the sun, moon, and stars as a bridegroom and mighty warrior racing across the sky heralding forth a message. This bridegroom speaks of Christ the mighty one and His message has gone out to the ends of the earth. The gospel message of *God's World Book* will reach to the far corners of the world and nothing will be hid from it. If it does not light every area it will warm it.

The song writer tells us the gospel message of the *World Book* will one day close when he said, “*And Lord haste the day when my faith shall be sight, The cloud be rolled back as a scroll. The trump shall resound and the Lord shall descend.*” When the *World Book* is no more can we say, ‘*Even so, It is well, It is well, with my soul?*’

## PSALM 19:7-11

We continue our study this week of the great celestial Psalm written by David, which can be separated into three great divisions. One is found in verses 1-6 when David dealt with God's World Book and the works of the Creator. In verses 7-11 we see God's Word Book and the words of the Creator. In verses 12-14 we see God's Witness Book and the work of the New Creation. Let us look at verses 7-11 which say, **"The law of the LORD is perfect, converting the soul: The testimony of the LORD is sure, making wise the simple. The statements of the LORD are right, rejoicing the heart: the Commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also the honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward."**

David gives six descriptive titles to *God's Word Book*. One mentioned in verse 7 is the '*Law of God*'. This does not speak of the law of Moses but of the Word of God as David knew it. It would amount to the first five books of our Bible. He said under inspiration of the Holy Ghost that the '*Law of God*' was '*perfect*'. If the first five books were perfect O what must the remainder of His Word Book be, but perfect? The word '*perfect*' speaks of being flawless, without error or omission from the story that man needs to know in order to please the just demands of God. We know this is not the Law of Moses for it only condemns to death but the Law of God raises us unto eternal life.

David tells us that the Word of God '*converts the soul*'. The word '*convert*' means a transformation. The work is done from within to without. It begins in the soul and reaches to the transformation of the outward. Let us make much of the Word of God in our ministry. It is the only thing with transforming power over depraved mankind. "*Try men's depraved nature with Philosophy, and reasoning, and it laughs your efforts to scorn, but the Word of God works a transformation.*" (Spurgeon)

In verse 7 he refers to the Bible as the '*testimony of the LORD*'. These are not the words of Moses but these are the Word's of God himself. They are '*sure*' so says the text. (Dependable, trustworthy) This Word Book is so powerful it can take a simple person and make them wise. David said later, '*I have more understanding than all my teachers because thy testimonies are my meditation*'.

In verse 8 he calls God's Word Book the '*statements of the LORD*'. Statements are decrees, precepts, and principles that God has spoken into existence. David says they are '*right*'. As a physician gives medicine, and a counselor the right advice, so the Book of God gives that which is right for the making whole of a new life.

The things of this world will bring a joy to the lips of man. It goes no further than the outside of man. It satisfies but a moment, but the Word Book brings rejoicing to the heart. There is a deep inner peace and contentment that passes all the understanding. David also calls it the '*commandment of the LORD*'. He says they are '*pure*'. It is not a mixture of any additives. There is no warning label because of the ingredients but it is pure in its entirety. It enlightens the eyes. It clears things and lets us see life from an eternal viewpoint. My, what a book is God's Word Book.

The title given to God's Word Book in verse 9 tells us of the affects it has upon the believer. It is called the '*fear of the LORD*'. The taking in of this Word Book brings a reverential awe and worship of our Lord. It produces a holy cleansing of the heart. There is a sensitive spirit to sin in the heart that is full of God's Word Book. This Book will '*endure forever*'. (Vs. 8) Heaven and earth shall pass away but not one jot or tittle of the Book will pass away.

The title, '*the judgments of the LORD*' speak of the Book's all knowing ability. This Book knows the thoughts, intentions, and motives of our heart. (Hebrews 4:12) This Book will read us long before we read it. They are true and right from beginning to end.

The child of God finds them to be a gold mine. (Vs. 10) O, let us plummet the depths of this gold mine. Let us bring up the One from the depths of its many shaft's and lift until we are overcome with the golden nuggets as their own, knowing of the overwhelming sweetness of the sweet honey of truth.

David tells us this Word Book is a Book that warns. Massive doses of this Book keeps us on the right path, gives us clean hands, and a pure heart. Obedience to God's Word Book brings '*great rewards*' to the child of God. (Vs. 11) Let us sing with the little ones,

*The B-I-B-L-E, yes that's the Book for me.  
I stand alone on the Word of God, the B-I-B-L-E.*

## PSALM 19:12-14

We step again into the study of Psalm 19 which was to be sung for public worship. When we think of this Psalm we are reminded of a word in Revelation 20 when John said, "...and the books were opened..." David opens for us three books in the Psalms. The WORLD BOOK (Vs. 1-6), the WORD BOOK (Vs. 7-11), and now the WITNESS BOOK (Vs. 12-14). This Witness Book depicts the testimony of the child of God who has been born from above. The Witness Book says, **"Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins, let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."**

He begins this book in verse 12 with a question, *"Who can understand his errors?"* This is an appropriate question after being confronted with the Word Book. *"He best knows himself, who best knows the Word of God."* (Spurgeon) We are told in Jeremiah that the *'heart is very deceitful and wicked, who can know it'*. We are reminded in Psalm 119 *'...wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word.'* We are told in our text that the Word Book will uncover our secret sins. So many of our sins are hidden from our weak eye of knowledge. *"The transgressions which we see and confess are but like the farmer's small samples which he brings to market, when we he has left his grainery full at home."* (Spurgeon)

In verse 13 the thoughts of sin turns David's heart to the Lord in prayer. David takes up the place of humility when he refers to himself as the *'servant of the Lord'*. Pride is the key to sin. Prayer starves pride and feeds humility. David in this prayer asks to be kept back from *'presumptuous sins'*. The word *'presumptuous'*, means to sow in pride. It has the idea of presuming upon God's mercy and grace while allowing sin to live in the life.

David mentions a progression of sin in the Witness Book. He mentions first of all in verse 12, *'Secret Sins'*. These are the sins that can be kept from visible view and often from our own view of knowledge. If they are not dealt with they will lead to sins sown in arrogant pride which ends in the *'great transgression'*. Let us confront each little sin in the words of Barney to Andy when he said, *'Nip it, nip it, nip it'*. The great transgression would be the sin unto death. This is the seed thought of James when he says, *'...then when lust hath conceived it bringeth forth sin and sin when it is finished bringeth forth death.'* Paul said it like this, *"For the wages of sin is death..."*

We see from verse 14 that David deals with the inward man when he deals with his words and thoughts. David offers these words in a request of prayer. In order for our words and thoughts to be acceptable to the Lord we must have a clear conscience. The conscience is the sky liner through which light shines. Paul said, *"And herein do I exercise myself to have always a conscience void of offence toward God and toward men"*. In order to have the witness of right words and pure thoughts we must have strong ties with the World Book and the Word Book.

This prayer is addressed to Jehovah, the Almighty God. (vs. 14) David sees him as his *'redeemer'*. This is the one who is a kinsman redeemer paying the price of redemption for a slave. He calls the Lord his *'strength'* which is the word *'rock'*. This is the foundation upon which to establish a proper witness.

When I read this World Book, Word Book, and Witness Book, I must exclaim with the song writer, *"On Christ the solid rock I stand, All other ground is sinking sand."*

## PSALM 20:1-4

This is a Psalm written by David about David. In the last verse we are told that it is a prayer by the people for their king. Spurgeon said that it was probably a national anthem sung when their king would gird on his sword for battle. It speaks of a 'greater than David' our king the Lord. He too would gird on the sword in the day of trouble in His battle against all evil.

There is a practical application of our Great High Priest who makes intercession for us in our day of trouble. There are three repeated phrases that will give us a threefold section of study from this text. The phrases are as follows: *The Name of the God of Jacob* (Vs. 1), *In the Name of our God* (Vs. 5), and *The Name of the Lord our God* (Vs. 7).

Our section of study for this week is found in verses 1-4 which says, **"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings and accept thy burnt sacrifice; Selah. Grant thee according to thy own heart, and fulfill all thy counsel."**

Please remember that this Psalm is a benediction of blessing to be prayed over those in leadership or any who may be in a battle of trouble. Our hearts desire would be that our Lord would pray this over our unworthy heads.

To invoke the name of the '*God of Jacob*' is to magnify a personal trust in our God. How we desire that our leaders be in touch with the Lord. Jacob was a man who was scheming, crooked, and crafty but he continued to return to a practical trust in the Lord. God took Jacob and changed him into a humble servant. The name of the God of Jacob means in the words of John Phillips, "*Here we are Lord; we need you desperately. We are weak and wayward by nature, but we are looking to you to meet us where we are.*" In the words of Jehoshaphat the King, "...*Lord we know not what to do, but our eyes are upon thee.*"

In verse 1 he asks for the Lord to '*hear*' him. Oh, how we need to know that our Lord hears us. We are assured in I John 5 that if He hears us we know that we have the petitions that we ask of Him. He asks the God of his personal trust to '*defend*' him. The word '*defend*' means to set on a higher plane. When we see things from a lofty state we see them from an eternal view. We see them not as a process being worked out in time but an eternal finished product. Remember, *He did everything before He did anything.*

In verse 2 the cry for help is aimed at the '*sanctuary*'. This would be the dwelling place of our God. Faith always looks beyond what can be seen into the unseen world for help. Stephen, when being stoned, looked steadfastly up to heaven and saw there the Lord standing in his defense. The '*strength*' mentioned coming out of Zion is the place of David's military power. For the saint of God it is the place of worship and prayer. There is great strength of military power to be had by those who wait before the Lord in prayer.

In our troubles or those of our leaders the desire is for us to remember all the '*offerings of our Lord*'. (Vs. 4) Remember, His condescension to this earth to be born of a virgin's womb. Remember, His



becoming the God Man. Remember, all He patiently endured at the hands of sinners. Remember, Him taking upon Himself the form of a servant. Remember, most of all, the burnt sacrifice of our Lord. This was Calvary. In a time of trouble draw near to the cross. Take here a *Selah* break. The word is used for a pause in the music and literally means to stop and think upon these things. Instead of thinking upon our trouble, think on the trouble our Lord endured on Calvary.

In verse 4 we find for our leaders as well as ourselves there is unmeasured blessings when we turn our hearts toward the Lord of Calvary. We find in verse 4 that God does His will on earth as it is in heaven when our heart is His heart His counsel becomes our way.

In today's world Psalm 20 is not politically correct among our leaders. We have to walk on egg shells less we offend those who worship another god. We are living in a day and age when the world is sending such a mixed message to our young people. We can pray in a government setting such as Congress or Supreme Court but not in our public schools. Christmas or any thought of God awareness is being removed. Let us not be surprised when the words of the Russian leader of yesterday come to pass when he said, '*I will not have to fight America, she will destroy herself from within.*' Let us desire that our Lord would shower and us and our leaders with the benediction of Psalm 20 this day.

## PSALM 20:5-6

We are reminded this week that Psalm 20 is a Psalm written by David about David. It is probably a National Anthem sung when their King was going to battle or returning from battle. There are three names for God, which give us our area of study. The last time we studied the name of *Practical Trust*, which was the name of the God of Jacob.

This week we turn our attention to verses 5-6 where we are given the name of *Personal Trust* when David says, “*We will rejoice in thy salvation, and in the name of our God we will set up our banners: the LORD fulfill all thy petitions. Now know I that the LORD saveth His anointed; He will hear from His holy heaven with the saving strength of His right hand.*”

The name of *Personal Trust* in our God is surrounded by four great truths about Him. The first truth is in verse 5 where we find the Salvation of our God. In this verse we find them rejoicing before the battle because of ‘*thy salvation*’. God is the essence of victory, there is no defeat in Him. The word ‘*rejoice*’ means to make a loud shrill noise of joy and happiness. Let us rejoice in the victory that is already ours because of a Personal Trust in Him. Spurgeon catches the picture of our personal victory when he said, “*Unbelief begins weeping for the funeral before the man is dead. Why should not faith commence piping before the dance of victory begins?*”

We also see in this text the Standard of our God. David says, “*...we will set up our banners:*” In a time of war or a time of victory there were banners displayed with the names of our God on them. They were unfurled to acknowledge His glory or to implore His favor. Many of our churches today have what are called banner services, which become a grand time of worship for my own heart.

We also see in the text the Supplication of our God in the phrase of verse 5, which says, “*...the LORD fulfill all thy petitions.*” The word ‘*fulfill*’ means to confirm or cause to become. Remember, the people are praying for their King and say the Lord give him all that he desires.

The Father fulfills all His petitions. He will give us the desires of our heart.

In verse 6 we are confronted with the Strength of our God. This verse changes from the plural pronoun ‘we’ to the singular ‘I’. We see that there is a collective one-voice agreement to this truth. They know He will deliver the ‘*anointed*’. In these days, Kings, Priests, and Prophets had the anointing of the Holy Ghost and were assured of our God’s strength. How much more can we be assured of His strength if we too long for the outpouring of His Spirit upon our lives. We too can be assured that He will hear us from His holy sanctuary. (Vs. 6)

In verse 6 we are reminded of the power and strength of our God’s right hand. We are told that He does great works with His fingers. David told us that He created the worlds with a small gesture of His fingers. (Psalm 8:3) We are told in the Bible that He does greater works with His hands. Here in our text He is delivering with His hand. We are told in scripture that He did the greatest work with His arms. We know that when He extended His arms fully and outstretched on Calvary’s tree, He did a work beyond all wonder. Let us unfurl the banners and rejoice with a loud shrill sound of praise about our Personal Trust in the Lord God.

## PSALM 20:7-9

We turn our attention again this week to David's Psalm 20. Many believe it to be a National Anthem sung when the King would go out or return from battle. We are given three names for God. We have studied two which are: *The Name of the God of Jacob which magnifies a Practical Trust in our God* (Vs. 1), the second is in verse 5 which is *The Name of Our God which magnifies a Personal Trust in our God*.

We now turn our attention to the third name found in verses 7-9 which magnifies a *Providing Trust in our God*. The text says, **“Some trust in chariots and some in horses: but we will remember the name of the LORD our God. They are brought down and fallen: but we are risen, and stand upright. Save, LORD: let the King hear us when we call.”**

Our text begins by contrasting a trust in horses, chariots, and the Name of the LORD our God. The neighboring nations around David were known for their war-engine chariots with great scythes which mowed men down like grass. In this title for God David uses two names. One is the name for the Creator God or Elohim. He is the one who makes all things out of nothing. What greater one to trust in for provision than Him who can make all things without the least help from us. The other title used is the word LORD. This is the God of the Covenant. He is the one who has chosen us and caused us to choose Him. This title, LORD, is the word for Jehovah, the one who is self-existent, independent, immutable, and the ever-present I AM.

David exhorts us to “...remember...” Him in our time of need instead of the arm of our flesh to provide. The word ‘remember’ means to mark so as to recognize. Let us be assured today that we can not remember Him apart from first knowing Him. We try to get some to continue when they have never commenced. Providence does not favor the strong. The race is not to the swift but to the faithful who trust in none but the LORD our God.

In verse 8 we have the contrasting end of those who trust in flesh and those who trust in the LORD our God. Those who trust in flesh will fall and be brought low. The phrase ‘brought down’ means to crouch, to sink down prostrate, being very subdued. The word ‘fallen’ means to be cast down. This is a word used for the sickness sheep get when the gastric juices build up in their stomach and they are left in the dying cockroach position with all fours in the air. Such is the final state of those who trust in the provision of the flesh.

Those who trust in the LORD God for provision will ‘arise and stand upright’. We might fall but we will sense the unseen arm of God sitting us upright. The word ‘stand’ means to encompass with restoration. The word ‘upright’ means to be brought in a state of completeness.

In verse 9 the people cry out for the LORD our God to save their leaders. *O LORD, save the king!* The word ‘save’ means to open wide into spiritual liberty. It carries the idea of perceiving as God perceives. Let our desire be that our leaders know the God of Personal, Practical, and Providing Trust.

David closes this Psalm in verse 9 with the pattern of confidence in the one mediator between God and man. We know Him to be Jesus Christ our LORD and God. Let us pray that our leaders would recognize Him as the one mediator. Fanny Crosby summed it up best when she said, ‘*Conquering now and still to conquer, Rideth a King in his might! Leading the host of all the faithful into the midst of the fight;*’

See them with courage advancing, Clad in their brilliant array, Shouting the name of their leader, Hear them exultingly say: Not to the strong is the battle, Not to the swift is the race, Yet to the true and the faithful victory is promised through grace.”