

Psalms 9-16

1. Introduction to the Book of Psalms

- A. "Psalm" = a poem to be sung accompanied by a stringed instrument.
- B. Many of them are lyrics or poems expressing the individual emotion of the poet, and intended for accompaniment by the harp or other stringed instruments. Fifty-five of the Psalms are addressed to "the chief musician"--the choir leader of the Hebrew worship service.
- C. Ever since they were written, the Psalms have played a large part in the life of God's people. The old time Hebrews used them in the temple worship and the Jews of today still use them in the synagogue. The Christians of NT times sang them, as we see from Col. 3:16 and James 5:13.
- D. Jesus spoke of the book of Psalms in Luke 20:42 and said that many things in the Psalms referred to Him and put Psalms on the same level as the law of Moses and the prophets. (Luke 24:44)
- E. Luke, the human instrument who wrote the Book of Acts by inspiration, referred to the Book of Psalms in Acts 1:20.
- F. The Psalms were also sung by the Hebrew pilgrims as they traveled up to Jerusalem three times a year as the law required the males to do. (Deut. 16:16) They were also sung as the remnant of Jews left Babylon and returned to Jerusalem.

2. The writer:

- A. The Holy Ghost (II Peter 1:21, II Tim. 3:16) but He used human instruments.
- B. David has 73 Psalms ascribed to him and he is called the "sweet Psalmist of Israel" in II Sam. 23:1. David was also a harp player.
- C. Twelve are ascribed to Asaph called a recorder and seer in Hezekiah's day. (II Kings 18:18; II Chron. 29:30) His name is usually associated with singing or musical instruments in the Bible.
- D. Eleven to the sons of Korah who was a Levite.
- E. Two are ascribed to Solomon, David's son.
- F. One is ascribed to Moses.
- G. One to Ethan who was also associated with musical instruments. (I Chron. 15:19)

H. Fifty are anonymous. We know King Hezekiah wrote some psalms after he was healed and had 15 years added to his life. No doubt some of these were also written by David.

3. The time span of writing the Book of Psalms probably spanned from Moses' day as he wrote one until at least the time of Babylonian captivity as Psa. 137:1-2 mentions the captivity. This covers about a 900 year period of time.

PSALMS 9:

1. This Psalm has the inscription "To the chief musician upon Muth-labben, A Psalm of David."

A. "To the Chief Musician" = means that this Psalm was intended for the choir-leader and was given to him to regulate the manner of performing it; the idea is that the psalm is to be performed under his direction.

B. "Upon Muth-labben" = there are differences in opinions as to what this word means; some say it is a musical instrument while others, a larger percentage, say it means "death of a son;" thus, this may have reference to II Sam. 12 where the son of David, who was conceived in sin, died.

C. "A Psalm of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.

2. The theme of this Psalm is thanksgiving for God's justice.

V. 1

1. "I" = David.

2. "Will praise" = to revere with words of worshipful thanksgiving with the hands extended upward.

3. "O" = a cry of desperation.

4. "LORD" = "*thee*" = "*thy*" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

5. "Heart" = involves the whole person--the mind, the will, and emotions; half-heartedness will get you nowhere with the Lord; we must remember that the heart is the instrument of praise while the mouth is only the organ of praise.
6. "Shew forth" = to recount or narrate; to tell forth; to testify; actions speak louder than words and speaks volumes. (Mat. 5:16)
7. "All" = each and every one.
8. "Marvellous works" = wonderful works; refers to those things done that are often time hidden to many and impossible to explain.
9. In this dark hour of death (II Sam. 12) David chose to lift his hands in the air and worship the Lord by recounting all the impossible things God had done for him. David understood Rom. 8:28 even though Paul penned it down years later. Job practiced this when he lost his ten children at the same time. (Job 1:20-22)
10. This verse confronts us to respond properly in the dark hour of death of one close to us. (Rom. 9:20; I Thess. 5:18)

V. 2

1. "I" = David.
2. "Glad" = gleeful with a merry heart.
3. "Rejoice" = to jump for joy; the occasion, death of his son, normally causes one to have expressions of sadness but David was lifted up in spirit (II Sam. 12:18-23); the joy of the Lord is our strength. (Neh. 8:10)
4. "Thee" = "thy" = "thou" = the LORD.
5. "Sing praises" = to adore while strolling along; it is good when the Lord gives you a song in the dark times.
6. "To thy name" = "most High" = the supreme, lofty, and sovereign One; Thou who are supreme--the God over all.
7. David is saying God's justice in the death of his son is right and just.

V. 3

1. "Mine" = David's.

2. "Enemies" = "they" = an adversary; a hated, warring party; since this Psalm deals with death we can say death is a hated enemy (I Cor. 15:26); also David's enemies tried to kill him again and again.

3. "Turned back" = caused to retreat; driven from one in hasty flight.

4. "Fall" = to falter; stumble.

5. "Perish" = to wander away.

6. "At thy presence" = death cannot stand in the presence of God; every time our Lord was in the presence of death, it gave way to life (John 11); one who is saved has the presence of God and death to him is just separation of soul and spirit from his body for a while. (Psa. 23:4; II Cor. 5:8)

V. 4

1. "For" = introduces the reason death flees His presence.

2. "Thou" = the LORD--Jehovah.

3. "Hast maintained" = accomplished; advanced; defended; vindicated.

4. "My" = David.

5. "My right and my cause" = my righteous cause; to plead one's case; when David's enemies came upon him in an unprovoked and cruel manner, God had interposed and had defended his cause; this shows the Psalmist refers to something in the past and also that the Lord regarded his cause as being right.

6. "Thou satest in the throne judging right" = the Lord sat on the bench of justice and had to decide the merits of David's cause before He intervened on his behalf; as the result of that determination of the case, He interposed to vindicate David and overthrow his adversaries; the Lord had done this time after time and He will do it even concerning death; this reminds me of what Abraham said in Gen. 18:25.

V. 5

1. "Thou" = the LORD--Jehovah.

2. "Hast" = indicates past victories in David's life.

3. "Rebuked" = to admonish or charge sharply.

4. "The heathen" = label given to all who were not Israelites; in context refers to David's enemies, who were also enemies of God.

5. "Destroyed" = to render inoperative; to bring to naught; to ruin; notice the Lord rebukes before He destroys; He breathed man into existence and He can just breathe on our enemies and they will be destroyed.

6. "The wicked" = "their" = morally wrong; an active bad person; synonymous with heathen, thus, referring to the enemies David had faced.

7. "Thou hast put out their name for ever and ever" = refers to David's enemies who had been conquered, their land had been taken, and their government had ceased to be; the people had lost their distinct existence and its name was no more recorded among the kingdom of the nations.

8. Since this Psalm seems to deal with death, David is saying that the Lord is able to bring our last enemy to a perpetual end. (I Cor. 15:25-26)

V. 6

1. "O" = used as an exclamation.

2. "Thou" = "enemy" = an adversary; reference to the enemies mentioned in verse 5.

3. "Destructions are come to a perpetual end" = this means that their destructions are finished, completed, and accomplished.

4. "Thou has destroyed cities" = refers to David's enemy who had carried fire and sword through the land and whose course had been marked by smoking ruins but now that was at an end.

5. "Their memorial is perished with them" = refers to the cities the enemy destroyed that were in ruins--utter destruction; the enemy left nothing to testify what the cities had been and their name had ceased to be mentioned.

6. Since this Psalm deals with death, I'm reminded of what He spoke to death in I Cor. 15:55. Our Lord conquered death, hell, and the grave on our behalf. And one day death will have no more existence. (Rev. 21:4)

V. 7

1. "But" = reveals contrast between the Lord and David's enemies.

2. "The LORD" = "he" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

3. "Shall endure forever" = to remain seated forever, referring to His throne; Jehovah is eternal and always the same (Mal. 3:6); no matter what happens, the Lord is always the

same and in due time (His time) He will vindicate His character and defend the oppressed and the wronged. (Rom. 12:19)

4. "He hath prepared his throne for judgment" = the word "prepared" carries the idea of an established and fixed frame of reference declared beforehand; refers to His immutable (unchanging) control of all things; this will not be a drawn out trial with lengthy appeals; His judgment will be swift and sure.

5. The eternal principles of right will ultimately triumph.

V. 8

1. "He" = Jehovah; this pronoun is emphatic--He Himself, and no other.

2. "Judge" = pronounce sentence.

3. "The world" = "the people" = the inhabitants that dwell upon the earth, either safe (not yet reached the knowledge of accountability) lost, or saved.

4. "In righteousness" = morally, clearly, and legally right; indicates that in all of His dealings with men He will always be found to be true and just.

5. "Shall minister judgment" = one word in the Hebrew; means He will declare or pronounce judgment; He will execute the office of Judge.

6. "In uprightness" = He will not be influenced by partiality; He will show no favoritism; He will not be bribed; He will do exact justice to all.

V. 9

1. "The LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "Also" = introduces the positive after dealing with the negative.

3. "A refuge" = a shelter or protection from danger or distress; denotes an inaccessible place or a place of security where the enemy cannot enter. (John 10:27-29)

4. "The oppressed" = to be crushed with affliction to the point of breakdown; therefore, dejected, afflicted, and unhappy; implies that those who have been downtrodden may look to God to vindicate them and their cause and they will not look in vain; for sooner or later He will manifest Himself as their protector and helper.

5. "Trouble" = in a tight or narrow place, impossible to pass; an old saying describes this word--between a rock and a hard place.

6. In "times" like these, what should we do?--verse 10.

V. 10

1. "They" = "their" = "them" = anyone; all; each and everyone who meet these conditions.
2. "Know" = an intimate and personal knowledge.
3. "Thy" = "thou" = "thee" = "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
4. "Name" = refers to who He is and what He can do.
5. "Put" = to deposit.
6. "Trust" = to roll upon; to run into a place to hide.
7. "Forsaken" = to fail to render help; negated by "not"--therefore, this means to render help.
6. "Seek" = to diligently follow after; to strive (Luke 13:24); to continue. (John 8:31-32)
9. The thought of our Lord being a place to hide brings comfort, while the thought of Him being a righteous judge brings conviction. If you have never thought of Him as a judge, you need to, long before you face the unknown of death. (Rom. 14:11-12)

V. 11

1. Having praised the Lord himself, David now calls upon all faithful Israelites to join in his song of thanksgiving. This applies to us as well.
2. "Sing praises" = refers to a hymn sung with the hands extended upward while waving them; this is a command for the people to join him; in the dark hour of the death of his son, David does not display man's usual response of being down, depressed, and withdrawn.
3. "To the LORD" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
4. "Which" = who; the Lord is a person not a thing; thus masculine gender not neuter.
5. "Dwelleth" = to sit down; to remain; to settle; the tense is continuous action.

7. "Zion" = the holy mountain of God situated in Jerusalem; refers to Mount Zion which was near Mt. Moriah, on which the temple was later built; where the palace and throne of David was.

7. "Dwelleth in Zion" = this phrase refers to the Lord who was enthroned on the mercy seat between the cherubims over the mercy seat in the tabernacle (tent that temporarily housed the ark of the covenant David had brought back to Jerusalem).

8. "Declare" = to announce by word of mouth; make general and wide proclamation of what the Lord has done = "his doings;" means to stand boldly and announce the performance of another; this is also a command.

9. "Among the people" = the Hebrew construction includes more than just the Israelites; implies to make Him known abroad, in His true character, that others may be brought to put their trust in Him and to praise Him.

10. "Doings" = exploits; performances.

11. The Lord chose Israel as His people, not to the rejection of other nations, but that they might be a light to other nations and then they could come in through Israel and get in on the promises of God. The same is true with God's elect today.

V. 12

1. "He" = the Lord.

2. "Inquisition" = inquiry; examination; a searching.

3. "When he maketh inquisition for blood" = when He comes forth with the purpose of punishment (Gen. 9:5)--capital punishment; when He will call to account the blood that has been shed of the innocent; such as:

A. Those who were murdered or died for the cause of Christ--they will not be forgotten. (Rev. 6:9-11)

B. The blood of millions of babies slaughtered through abortion cries for vindication and will be answered.

C. All those who have been murdered and the case never brought to justice, their blood will be vindicated and the guilty will be uncovered.

4. "Remembereth" = to keep in mind; the idea is that the righteous will not be forgotten even in the most fierce and awful times; this is a continuous action verb.

5. "Them" = those oppressed in verse 9 and those who seek him in verse 10; this is a continuous action verb.

6. "Forgetteth not" = to keep in mind; synonym of "remembereth;" this is a continuous action verb.

7. "Humble" = depressed; afflicted; the oppressed; refers to those in trouble in verse 9; He will remember their "cry," which in their afflictions they have been sending up to Him for a long time.

V. 13

1. "Have mercy" = to aid the afflicted; to bring help to the wretched; to bend or stoop in kindness to an inferior; keeps us from getting what we deserve.

2. "Me" = "my" = "I" = the psalmist David.

3. "O" = a cry of desperation.

4. "LORD" = "thou" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

5. "Consider my trouble" = do not forget this misery (trouble); bear it in remembrance; look upon (consider; fix the gaze) its character and its depth and mercifully step in to deliver me.

6. "Them that hate me" = refers to his enemies or foes that were not yet subdued; the desire was for the Lord to fix His attention on the suffering produced by his enemies--haters.

7. "Thou that liftest me up from the gates of death" = the idea is that he was apparently near the gates of death and that the only one who could raise him up was the Lord; He had done it for David before and David desired Him to do it again.

8. "Gates of death" = refers to the unseen world where the dead abide, as being entered by gates--the grave leading to it.

9. The Psalmist felt he had come near to that dark and gloomy abode, and that only the Lord could rescue him from it. Therefore, in the trouble which now threatened his life, he looks to the Lord to intervene and save him.

V. 14

1. "I" = David.

2. "Thy" = the Lord.

3. "That" = refers back to verse 13 where David asked the Lord to intervene and save him from his enemies so "that" he could fulfill what he states in this verse; this in essence is a conditional vow to the Lord that could be fulfilled when the Lord does His part. (Deut. 23:21; Eccl. 5:4-5; Psa. 116:14)
4. "That I may shew forth all thy praise" = to recount or celebrate by loud words of praise especially in a hymn; the idea is that the dead could not praise the Lord, thus David's request to save him that he might worship and praise Him in the land of the living.
5. "In the gates" = in ancient cities the gates were places where the leaders of the cities met and transacted business (Gen. 19:1; Ruth 4:1); refers to public gatherings.
6. "The daughter of Zion" = refers to Jerusalem in context; could apply to the Lord's church today; the gates of Jerusalem were regarded as attractive and sacred, because it was through them that the people passed on their way to worship God in the temple. (Psa. 100:4; 87:2; Psa. 118:19)
7. "Rejoice" = to spin around under the influence of emotions because of victorious deliverance--"salvation" = deliverance; in context it refers to deliverance from his enemies; the language is general and may be used with reference to salvation of any kind.
8. Spurgeon said, "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."

V. 15

1. Verses 15 and 16 speak of past judgments.
2. "The heathen" = "their" = nations; really Gentiles; label given to all who were not Israelites; refers to David's enemies.
3. "Are sunk down" = refers to those who had been overcome as mentioned in verse 5.
4. "In the pit *that* they made" = hole dug in the ground which they designed that others should fall into.
5. "In the net which they hid" = alludes to a spring-net made to capture birds or wild beast; refers to that which they laid for others.
6. "Is their own foot taken" = the net here referred to seems to have been a net to take a wild beast by securing one of their feet like a modern trap; the idea is that they had been brought into the destruction which they had designed for others. (Psa. 7:15-16)

7. The text reveals the possibility of the wicked becoming his own executioner. A good example of this is in the book of Esther where Haman was hung on the gallows that he built for Mordecai. There is a law of sowing and reaping operating in the spiritual area as well as in the physical soil.

V. 16

1. "The LORD" = "he" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
2. "Is known by the judgment *which* he executeth" = the Lord manifests His character or shows Himself just by the judgments He executes; refers to what He does in His dealings with men, in dispensing rewards and punishments, in bestowing blessings upon the righteous, and sending punishment upon the ungodly. (Nah. 1:3)
3. "The wicked is snared in the work of his own hands" = this is almost repetition of the same phrase used twice in verse 15; the idea is that the wicked are the cause of their own destruction.
4. "Higgaion" = meditation--same Hebrew word is so translated in Psa. 19:14.
5. "Selah" = pause and think about that; this indicates a general pause while "higgaion" denotes a particular pause; both words used together gives double emphasis in pausing and thinking about what has just been said.

V. 17

1. Verses 17 and 18 give a declaration of trust in future justice.
2. "The wicked" = a morally wrong person; the Psalmist no doubt has in mind his enemies with whom he was contending at the time and he meant to say that they would be certainly punished.
3. "Shall be turned into hell" = sheol is the Hebrew word for "hell" and it means the region of the dead; the world of departed spirits; in context it denotes the abode of the wicked portion of the dead and the place of future punishment; "hell" is the correct English word for this phrase.
4. "And all the nations that forget God" = all who are strangers to Him or who are ignorant of the true God.
5. "Forget" = to fail to give attention to or to lose from memory; the idea seems to be that though they might have known Him, they did not choose to retain Him in their knowledge, but gave themselves up to a life of idolatry and sin. (Rom. 1:19-28)

V. 18

1. "The needy" = destitute; the poor, those who are dependent and helpless.
2. "Shall not always be forgotten" = means God will interfere and save them by destroying their enemies; He will not allow the wicked to always persecute and oppress the righteous, for in due time He will vindicate His own cause and deliver the down-trodden and consign their oppressors to deserved punishment.
3. "Expectation" = refers to their hope, their desire, their earnest looking for deliverance.
4. "The poor" = destitute; kindred word for "needy." (Mat. 5:3)
5. "Shall *not* perish forever" = indicates the poor and needy will not be disappointed for there will be a time when their expectation shall have its accomplishment.

V. 19

1. Verses 19 and 20 are a closing prayer.
2. "Arise" = to get up; to lift up; to set up; to raise up; militarily speaking it means to engage in battle; the verb designates an intense spirit of prayer--a call generally made when God's forbearance toward His enemies is thought to have been too excessive and His tolerance too great.
3. "O" = a cry of desperation.
4. "LORD" = "thy" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
5. "Let not man prevail" = "prevail" means to be strong; thus let not man seem stronger than thou art, or let him not succeed in his efforts in opposing thy cause.
6. "The heathen" = nations; really Gentiles; label given to all who were not Israelites; refers to David's enemies.
7. "Be judged in thy sight" = David desired that a just judgment should be passed on them, and that God would vindicate the righteous, and save them from the power of those who oppressed and wronged them.
8. "Thy sight" = in thy presence.

V. 20

1. "Them" = "the nations" = the wicked enemies of David.
2. "Put them in fear" = David prays that these bold and daring invaders of the rights of others might be made to stand in awe and tremble before the great and terrible (one who causes fear) majesty of God; make them afraid either by striking a panic terror into them, or by causing them calmly to review the situation, and to see how dangerous it was to attack God's people.
3. "O" = a cry of desperation.
4. "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
5. "*That*" = in italics, thus supplied by the translators to introduce the reason for David's request in the first part of this verse.
6. "*That* the nations may know themselves *to be but* men" = that they may see themselves as they are--poor, feeble creatures; as nothing when compared with God.
7. "Selah" = pause and think about that.
8. The Psalmist seems to have supposed that if men understood this, they would be humbled and would cease from their purposes. If men really understood this, they would not dare to array themselves against their Maker. (Luke 10:16)

PSALM 10:

1. This Psalm does not have an inscription or title, but it is strongly believed that David is the author--human instrument God used to pen down this Psalm. This belief is due in a great degree to the connection of this Psalm to Psalm 9. In fact, the Septuagint (Greek translation of the Hebrew) combines Psalm 9 and 10 as Psalm 9.
2. The theme seems to be the oppression and persecution of the wicked.

V. 1

1. "Why standest thou afar off" = what is the reason? why doest thou this? the thought behind this question being asked is that God might be expected to interpose in a time of trouble, and that His aid might then be looked for; to "stand afar off" in some circumstances, is an attitude of indifference and unconcern.

2. "O" = a cry of desperation.
3. "LORD" = "thou" = "thyself" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
4. "Trouble" = affliction; sorrow; persecution; to be in a cramped, narrow, and impossible situation; the use of "times" = plural, indicates there is more than one period of time in question.
5. "Why hidest thou *thyself* in times of trouble?" = this question is asked because it seemed as if God concealed himself, or kept away, and let the afflicted man suffer alone. (Acts 14:22b)
6. What better thing could we do in trouble but cry out "O LORD?"

V. 2

1. "The wicked" = "*his*" = "them" = "they" = morally wrong; an active bad person; singular, thus referring to some individual (enemy) that David had his eye on and from whom he was suffering wrongfully at the time he penned this Psalm.
2. "Pride" = arrogance; means giving one's self an undue degree of importance; an unreasonable conceit of one's own superiority in ability.
3. "Persecute" = means properly to burn; then to burn after anyone.
4. "Poor" = the afflicted; the crushed; the downtrodden; those in circumstances of humiliation and poverty.
5. This phrase means the wicked burns after the afflicted, is inflamed against him, and hotly pursues him. David was referring to himself as a poor and persecuted man. Thus, "poor" in context does not mean to have a lack of resources because David did not have a lack of resources.
6. "Devices" = plan; schemes.
7. "Imagined" = to weave; to fabricate; to plot.
8. This phrase is similar to Psa. 9:15 & 16. The wicked had formed a scheme to take advantage of or to destroy others. Thus, David prays that a just retribution be upon him, that a calamity may come upon them. The Psalmist simply prays that justice might be done.

V. 3

1. "The wicked" = "his" = "*whom*" = morally wrong.
2. "Boasteth" = to make a show; to make a proclamation about himself as being superior to others; thus, looking on others with disdain or contempt; the tense is present which indicates an habitual lifestyle.
3. "Heart" = involves the whole person--the mind, the will, and emotions.
4. "Desire" = longing--unlawful; to lust--unlawful.
5. Instead of praising the Lord, the wicked praises his own greed and its success. They pride themselves in whatever they have in their character, ability, or talent and become so shameless that they do not hesitate publicly to boast of that which should be regarded as a disgrace.
6. "Blesseth" = to speak well of; bestow benefits; the tense is continuous action--habitual lifestyle.
7. "Covetous" = one who sets his heart upon his own fleshly desires.
8. "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
9. "Abhorreth" = despises or contemns him in His heart; to hate extremely.
10. We see here how the Lord and man differ. The Lord abhors covetous worldings, who make money their god. He looks upon such as enemies while they speak well of themselves and their kind--the covetous.

V. 4

1. "The wicked" = "his" = morally wrong; refers to lost natural man; sinner.
2. "Through the pride of his countenance" = in consequence of his pride; refers to the pride of his heart which appears in his very countenance (Pro. 6:17); pride shows itself mainly in the countenance or in a lofty air and manner.
3. "Pride" = arrogance; means giving one's self an undue degree of importance; an unreasonable conceit of one's own superiority in ability.
4. "Countenance" = look on one's face.
5. "Will not seek *after God*" = "*after God*" = is in italics, thus supplied by the translators because something clearly is to be supplied; the wicked will not seek after God in prayer, or after the proofs of His existence and attributes, or to know His divine will; thus, the sinner is unwilling in any appropriate way to acknowledge God; the sinner in

his natural self is not willing to seek due to his being controlled by the world, Devil, and flesh. (Eph. 2:2-3; Rom. 3:11)

6. "God" = Elohim; name communicates the strength, power, and greatness of our Lord.

7. "God *is* not in all his thoughts" = the language is expressive of belief or desire; thus, all his thoughts were that there is no God or that he wished that it might be found to be so.

8. The general sense is that his pride conducts the wicked man to absolute atheism, or at least to practical atheism.

V. 5

1. "His" = "he" = the wicked.

2. "Ways" = a course of life or mode of action; manner of life; his conduct towards God and his dealings with men.

3. "Always" = perpetually; continually; throughout all time.

4. "Grievous" = defiled; filthy; perverse; hard.

5. "His ways are always grievous" = indicates there was always something about him that was unnatural; that he was not straightforward and honest; that he did not act in a plain and upright manner.

6. "Thy" = God.

7. "Judgments" = God's laws and the principles of His government.

8. "Are far above out of his sight" = out of range of his vision--he does not see them; he is earthly minded and does not see the great principles of truth.

9. "As *for* all his enemies, he puffeth at them" = he treats his enemies with contempt (to treat as worthless) and scorn as if he had no fear of them or as if he were entirely confident of his own ability to overcome them.

10. "Puffeth" = means to breathe; to blow; the idea is that he acted as though he could sweep his enemies away with a breath.

11. This is an illustration of his pride and self-confidence.

V. 6

1. "He" = "his" = "I" = the wicked.

2. "He hath said" = means that this was his deliberate and settled character.
3. "In his heart" = means that he had purposed this in a spirit of self-gratification and confidence; it was a deliberately formed purpose.
4. "Heart" = used as the center of anything; refers to the will, the intellect, and the emotions.
5. "Moved" = to waver; negated by "not;" the wicked believes that he had formed his plans so wisely that nothing nor anyone, even God, could cause his plan to fail.
6. "*I shall* never *be* in adversity" = unto generation and generation, I am he who will be exempt from calamity; he has no thought of dying and will be prosperous, he thinks, age after age.

V. 7

1. "His" = the wicked.
2. "His mouth" = in verse 6 the Psalmist described the feelings of the heart and now he proceeds to specify open acts of the wicked. (Mat. 12:34; 15:18-19; Luke 6:45)
3. "Cursings" = profaneness; blasphemy against God.
4. "Deceit" = the leading of another person to believe what is false and thus ensnare him.
5. "Fraud" = oppression; extortion; indicates that what he says, what he requires, and what he commands is unjust, unreasonable, and oppressive (unjustly severe); to cut to pieces; to shred with the mouth.
6. "Under his tongue" = alludes to the serpent, whose poison is concealed at the root of the fangs or teeth which are under the tongue; means ready for utterance whenever he finds a fit occasion. (Rom. 3:13-14)
7. "Mischief" = harm; hurt; damage; evil; refers to that which gives or causes distress, wrong doing, and injustice to others.
8. "Vanity" = really nothingness; emptiness; untruth; of no value.

V. 8

1. "He" = "his" = the wicked.
2. "Sitteth in the lurking places" = lies in ambush in a secluded spot near the villages ready to seize on one of the villagers that might show themselves.

3. "Villages" = denotes the encampment of nomadic tribes, who usually pitch their tents in a circle so as to form an enclosure.
4. "Secret places" = lurking places.
5. "Murder" = to smite with deadly intent.
6. "The innocent" = does not mean sinless but it means innocent as far as the robber is concerned--they had done the wicked no wrong nor given him an occasion to make war upon them.
7. "His eyes are privily set" = simply means they hide themselves and lurk in ambush.
8. "The poor" = the wretched; the afflicted; the unfortunate; indicates the wicked are inclined to take every advantage of them and deprive them of all their rights and comforts.

V. 9

1. "He" = "his" = the wicked.
2. "Lieth in wait" = to lurk; to lie hid; to lie concealed or unperceived.
3. "Secretly" = in the secret places.
4. "As a lion in his den" = as a lion crouches down in his den ready to spring upon his prey; the lion is concealed but is on the look out, and when his prey passes near his den, he suddenly springs upon it and secures it.
5. So it is with the wicked man. He carefully lays his plans. He conceals his purposes. He is hidden and so are his plans but suddenly he springs upon his victim, who is taken by surprise and has no power of defense or escape.
6. "The poor" = the helpless and defenseless.
7. "He doeth catch the poor, when he draweth him into his net" = this is the same thought under a new image of a hunter--he lays his snare and when the animal is allured into it, he springs the net suddenly on him and secures him.
8. All these characteristics apply to these charlatan TV evangelists.

V. 10

1. "He" = "himself" = the subject is changed and the poor man's condition is spoken of.

2. "Croucheth" = crushed; to be broken in pieces; means that such a victim is crushed and broken down under the power of the persecutor and oppressor.
3. "Humbleth" = to sink down as one does who is overcome or oppressed; the idea is that he is crushed or smitten by the wicked, and sinks to the ground.
4. "That the poor may fall" = the poor fall; the idea is, that they do in fact fall by the arm of the persecutor and oppressor who treads them down.
5. "By his strong ones" = refers to the followers of the wicked; the illusion seems to be that this wicked man is represented as the head or leader of a band of robbers or outlaws--strong, athletic men engaged under him in committing robbery on the unprotected; under these strong men, the poor and the unprotected fall and are crushed to the earth.

V. 11

1. First "he" = first "his" = the wicked.
2. "Heart" = man's intellect, will, and emotion; refers to his entire being; this is his practical, habitual feeling.
3. "God" = second and third "he" = second "his" = El; the Almighty.
4. "God hath forgotten" = he acts as if God takes no knowledge of what is occurring on earth.
5. "He hideth his face" = the wicked acts as if God does not look on what is occurring.
6. "He will never see *it*" = he thinks God will never see what is done.
7. This is the practical feeling of the wicked man. He acts as if this was so. Wicked men do not act as if God's eyes were upon them and they are not restrained by the sense of His presence.

V. 12

1. Now the Psalmist calls on God to remember those who were oppressed and wronged by the wicked.
2. "Arise" = to get up; to lift up; to set up; to raise up; militarily speaking, it means to engage in battle; the verb designates an intense spirit of prayer--a call generally made when God's forbearance toward His enemies is thought to have been too excessive and His tolerance too great.
3. "O" = a cry of desperation.

4. "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
5. "God" = "thine" = El; the Almighty.
6. "Lift up thine hand" = as one does when he is about to strike, or to exert his power; the prayer is, that God would intervene, to put down the wicked.
7. "Forget not the humble" = the wicked had said God had forgotten (verse 11) and now the Psalmist ask God to remember the suffering of the afflicted, down-trodden, and crushed.

V. 13

1. "Wherefore" = why; the Psalmist assumes this to be a fact--contemn God.
2. "Wicked" = "he" = "his" = active bad person; refers to the natural man.
3. "Contemn" = to despise; to consider and treat as mean and despicable; to scorn.
4. "God" = "thou" = Elohim; name communicates the strength, power, and greatness of our Lord.
5. The rest of this verse gives an answer to this question.
6. "He hath said" = means that this was his deliberate and settled character.
7. "In his heart" = means that he had purposed this in a spirit of self-gratification and confidence; it was a deliberately formed purpose.
8. "Heart" = used as the center of anything; refers to the will, the intellect, and the emotions.
9. "Wilt not require *it*" = means that God will not require an account of it; the idea is, that God would not make an investigation of the matter.
10. This accounts for the conduct of the wicked. This is the actual feeling of wicked men--they act as if they were not responsible to their Maker, and as if it were a settled point that He would never call them to account.

V. 14

1. "Thou" = "thy" = "thee" = God.

2. "Thou hast seen *it*" = though wicked men act as if their conduct was not observed, yet God is acquainted with all they do.
3. "Beholdest" = to look intently at; consider; to see with attention; the tense is continuous.
4. "Mischief" = wickedness that wears upon one.
5. "Spite" = to provoke to grievous anger and rage; the idea is, that God had seen all the anger of the enemies of the Psalmist.
6. "To requite *it* with thy hand" = to repay or retaliate by His own agency--the hand being the instrument by which God accomplishes this; the idea is, that the Psalmist felt assured that God would not pass this over. (Mark 4:22)
7. "The poor" = "himself" = those who are helpless and defenseless; the oppressed and the down-trodden.
8. "Committeth" = means he leaves his cause to God; he is assured that God will do that which is best to be done; he has no other possible refuge, therefore, no other reliance.
9. "Thou" = God; this pronoun is emphatic--"Thou and no other."
10. "Helper" = to protect or aid.
11. "Fatherless" = those who have no one else to help them. (Psa. 68:5)

V. 15

1. "Thou" = God.
2. "Break the arm of the wicked" = the arm is the instrument by which one uses a sword or spear in battle and if the arm is broken, that person is powerless; thus, the Psalmist prays that God would render the wicked powerless.
3. "The wicked" = "his" = same as "the evil man" = morally wrong; an active bad person; refers to the natural man.
4. "Seek out his wickedness *till* thou find none" = require his wickedness (evil actions); the Psalmist is saying, "Seek out, require, and bring to judgment all his wickedness until even Thy searching eye can not find anything else to require, requite, and punish."

V. 16

1. "The LORD" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
2. "The LORD is king for ever and ever" = He reigns and will reign forever.
3. "The heathen" = refers to the enemies of God and of His cause--the wicked who are the principle subject of this Psalm.
4. "Are perished" = to be destroyed; to come to nothing; this will so certainly occur that the Psalmist speaks of it as if it were already actually done.
5. "Out of His land" = refers to land of Palestine, or the Holy Land, regarded as a land sacred to God and in the midst of which He Himself dwelt in David's day--over the mercy seat in the tabernacle.

V. 17

1. "LORD" = "thou" = "thine" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
2. "Desire" = longing expressed in prayer.
3. "The humble" = "their" = refers to those who were poor, down-trodden, oppressed; this includes the Psalmist and anyone else who fits this condition.
4. "Thou hast heard" = their cry has come before Him, and entered into His ears.
5. "Wilt prepare their heart" = the idea is that He would establish or confirm their heart--He would dispel their fears and give them peace.
6. "Thou wilt cause thine ear to hear" = the idea is that He would incline His ear, or make it attentive to the cry of His afflicted people.

V. 18

1. "To judge the fatherless" = to vindicate the helpless and rescue them from the hand of those who would oppress and wrong them.
2. "The oppressed" = those who are down-trodden, crushed, and wronged. (Psa. 9:9)
3. "That" = introduces the reason that He will vindicate the fatherless and the oppressed.

4. "That the man of the earth" = literally the man from the earth; that man created of the dust. (Gen. 2:7)
5. "May no more oppress" = to terrify; to make afraid by his harsh and oppressive conduct; this refers to the day when oppression and wrong shall cease in the world--the time when He comes back to earth to set up His kingdom.
6. Summary: The Psalmist has shown the wickedness of the ungodly in the first part of the Psalm. (verse 1-11) In the second part (verses 12-15) he prayed for vengeance on them and for deliverance of their victims. In the third part (verses 16-18) he expresses his certainty that his prayer is heard and that the punishment and deliverance for which he prayed is as good as accomplished.

PSALM 11:

1. This Psalm has the inscription "To the chief Musician, *A Psalm* of David."
 - A. "To the chief musician" = means that this Psalm was intended for the choir-leader and was given to him to regulate the manner of performing it; the idea is that the Psalm is to be performed under his direction.
 - B. "*A Psalm* of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.
2. The theme of this Psalm reveals David putting his trust in the Lord for victory.
3. The time of this Psalm was written after David had been anointed king by Samuel and was a fugitive from Saul's court because he wanted to kill him.

1. Fear is conquered. V. 1-3

1) David's determined trust. V. 1

V. 1

1. "In" = has the idea of hiding in a secret place of refuge.
2. "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.
3. "I" = "my" = "your" = David.

4. "Trust" = to flee to for protection; David sees the Lord as a Rock of Defense and runs to Him for safety. (Psa. 94:22)
5. "Ye" = refers to David's advisors--spineless advisors.
6. "How say" = how can you give me such counsel, as if I were to run away from danger and put no trust in the Lord? the Hebrew construction indicates they say this again and again repeating it constantly.
7. "My soul" = me; the word soul is used for the person himself.
8. "Flee" = to wander; to disappear; to waver; run away and hide from danger; the Hebrew construction reveals that this refers not just to David only but to the whole class of persons in those circumstances.
9. "As a bird" = a simile--a comparison of two things--in this, David is to flee like a bird flies swiftly from danger; this does not imply that birds sought a refuge in the mountains.
10. "Mountain" = mountains in Palestine were regarded as places of safety and were the common refuge of those who were in danger; the use of "your" may refer to one of the places David had hid from his enemy, King Saul, before.
11. "Flee as a bird" = may have been a proverbial expression used when it was necessary to warn a person that fleeing was his only safety; implies that those who said it supposed that there was no longer any safety where he was then.
12. This is common counsel of the world and this sometimes may be the Lord's counsel to someone. (Mat. 24:15-16) But the righteous do not flee (unless the Lord says to) but stand and fight the fight of faith. (Pro. 28:1)
13. His advisors said run and hide, but David did neither. for he was controlled by a determined trust.

2) David's developing troubles. V. 2-3

V. 2

1. "For" = introduces the reasons David was told to flee by his advisors.
2. "Lo" = see; behold; observe; this word is used to excite particular attention in a hearer to some object of sight; used for emphasis.
3. "The wicked" = "their" = "they" = the morally wrong; David's enemies; implies the active, aggressive, violently wicked.

4. "Bend their bow" = to string their bow; the word "bend" means to tread; implies the use of one's foot to string his bow as it required great strength--beyond the strength of the arms alone.
5. "Make ready their arrow upon the string" = to fix the arrow upon the string; means they place the end of the arrow in the proper place upon the string of the bow; the bow and arrow was a common weapon in war.
6. "That" = introduces the reason they prepared their bow to shoot the arrow.
7. "Privily" = in darkness; this means that they do it secretly or treacherously; they do not intend to do it in open day or as we would say "in a fair fight;" they mean to do it when their victim is not aware of their design.
8. "Shoot" = to hurl, throw, or let go the arrow.
9. "Upright" = straight; correct; level; just; fitting; righteous; refers to godly saved folks who love the Lord.
10. "Heart" = the innermost part of man; therefore, these godly folks are not hypocrites but sincerely righteous people.
11. In this verse David is referring to malicious and spiteful stories which were being circulated about him in the court by the social climbers--politicians--of the court who could only see David as an upstart who threatened their own ambitions. Therefore, they shoot arrows of insinuations and lies to the ears of David, all aimed at destroying him and his destiny--aimed at the upright.

V. 3

1. To those who said flee, David ask this question.
2. "If" = a conjunction in the Hebrew; it joins the preceding thought (the wicked are preparing to shoot at the righteous) with the current truth (the foundations are destroyed).
3. "Foundations" = basis or support of a substructure of something; refers to those things on which society rests, or by which social order is sustained.
4. "Destroyed" = to tear down; break down; to ruin; the Hebrew construction reveals that the "foundations" did not destroy themselves.
5. "Righteous" = the just; the saved; those who are right in God's eyes.
6. "Do" = to make or work; carries the idea of doing so much that it becomes a practice.

7. The implication is that if the foundations of society (law and order; justice and truth) are ever destroyed, even the righteous will be greatly hampered in what good they can do. Our nation is nearing this condition.

8. David could not find an answer to this question. Others told him to run and hide but David said "In the Lord put I my trust." (verse 1a) Therefore his fears were conquered.

2. Facts are considered. V. 4-6

1) Where the Lord sits. V. 4a

V. 4

1. "The LORD" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "Temple" = a palace or a sanctuary; the Hebrew construction reveals the Omnipotence of God for kings live in palaces and priests live in sanctuary; our Lord is both king and priest; described as "holy" = clean; separated; one's home takes on the very traits of its occupant and the same is true with the Lord.

3. "In" = preposition meaning in the middle of or in the midst of; God is in the very center of Heaven. (Hab. 2:20)

4. "Throne" = seat of honor.

5. "Heaven" = to be lofty; the third heaven is God's abode; the model prayer teaches where God is--heaven. (Mat. 6:9)

6. There are times when it seems God has stepped off His throne because He is silent and evil men and seducers wax worse and worse and men who are concerned with their own political advantage seems (Note: seems) to be in control. But God is still in heaven where He sits on His throne and He knows how to deal with wicked men in His time, for His glory. What we need is an old fashion Holy Ghost Revival that would shake this nation and establish justice and truth, law and order--the foundation of society. God can send it if He so chooses but I believe we will not see revival on a national scale because too much innocent blood has been shed since Roe vs Wade. But He will send revival to His saints for He will not carry into heaven a bunch of defeated saints. (Heb. 9:28)

2) What the Lord sees. V. 4b-5

7. "His eyes behold" = to gaze at; see; God is not dead nor is He blind; He is very much alive and alert; He sees everything in all parts of His vast empire; therefore, He knows all that is going on--with us and also our enemies.

8. "His eyelids try" = "try" means to investigate; test; examine; when we want to view something specifically at a distance we have a tendency to half close our eyes so we can closely scrutinize; therefore, the Lord instead of being indifferent at what was happening to David, He was narrowing His eyes--taking a sharp look at the situation; this is written so man can understand for God does not have to half close His eyes to see.

9. "The children of men" = all men, good or bad; includes every human on earth.

10. He knows what our enemies are doing and what we are going through; therefore, we should not listen to the counsel that advises us to flee (verse 1) but we should put our trust in Him who dwells in heaven.

V. 5

1. "The LORD" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "Trieth" = investigate; examine; test; scrutinize; an example would be to test and examine a piece of metal in order to determine its genuineness. (I Peter 1:6-7)

3. "The righteous" = the saved; this testing is not for the purpose of destroying or punishing them but to reveal whether they are genuine or real. (Job 23:10; Psalm 66:10)

4. "But" = reveals contrast between the righteous and the wicked.

5. "The wicked" = morally wrong; refers to the wicked in general.

6. "Him that loveth violence" = those contemplating violence toward David; these were the ones the Psalmist said God hateth.

7. "His soul hateth" = He hates; indicates that all such people were the objects of Divine dealings to punish and destroy.

8. This punishment is not administered the first time a person steps out of line but He forbears and suffers long with Him to give Him a space of repentance. (Rom. 2:4)

9. David, knowing this, instead of fleeing calmly committed himself and his cause to the Lord.

3) What the Lord sends. V. 6

V. 6

1. "He" = the Lord; Jehovah.
2. "The wicked" = "their" = morally wrong; the natural man.
3. "He shall rain" = He shall pour down as in a furious tempest; divine punishment follows divine displeasure.
4. "Snares" = a net to catch animals; refers to any difficulties or troubles in which men are entangled by the action of Divine providence; the Hebrew indicates that this punishment would exist in abundance, so that they could not escape.
5. "Fire" = means burning, flaming, and hot; this is literal fire.
6. "Brimstone" = resin of a certain tree; a sticky, gooey substance that adheres to one's flesh; word is used for sulfur; a burning substance that fastens itself to human flesh and can not be removed; fire and brimstone was the way the Lord destroyed Sodom and Gomorrah, due to their wickedness. (Gen. 19:24)
7. "Horrible" = to boil up; depicts great intensity.
8. "Tempest" = a storm of extreme violence; an extensive current of wind, rushing with great velocity and violence.
9. "*This*" = in italics, thus supplied by the Translators due to the four things just mentioned--"*shall be* the portion of their cup."
10. "Portion" = an allotment; to weigh out to someone their share.
11. "Cup" = is from a verb that means "to hold together;" a cup holds 8 ounces of liquid together so one can drink it.
12. It is sad that the wicked will have to drink this cup of wrath instead of obeying the Light God gives so that they could repent, believe, and be saved. Then the Lord Jesus would have drunk their bitter cup on Calvary instead of them having to. The idea in this verse is, that the wicked would be destroyed.
13. This is not a prayer for Divine retribution as a vindictive personal thing as far as David is concerned but just a statement due to a conscious realization that God and sin can not continually co-exist. God must punish sin or He would cease to be holy. David knew payday would come so why turn away and hide. Fear was conquered and facts were considered.

3. Faith is confessed. V. 7

V. 7

1. "LORD" = "his" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man; described as "righteous" = means correct in a moral or judicial sense; the character of God is "right."
2. "Loveth" = to have affection for; can involve every level of attraction from "fondness" to mature, dedicated love--the context must help you decide; the Hebrew construction reveals that this love is completed; there is nothing to be added to it at all.
3. "Righteousness" = rightness; refers to those who seek to do right by God's standards.
4. The Lord attracts what He is and loves what He is.
5. "Countenance" = face; this is plural in the Hebrew, thus, speaks of the Trinity; this is always translated singular when referring to God just as Elohim (plural) is translated God--one God, three Persons.
6. "Behold" = to gaze at something; suggests on-going action; the Lord just keeps looking and looking at the upright.
7. "Upright" = straight, level, correct, or just--by God's measurements; refers to His saints--the saved; uprightness pleases God.
8. In Gen. 1:2 the face of the dark deep (a picture of lost sinners) attracted the face of the Almighty God and He turned it into Light--just like Him.
9. David is confessing his faith in the Lord. He said people are saying why not run and hide. Instead David, like Peter in John 6:67-68, said, "Where am I going to hide. The Lord is in control so I believe I will just put my trust in Him." (verse 1)

PSALM 12:

1. This Psalm has the inscription "To the chief Musician upon Sheminith, a Psalm of David."
 - A. "To the chief Musician" = means that this Psalm was intended for the choir-leader and was given to him to regulate the manner of performing it; the idea is that the Psalm is to be performed under his direction.
 - B. "Sheminith" = indicates that this psalm was designed to be sung with the accompaniment of some stringed instrument as the choir-leader directed; possibly an eight stringed lyre--a kind of harp used much by the ancients; by the way, a piano is a stringed instrument.

C. "A Psalm of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.

2. The theme of this Psalm deals with deception and prevailing iniquity.

3. The time this Psalm was written cannot be exactly determined. Whenever it was, David was between a rock and a hard spot.

V. 1

1. "Help" = to free; to aid; save.

2. "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man; the idea is that there was no human help available--none he could trust.

3. "Godly man" = merciful man; pious man--one who reverences and honors the Supreme being in heart and practice; the idea with the use of this phrase is that it is always a characteristic of a pious man that he is merciful; refers to the saints.

4. "Ceaseth" = to bring to an end; is no more; to be out of the land--either slain or driven into exile; compare this to Isa. 57:1.

5. "The faithful fail from among the children of men" = this phrase is basically a repetition of the first phrase; I am reminded what our Lord said in Luke 18:8b.

6. The Psalmist, for a moment, loses sight of the "remnant--the little flock" which assuredly remained. Micah 7:2 expresses the same sentiment in his day as David did at this time. Elijah basically said the same in I Kings 18:22; 19:13-14,18.

V. 2

1. "They" = the men David had to deal with; no doubt included those who professed to be pious.

2. "Speak vanity" = they spoke vain and empty things instead of truth; falsehood; what they said had no reality and could not be depended on.

3. "Every one with his neighbor" = no reliance could be placed on his statements and promises.

4. "Flattering lips" = lips of smoothness; to make things smooth with the tongue--to flatter (to praise falsely).

5. "A double heart" = literally a "heart and a heart;" he says one thing and means another and makes promises he has no intention of keeping; he has one heart to give utterance to the words which he uses toward his neighbor and another that conceals his real purpose or design. (James 1:8)

6. These words sound like what is going on in our day. No confidence can be placed in such persons.

V. 3

1. "The LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "Shall cut off" = destroy; consume; the Hebrew construction reveals this as a desire on the part of the Psalmist that this might occur; yet this is a statement of solemn truth, designed for warning, that all such persons would be punished.

3. "All flattering lips" = mean He will cut off all who use flattery deceitfully.

4. "And the tongue that speaketh proud things" = refers to those who boast or are self-confident.

5. It was this disposition to falsehood, flattery, and boasting which constitutes the fact stated in verse 1--men on whom reliance might be placed, whose word might be trusted, and who promised aid in the cause of truth might be depended on--had seemed to "fail" among men. That is, no such men could be found.

V. 4

1. "Who" = "we" = "us" = the men David had to deal with.

2. "Who have said" = who habitually said; this does not mean they had openly and formally said this, but they had practically and really said this by their conduct.

3. "With our tongue" = in respect to our tongue; it was by the tongue they expected to accomplish their purposes; it was not by direct power but by the power of speech.

4. "Will we prevail" = we will do mightily; means they would accomplish their purposes by relying on the power of speech--to influence others; in deceiving others; in persuading others to fall in with their plans.

5. "Our lips *are* our own" = means "we may use them as we please; no one has a right to control us in the use of what properly belongs to us."

6. "Who *is* lord over us?" = who has a right to control us in this case; who can interfere with us and impede our actions.

7. There are men who would not think of doing wrong by an act of dishonesty in business and yet be utterly wreckless by doing another wrong by an unkind remark.

V. 5

1. "LORD" = "I" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man; He speaks in this verse.

2. "Poor" = synonymous with "needy" = first and third "him" = in sense of want; destitute.

3. "Oppression" = violence; wrong doing; refers to the abuse of the power of speech.

4. "Sighing" = crying out; groaning.

5. "For" = because of; on account of the oppression and sighing "now I will arise" = to get up; to lift up; to set up; to raise up; militarily speaking it means to engage in battle; the idea is that God is a vindicator of the poor and the oppressed.

6. "I will set *him* in safety" = I will make him safe; I will save him "*from him that* puffeth at him" = refers to those who used words of vanity and flattering lips (verse 1) and looked upon the poor and needy with contempt and felt that with a puff of their breath, they could blow them away; they regarded the poor and needy as insignificant and worthless.

8. The Lord will act when the cry of the poor and needy comes from a sincere heart with a pure motive.

V. 6

1. "The LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "The words of the LORD" = what the Lord says.

3. "Are pure words" = they are without any mixture of falsehood.

4. "As silver tried in a furnace of earth" = refers to some place where the metal was tried and purified.

5. "Of earth" = on the earth; in the earth; the language does not mean that the furnace was made of earth but that the furnace was erected on the earth.

6. "Purified seven times" = passed through the fire seven times; "seven" in the Scriptures denotes a complete or perfect number and is often used to denote frequency; the idea here seems to be that the process was repeated until the silver became entirely pure; the sense is that the words of the Lord are perfectly pure; there is no mixture of falsehood in His statements, no deception in His promises, and no flattery in what He says.

V. 7

1. "Thou" = "LORD" = Jehovah; the self-existent one who stands alone with no aid from anybody or any other being in this world or out of this world; the self-existent one who wants to reveal Himself to man.

2. "Them" = the persons referred to in verse 5; the poor and needy; the saved.

3. "Keep" = to hedge about; to protect; to guard and defend.

4. "Preserve" = to guard; to protect; double emphasis is given for this truth.

5. "From this generation" = this race of detractors, flatterers, and oppressors; the idea is that the entire generation was wicked and that none but God could deliver the poor and the needy from their plans and schemes.

6. "For ever" = constantly or as long as they need Divine protection; they were and would be at all times entirely safe; they had nothing to fear, for God was their refuge and their help.

V. 8

1. "The wicked" = the morally wrong; the natural man.

2. "Walk" = conduct their life as they have full license to do what they do and seem to be wholly unrestrained.

3. "On every side" = everywhere.

4. "When the vilest men are exalted" = the state of things is as if the vilest were exalted, or were honored; a state of things exists in which the wicked seem to go unrestrained, in which no regard is paid to truth, in which falsehood and flattery abound; it is as if honor were done to the worst forms of sin and the extremely wicked seem to be the most exalted.

5. The Psalmist closes this Psalm as he began it. There was a state of wide-spread depravity and successful iniquity as if all honor were conferred on the extremely wicked men, while the virtuous were oppressed and degraded.
6. This Psalm expresses confidence in God--confidence in His faithful word and promises. But the Psalmist sees a state of things in which there was a need for the Lord to intervene for the righteous seemed to have failed out of the earth, and the wicked seemed to be on the rise.
7. Sounds like our nation today!

PSALM 13:

1. This Psalm has the inscription "To the chief Musician, A Psalm of David."
 - A. "To the chief musician" = means that this Psalm was intended for the choir-leader and was given to him to regulate the manner of performing it; the idea is that the Psalm is to be performed under his direction.
 - B. "A Psalm of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.
2. This Psalm is a deeply moving picture of despair and trust. It depicts true anguish of the soul and then it immediately turns and pictures the victorious life of deep faith.
3. We cannot place this Psalm in a specific period of David's life but it was definitely written during some period of great trial in David's life.

1. The language of anxiety (v. 1-2)

V. 1

1. "How long" = David begins four questions with these words in these first two verses; Psalm 12 was a cry for help and this Psalm expresses David's feelings--help seems long in coming; his troubles had gone on year after year and he was low and discouraged; it was as if he could not go on another day--"How long?"

1) The Divine forgetfulness.

2. "Thou" = "the LORD" = Jehovah.
3. "Me" = David the human instrument who wrote this Psalm.

4. "Forget" = to misplace something; implies something lost through neglect or inattention.

5. "How long wilt thou forget me, O LORD?" = this is strong language as he cries out in the midst of his troubles; it seemed as if they would never come to an end; he looks for relief but it doesn't come; the darkness deepens; his mind is overwhelmed; he goes to God and asks, not with complaining and murmuring, but with feeling bordering on despair.

6. "O" = a cry of desperation.

7. "For ever?" = he answers his question with a question; this question denotes a state of mind on the verge of despair; he had (his thinking) been forgotten so long that there appeared to be no prospect of deliverance.

8. Set your mind at ease, for the Lord has never forgotten one of His children. (Isa. 49:14-16; Psa. 115:12; Luke 12:6-7)

2) He felt forsaken.

9. "Hide thy face" = a phrase referring to the Lord's removal of His blessings; the Lord's presence was not manifested to him.

10. Many times we may think the Lord has left us but somewhere standing in the shadows, you'll find Him. The Lord has a plan for every man and He is never in a hurry. What He desires to accomplish in our souls can only be done if sufficient time is given to allow His plans to ripen and mature. (Isa. 55:8)

V. 2

3) His own feelings.

1. "I" = "my" = "mine" = "me" = David.

2. "Take counsel in my soul" = he attempted to devise some plan for his own deliverance; he no doubt had formed plan after plan but no deliverance.

3. "*Having* sorrow in my heart daily" = David had grief or anguish in his innermost being constantly; he had been brought low by his feelings.

4. Anyone left to himself is helpless, and when you face a trial you can't handle, you will experience that. If you haven't been there yet, you will be.

4) His foes.

5. "How long shall mine enemy be exalted over me? " = the enemy is not named but the Hebrew construction means to hate; "exalted" means to be placed high above; it appears that David's enemies are winning the battle.

6. How long, Lord? David did not know that answer but the Scripture says: Psa. 110:1, Rom. 8:31,33.

2. Language of Intercession V. 3-4 He pleads for:

1) Consideration of his case.

V. 3

1. "Consider" = to regard with care; to look at; to inspect; to scan; to look at intently with care and pleasure; God had seemed to turn His face from David but now he prays in earnestness that the Lord would look upon him.

2. "Me" = "mine" = "I" = David.

3. "Hear" = in the Hebrew this means to answer, to respond; give attention and respond.

4. "O" = a cry of desperation.

5. "O LORD my God" = David never ceased his assurance that Jehovah was his God even thou the heavens seemed as brass.

6. The reason David wanted consideration is found in v. 4.

2) He pleads for enlightened eyes.

7. "Lighten" = to give light or to lighten up and in some instances to become light; David is in darkness and needs the Light of God's presence.

8. "Lest I sleep the *sleep* of death" = lest I die; for a child of God, death is compared to sleep (Dan. 12:2); David literally feels that if God does not move on his behalf, he will die.

9. Paul got into that same position in II Cor. 4:8.

V. 4

1. "Lest" = introduces the reason for his intercession "consider and hear."

2. "Lest mine enemy say, I have prevailed against him" = I have overpowered him; I have conquered him; indicates to triumph over him as having obtained a complete victory; David appealed to God, not in his own personal interest, but in the interest of truth and right, and the general good of mankind--to prevent his enemy's triumph.
3. "Mine" = "him" = second "I" = David.
4. "Enemy" = first "I" = "those" = refers to those who hated David in context.
5. "Trouble" = to squeeze or cramp = a narrow or tight place; it's like the whole world closing in on him from all sides; the pressure was heavy and crushing the very life out of him.
6. "Moved" = to waver; to slip, to shake; to fall; refers to him being moved from his steadfastness or firmness and being overcome; but the word gives a promise (Psa. 16:8), and our Lord gave Peter a promise when he was to be sifted by the devil. (Luke 22:31-32)
7. "Rejoice" = literally means to spin around in delight; indicates that there would be a general rejoicing on the part of his foes, if his arch-enemy succeeded in seriously injuring him.

3. The language of confession. V. 5-6 He confesses:

1) His faith.

V. 5

1. "But" = introduces the contrast to verses 1-4; in the first four verses, we see nothing but defeat, but suddenly after the prayer of verse 3, everything changes for the better;
2. "I" = "my" = David.
3. "Have trusted" = entire confidence; to place confidence in; to rely on; the English seems to imply a past experience David had in putting confidence in the Lord's mercy; but the Hebrew construction implies I have trusted, I still trust, and I will trust for ever. (Job 13:15)
4. This Psalm to this point reminds me of what our Lord said on the cross which was prophesied in Psa. 22:1-3.
5. "Thy" = Jehovah.
6. "Mercy" = kindness and goodness of God; means to bend or stoop in kindness to an inferior; to be gracious; to show compassion; keeps us from getting what we deserve.

2) His hope.

7. "Heart" = used for emotion, will, and intellect--the whole person.
8. "Shall rejoice" = to jump for joy; to spin around under the influence of great pleasure and delight.
9. "In thy salvation" = deliverance; victory; this does not refer to salvation as deliverance in the future world but deliverance from his present troubles--enemies; the idea is that David had entire confidence that God would intervene and that would be a cause to rejoice in that deliverance as actually accomplished.
10. There will not only be rejoicing in deliverance when actually accomplished, but there may and should be rejoicing in the firm conviction that it will be ours.
11. The remembrance of the Lord's past mercies gave him hope--desire of something good with an expectation of obtaining it.

V. 6

1. "I" = "me" = David.
2. "The LORD" = "he" = Jehovah.
3. "Will sing" = to utter with various inflections of melodious modulations of voice according to the notes of a song or tune; this Hebrew verb is derived from a word that means to turn about or to travel; came to be a picture of one who sings everywhere he goes; God's people are a singing people.
4. "Because" = introduces why he was singing--"he hath dealt bountifully with me."
5. "Dealt bountifully" = loaded with benefits; to deal fully with; to do good unto; to treat a person well; the root word means to wean (a growing baby off the milk and on to solid food) or to ripen (when crops are in view); therefore, this could be applied to David realizing that all God was doing or allowing was to help wean him to further maturity in his Lord and to help ripen him for future usefulness.
6. God allowed David to go through the hard times, in order to produce more growth, maturity, and fruit in his life.
7. This Psalm started with David in sorrow and it ended with David in a song. David's circumstances had not changed, but he could sing because God had not changed.

PSALM 14:

1. This Psalm has the inscription "To the chief Musician, *A Psalm* of David."
 - A. "To the chief musician" = means that this Psalm was intended for the choir-leader and was given to him to regulate the manner of performing it; the idea is that the Psalm is to be performed under his direction.
 - B. "*A Psalm* of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.
2. The theme seems to be "the depravity of man." Depravity means corruption, wickedness, and destitute of holiness or good principles. All men are born this way because of Adam's sin in the garden and his passing that nature on to all mankind.
3. We do not know the time nor the event in David's life that caused him to write this Psalm.

V. 1

1. "Fool" = "his" = to wilt; to faint; to fail; to fall away; one who is spiritually unfit and unsuitable; to be morally bankrupt; the word is designed to convey the idea that wickedness or impiety is folly; this indicates a practical atheist, who lives as if there were no God, which is what natural man left to himself does.
2. "Hath said" = thought, for the reference is to what is passing in his mind = "heart;" notice that even harbored rebellion in one's heart, silently, God still knows. (I Sam. 16:7)
3. "No" = a non-entity; to be nothing; nought.
4. "God" = Elohim--strong one.
5. "They" = refers to mankind or to fools.
6. "Corrupt" = to be in ruin, decay, marred, spoiled, rotten; this is what depravity means; the text, in essence, means they have corrupted themselves.
7. "Abominable" = that which is hated or loathed or detested.
8. "Works" = deeds and actions.
9. "None" = same word as "no" in this verse but here it is applied to mankind; means nought or not even one--depravity is universal; emphasizes totality; again this is speaking of a natural man left to himself.
10. "Doeth" = practice habitually; having a continuous lifestyle.
11. "Good" = moral goodness; integrity; kindness; usefulness.

V. 2

1. "The LORD" = Jehovah.
2. "Looked down" = conveys the idea of bending forward--hence an intense and anxious looking, as one bends forward when we wish to examine anything with attention; this is written according to man's thinking, for the Lord sees and knows everything; He is keenly aware of every action on earth. (Pro. 5:21; 15:3; II Chron. 16:9a)
3. "From heaven" = the third heaven; the abode of God; thus, the earth would be down from His throne.
4. "Upon" = introduces who God was looking at, "the children of men" = the sons of Adam; Adam's offspring; the human race, who are all descendants of Adam, whom God created.
5. "To see" = to perceive; to understand; to examine and discover; to observe.
6. For whom is God looking? -- "If there were any that did understand, *and* seek God."
7. "Understand" = spiritually intelligent; having discernment; implies to have wisdom and prudence; acting wisely.
8. "Seek" = having a desire to become acquainted with the being of God, His favor and friendship; to tread with one's feet, closely following the Lord; to frequent the Lord's presence; to search for the precious touch of the Lord.
9. The Lord wanted to see if there was one acting wisely in seeking God. Acting wisely stands in contrast with the folly referred to in the first verse.
10. This is stated as it is for man's benefit, for the Lord knew all along what man would do, even before he did it. No doubt God's heart is broken when He sees the results of His inquiry, which is recorded in the next verse.

V. 3

1. This verse states the result of Divine investigation.
2. "They" = natural man.
3. "All" = the totality; the whole.
4. "Gone aside" = to turn off, as one might do when he is leaving the main road for a side street; to depart; to turn aside or away; to turn out of the right way or path. (Exo. 32:8; Isa. 53:6)

5. "All together" = expresses universal depravity; conveys the idea that the same character and conduct pervaded all--the same thing might be expressed of all those referred to; they were united in this thing.
6. "Become filthy" = sour, rancid, like milk that has turned bad or butter that has become bad; the idea is to become corrupt in a moral sense.
7. "None" = non-entity; to be non-existent--no exceptions.
8. "Doeth good" = means to accomplish that which is pleasant and agreeable to God; negated by "none" and then added "no, not one" = no natural man can please God.
9. Paul, in the NT in Rom. 3:23, 10-12, agrees with David's words.

V. 4

1. "Workers" = Hebrew word means those who practice sin, habitually; their lifestyle reveals spiritual bankruptcy.
2. "Iniquity" = another word for sin; verb form means to pant, to breathe hard; thus, it means to sin so deliberately and vigorously that one literally loses their breath.
3. "Knowledge" = in context it means to know the Lord closely; negated by "no;" this question implies a negative answer--the reprobates of this world simply do not know God.
4. "Who" = the workers spoken of in this verse; natural man.
5. "Eat up" = to devour.
6. "My people" = people of like mind; relatives; kin folks; God's people make up His flock.
7. "Bread" = that which one feeds upon--his meat and sustenance.
8. "Who eat up my people as they eat bread" = this phrase means that they sustain themselves in their own course of life by the imperfections of the people of God--they make use of their (people of God) inconsistencies to confirm themselves in the belief that there is no God.
9. "And call not upon the LORD" = they do not worship Jehovah; they do not publicly acknowledge him as God.
10. Thus, the natural man endeavors to make his way through the world as if there were no God, but the saints of God are no longer in that group. (I Cor 6:9-11)

V. 5

1. "There" = in the midst of their evil doing; while they are devouring God's people = "were they in great fear."
2. "Great fear" = the state of being startled, shaking and quivering in awe or dread; sudden alarm; men cannot get rid of the evidence that there is a God and in the face of their attempts to convince themselves of this, the demonstration of his existence will press upon them, and will often fill their minds with terror. (Pro. 28:1)
3. "For" = introduced the reason for the fear = "God *is* in the generation of the righteous."
4. "God" = Elohim.
5. "Generation" = to revolve; to move in a circle; may indicate the circular nature of generations of people--always coming, then going; the human begins as a baby, then he is a toddler, child, teenager, adult, parent, grandparent, elderly one, and soon enough, deceased; and all of this is repeated again in his son and grandson and great grandson.
6. "Righteous" = just; in a right standing before God; refers to those saved by grace through faith; thus, a saved person should be an influence to his children that they be saved, and they influence the next generation and so on as it grows and spreads from one family to another; God saves their souls, answers their prayers, heals their sick, gives them joy and strength, and promises them Heaven as well--thus "God *is* in the generation of the righteous" = His people cannot be attacked without provoking Him, for He will assuredly come to their relief, and this action causes fear in natural man.
7. They fear because God, the One in whom they place no faith at all, is helping the righteous folks.

V. 6

1. "Ye" = the wicked natural man.
2. "Have shamed" = despised; to treat with derision--to laugh at; to mock.
3. "Counsel" = advice; purpose; plan; the Hebrew construction means to advise someone by sharing what you see about a situation.
4. "Poor" = "his" = the righteous considered as afflicted, distressed, and needy.
5. Natural man shames the advice of the righteous man just because it rests wholly on a belief in God, which they regard as folly. (verse 1)
6. "Because" = since; introduces the reason they shamed the poor (righteous) = "the LORD *is* his refuge."

7. "LORD" = Jehovah--the name of a covenant keeping God.

8. "Refuge" = a shelter usually to protect one from a storm or some specific danger; the Hebrew word is also translated "trust" in Psa. 73:28 and "hope" in Jer. 17:17. (Psa. 46:1; 61:3)

9. Natural man will hate and despise you when you try to tell them what the Lord has done for you, just because you name His great name and claim Him as your refuge.

V. 7

1. "Oh that" = expressive of an earnest desire, as if the thing were in the hand of another, that he would impart that blessing and favor; equivalent to "who will give."

2. "Salvation" = deliverance or victory.

3. "Israel" = the name given to Jacob when he was saved in Gen. 32; refers primarily to the Hebrew people, and then it is used generally to denote the people of God.

4. "Zion" = the holy mountain of God situated in Jerusalem; refers to Mount Zion which was near Mt. Moriah, on which the temple was later built; where the palace and throne of David was; refers to the seat or dwelling place of God.

5. "Oh that the salvation of Israel *were come* out of Zion" = this phrase expresses a desire that God, who had His dwelling in Zion, would put forth his power in granting complete deliverance to His people.

6. "LORD" = "his" = Jehovah.

7. "Bringeth back" = to turn back; to restore; to recover.

8. "Captivity of his people" = way of expressing any condition of oppression and trouble; the Hebrew people were often in this state; this is not referring to Babylonian captivity because David had already died before that came upon Israel.

9. "Jacob" = the supplanter or heel-catcher or deceiver who later became "Israel" = prince with God; name given to Jacob after he was saved in Gen. 32; the use of both names is a picture of spiritual growth and transformation of Jacob.

10. "Rejoice" = means to spin around, usually under the influence of a very strong emotion; most often joy.

11. "Be glad" = to brighten up; to be happy, merry, or cheerful.

12. This could be a prophecy of the future for Israel spoken of in Rom. 11:25-26-- "Shall be saved" = shall be recovered from their rejection; restored to Divine favor; grafted back in when the nation turns to God; I'll have to be honest--I do not know exactly all this means and when it will occur.

13. This can apply to those redeemed from their depravity--they will be happy in heaven, but they may rejoice even now in the prospect, the certainty, that they shall obtain salvation--glorification of the body.

PSALM 15:

1. This Psalm has the inscription "A Psalm of David" = means David, the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.

2. The theme is dealing with the spiritual pilgrim headed home.

3. The time of this Psalm: It was written sometime after David had established the tabernacle on Mt. Zion. (II Sam. 6:15-17)

V. 1

1. In verse 1 David asks two questions and then answers them in verse 2-5.

2. "LORD" = "thy" = Jehovah.

3. "Abide" = to dwell for a time; a temporary resident.

4. "Tabernacle" = tent; a movable structure--referring to the OT tabernacle that was a temporary place to meet God and possibly the tent David had pitched for the ark in Jerusalem.

5. "Who shall abide in thy tabernacle?" = the idea in this phrase naturally associates the thought of sojourning rather than that of a permanent abode; by this is not meant that the residence with God would be temporary for the second question gives the idea of permanency.

6. "Dwell" = to reside permanently.

7. "Who shall dwell in thy holy hill?" = refers to Zion, the dwelling place of God and the type of heaven--the eternal abode of the Most High God and the place where all true pilgrims are headed; John saw them in Rev. 7:9-15.

V. 2

1. Now David gives the answer (verses 2-5) to the questions in verse 1 by giving the characteristics of the pilgrim headed home.

1. Upright in his walk.

2. "He" = the who, mentioned in verse 1.

3. "Walk" = to have one's life in order; the manner of life, life being represented as a journey; the tense is continuous action, thus, an habitual lifestyle; (I John 2:6) the word abideth in this verse means:

- A. To have no known sin unjudged and unconfessed.
- B. To have no interest into which He is not brought.
- C. To have no part of one's life which He cannot share.
- D. To take all our burdens to Him.
- E. To draw all wisdom, life, and strength from Him.
- F. To let nothing be allowed in one's life which separates us from Him.

4. "Uprightly" = perfectly; that which is complete in all parts: this does not refer to absolute freedom from sin but means that the character is complete in all its parts; without blemish (so translated 44 times) as a sacrificial lamb should be; perfect, not in the sense of sinlessness, but of moral integrity.

5. "Worketh" = to make, do or commit; the Hebrew construction means action going on-continual, not occasional.

6. "Righteousness" = right actions; does right; means he does what is proper in relation to God and man.

2. Truthful in his heart.

7. "Speaketh the truth in his heart" = points to internal truthfulness; refers to his thoughts for the reference is to what is passing in his mind = "heart;" notice that even thoughts of truth are still known by God (Psa. 24:3-4); when the truth is in the heart the lips are prone to proclaim truth as well.

3. Loves his neighbor.

1. "Backbiteth" = slander; to be a tale-bearer; negated by "not;" one cannot help hearing reproaches against his neighbor but he can refrain from passing them on; a truth-loving heart never uses a backbiting "tongue" = refers to words spoken.
2. "Doeth evil" = practicing bad actions; refers to injury in any way, whether by word or deed; negated by "nor."
3. "Neighbour" = friend or companion; refers to all persons we have dealings with, even our enemies.
4. "Taketh up a reproach" = refers to spreading an ill report concerning his neighbor; negated by "nor."
5. "Who is my neighbour?" = a question asked Jesus in Luke 10:29 and Jesus explained with the allegory of the good Samaritan (Luke 10:30-37); even refers to our enemy.

4. Careful of his company.

V. 4

1. "In whose" = "he" = "*his*" = the who of verse 1.
2. "Vile person" = reprobate; base; despicable; worthless.
3. "Contemned" = disesteemed; rejected; indicates he won't have anything to do with him. (Eph. 5:11)
4. "Honoureth" = to give weight to; to respect heavily; high estimation; means they carry a lot of weight with you --"them that fear" = to have respect and reverence of God.
5. One who walks with God will be separate from sinners. Jesus was (Heb. 7:26), and we are blessed if we do the same. (Psa. 1:1) There is an old saying, "Birds of a feather flock together" and you are known by the crowd you run with.

5. Faithful to his promise.

6. "*He that sweareth to his own hurt, and changeth not*" = refers to the righteous man making a promise or entering into a contract that looks like it will turn out contrary to his expectation--to his hurt, loss, or disadvantage, he still does what he said; mean the righteous man is a man of his word. (EX: Jephthah's vow; Judges 11:35)
7. This type of faithfulness is but a faint imitation of the faithfulness of our Lord. (Heb. 12:2)

6. Merciful in his dealings.

V. 5

1. "*He*" = "He" = "his" = the one who will dwell in the Lord's holy hill. (verse 1)
2. "Usury" = interest on a debt; a premium for the use of money; in context the word means illegal interest; Webster defines it as a premium or compensation paid or stipulated to be paid for the use of money borrowed or retained, beyond the rate of interest established by law.
3. "Putteth not out his money to usury" = doesn't loan money and charge interest when it was against the law; when one Israelite borrowed from another, interest was forbidden by law (Exo. 22:25; Deut. 23:19); when the borrower was a foreigner, the interest was lawful as long as the rate of interest was not excessive; this is an OT principle and is not referring to you making investments, having CD's, and so forth.
4. "Nor taketh reward against the innocent" = refuses to take a bribe, either as judge or witness, when the charge is made against an innocent person. (Deut. 16:19)
5. Therefore being merciful in his dealings means he will not seek to take advantage of the ignorant or the poor.

7. Established in his character.

6. "Doeth" = refers to his actions and deeds; the tense reveals a continuous habitual lifestyle of such actions.
7. "These *things*" = refers to all the things mentioned from verse 2 to this point in verse 5.
8. "Moved" = to waver; to slip; to shake; to fall; negated by never; means he will not fall today, tomorrow, or ever; he shall continue steadfast and unmovable because he has a solid foundation of hope; he is on the solid rock (Mat. 7:24-25); he is planted like a tree (Psa. 1:3); he will endure unto the end (Heb. 3:6, 14); a man with these characteristics will dwell in the Lord's holy hill (verse 1) because of what the Lord has done for him.
9. He is a spiritual pilgrim headed home.

PSALM 16:

1. This Psalm has the inscription "Michtam of David:"

A. "Michtam" = a prayer; meditation; can also mean writing.

B. "David" = the sweet Psalmist of Israel, was the author--human instrument--of this Psalm.

2. The theme is Messianic which means this is a prophecy about the Messiah--the Lord Jesus, David's greater Son, but at the same time there is an application to David and also to us. I would entitle this Psalm "It pays to be a believer."

3. This Psalm was probably written during one of the short times David had some rest from Saul's pursuing him. On two occasions David spared Saul's life, and Saul called off the hunt for a short time. David was still an outlaw, cut off from his family, from the inheritance in the land, and from the religious life of the nation. His life was always in danger during those years he fled from King Saul but for two short periods of time David's danger was passive--not active at that time. Therefore, this Psalm may have been written during one of these passive times.

V. 1

1. The practice of the Believer. V. 1-4

The first four verses gives us three glimpses of the believer.

A. Living in the Lord's presence, V. 1-2

1. "Preserve" = to hedge about; to guard; to protect; to attend to.

2. "God" = "thee" = El; this name means power; the Almighty; abbreviated form for Elohim; stands for God in all His strength and might.

3. "Me" = "I" = "my" = David; applies to David's greater Son--Messiah.

4. "Put my trust" = to confide in; implies to flee for safety to some special place of protection.

V. 2

1. "*O, my soul*" = first "thou" = God; El; speaks of communion with the Lord; in italics, thus supplied by the translators because it is implied in the Hebrew construction.

2. "LORD" = second "thou" = Jehovah; the self-existent one; the God of Covenant; the One who entered into a saving covenant with men.

3. "Lord" = "thee" = Adonai; king; the sovereign One.

4. All three names brought together in these two verses reveals David's thoughts.

- A. El is God my maker.
 - B. Jehovah is God my mediator.
 - C. Adonai is God my master.
5. "My" = David; applies to David's greater Son.
 6. "Goodness" = gladness; beauty; preciousness; wealth.
 7. "Not" = nothing.
 8. "To" = above; contains the idea of "beyond" or "over" or "besides."
 9. Put it all together: "my goodness *extendeth* not to thee:"
 - A. My goodness...nothing above Thee.
 - B. My goodness...nothing beyond Thee.
 - C. My goodness...nothing besides Thee.
 10. David is telling the Lord that his goodness, his gladness, his delight, and his joy in life is found in nothing but the Lord (Father) Himself. The same thing would be said when applied to the Messiah. How about us?
 11. Therefore, living in the Lord's presence brings safety, protection, and security.

B. Living for the Lord's people. V. 3

V. 3

1. "Saints" = holy ones; set apart ones; those who have had a completed sanctification work of the Holy Spirit in their heart. (II Thess. 2:13)
2. "In the earth" = on the earth.
3. "To the excellent" = "in whom" = refers to the saints just spoken about.
4. "Delight" = pleasure; desire; longing.
5. "All" = the whole or the entirety of anything.
6. David is saying, "In heaven he had none but God and on earth he found his happiness only in those who were friends of God--saints."
7. David had discovered by experience that it was better to find his delight in the Lord's people than to cultivate the great ones of the earth.

8. Living for the Lord's people is one of the marks of a born-again believer. (I John 3:14)

C. Living by the Lord's Precepts. V. 4

V. 4

1. "Sorrows" = pains; wounds; heartaches.
2. "Multiplied" = to become great or many or much or numerous; to increase; the Hebrew construction indicates that the multiplying goes on and on--it is continual.
3. "Their" = refers to anyone who "hasten *after* another *god*" = to be hurried or to do quickly--to follow after an idol--another god; this implies a love affair with a false god.
4. "Their drink-offerings of blood" = refers to those who sacrificed to idols.
5. "Will I not offer" = David was saying he would not have any part in sacrificing to idols; when referring to David's greater Son, our Lord is saying He will have no part in it at all.
6. "Nor take up their names into my lips" = David and David's greater Son is saying they will not contaminate their lips with the vile names of those idol gods.
7. David knew about idolatry. He had been down to Gaza and looked at Dagon whom some described as the weird half-man, half-fish god of the Philistines. He had been down to Moab and had seen Chemosh, the blood thirsty idol of the Moabites. The idolatrous times of the days of the judges were still remembered by the people in David's day and David as well. Therefore David said "I don't want any part of those things." He was living by the Lord's precepts and that practice kept him from evil desires and associations. And it will do the same for all true believers.

2. The portion of the Believer. V. 5-6

David had a portion:

A. In the Lord. V. 5

V. 5

1. "The LORD" = "thou" = Jehovah.
2. "Mine" = "my" = David; could apply to David's greater Son.
3. "Portion" = something weighed out and allotted to a person.
4. "Inheritance" = share; part or territory.

5. "Cup" = refers to man's lot or condition in life.
6. "Maintainest" = to grasp, hold or support; to sustain; to hold up; the Hebrew construction reveals an action that is constant and on-going.
7. "Lot" = a portion or destiny.
8. Each family in Israel had its territory assigned to it by lot by Joshua in the original distribution of Canaan among the tribes. An example of this was Naboth who could not sell his land to Ahab because he was from a different tribe. (I Kings 21:1-3) David's inheritance was in the farms and fields of Bethlehem. But as long as Saul sat on the throne, there was no hope David could enjoy his inheritance. He was excluded, by Saul's watchdogs, from his share in the family inheritance. It has been stated that his own parents were fugitives in Moab. So David seems to say, "Never mind. I have a better inheritance. I have the Lord. He is my portion." David was satisfied.

B. In the Land. V. 6

V. 6

1. "Me" = "I" = David; applies to David's greater Son.
2. "The lines" = refers to lines used in measuring and dividing land; denotes a portion of land that is measured out or surveyed to any one.
3. "Fallen" = to be cast down or to be divided or to fall; the idea is that the land was surveyed into distinct portions and then that part which fell to any one was determined by lot; refers to the distribution of the land of Canaan.
4. "In pleasant *places*" = delightful; sweet; lovely; agreeable or even beautiful; refers to the place where David's inheritance was--Jerusalem and its near vicinity.
5. "Yea" = also.
6. "I have a goodly" = one word in the Hebrew; to be pleasing, to be beautiful; to be bright.
7. "Heritage" = possession; property or share; something inherited; refers to David's earthly heritage or lot in life.
8. David was a fugitive when he wrote this with no home except for the caves and forest of the hills. How could he say this? By faith--this was a language of faith. David was not forgetting how that years before the prophet Samuel had visited the farm in Bethlehem, had poured the holy anointing oil of God on David's head, and had told him God said that one day he would be Israel's king. Nothing Saul could do could prevent that. Not just the Bethlehem farm but all Judah, all Israel would be his. No matter what the appearances and circumstances seemed, God had said!

9. David regarded it, a goodly heritage, that he lived where the true God was known, where he enjoyed his favor and friendship.

10. I have used this as an application to my dad giving me the lines of the team of mules in smooth or pleasant places, where there was no danger. If the mules got spooked, dad would take over the lines and not give them back to me until things settled down and I was ready. This was true with David. When it was time, God would pass the scepter to David, but now by faith he said, "I have a goodly heritage in the Lord and in the land."

3. The Prospects of the Believer. V. 7-11

David's prospects were two-fold.

A. In this life. V. 7-9

a. Guided by God. V. 7

V. 7

1. "I" = "me" = "my" = David; applies to David's greater Son.
2. "Bless" = to kneel; to fall down before someone in adoration or praise; carries the idea of bragging on someone.
3. "The LORD" = "who" = Jehovah--the covenant making and covenant keeping God.
4. "Given counsel" = to give advise.
5. "Reins" = thoughts; speaks of meditation; regarded as the seat of affections; figuratively means one's inner self--your mind, heart, and soul.
6. "Instruct" = to chasten; discipline; admonish; to teach.
7. "In the night seasons" = in the dark times; when things are not going right--that is the time when God's advice He has planted inside you will guide you and keep you safe through those trying times. He did that for David and He will do that for you.

b. Guarded by God. V. 8

V. 8

1. "I" = "me" = David; applies to David's greater Son.
2. "LORD" = "he" = Jehovah.
3. "Have set" = to level or equalize.

4. "Always" = perpetually or with continuity; unending.
5. "Before me" = towards the front of me; it is used of a counterpart or a mate.
6. The first phrase of this verse basically means "I have brought myself to realize the continual presence of God whether in happiness or in trouble."
7. "Because" = introduces the reason David would "not be moved."
8. "Right hand" = the right side of something or someone; in Bible days when men fought with swords, a soldier defending another would naturally stand on his right; David could see the Lord standing on his right to defend him from his foes; in I Peter 1:5, Peter states that all of God's sheep (sheep and sheep to be) are "kept" which means guarded.
9. "Be moved" = to waver; to slip; shake; fall; negated by "not;" has the idea of never shaking or slipping or tottering or dropping in any way; David is saying nothing will shake me or disturb me from my trust and confidence.

c. Gladden by God. V. 9

V. 9

1. "Therefore" = in view of the fact just stated--the thought of God's continual presence at his right hand caused David's heart to be glad.
2. "Heart" = used the inner man for emotion, will, and intellect--the whole person.
3. "My" = David; applies to David's greater Son.
4. "Is glad" = to brighten up; extreme happiness and spontaneous emotion which is usually expressed in some visible or external manner.
5. "Glory" = literally means something heavy--something heavy in importance; means here, whatever there was in him that was honorable, dignified, or glorious--all the faculties of his soul, as well as his heart--had occasion to rejoice in God.
6. "Rejoiceth" = to spin around under the influence of a violent emotion; carries the idea of deep and pointed exuberance.
7. "Flesh" = refers to his body.
8. "Also" = means the flesh is included in this hope as well as his heart and soul.
9. "Shall rest" = to settle down, abide, dwell, or reside.
10. "In hope" = means safe and secure; a place of refuge; there is hope in this life and in the life to come.

11. Peter quoted verses 9-11 in Acts 2:25-28 on the day of Pentecost when he applied these verses to the Lord Jesus Christ.

12. Guided, guarded, and gladdened are just the fringe benefits of being a believer. These are the things God gives us in this life. Even if there were no life to come, it would be worth being a believer just to have the peace, the rest, and the joy God gives here and now to His own. There is more to it than this life.

B. In the future life. V. 10-11

V. 10

1. Here the Psalmist takes a giant leap into the unknown, into that which can only be known by Divine revelation. David speaks of two truths which has to await NT revelation to be properly grasped.

a. The truth of the resurrection. V. 10

2. "Thou" = "thine" = refers to God the Father.

3. "My" = David; applies to the Lord Jesus Christ also called the "Holy One" in this verse; this verse is definitely Messianic.

4. "Leave" = to forsake; to depart; to loose; negated by "not."

5. "Soul" = the real individual; refers to that part of man's nature which was not mortal or decaying; that which properly constituted his life; that which is distinct from the body; the part of man that will live forever somewhere. (Gen. 2:7)

6. "Hell" = Sheol; equivalent to Hades, the Greek word also translated "hell" in Acts 2:27.

A. At times "hell" = means the never ending place of pain and torment reserved for unrepentant sinners.

B. But here and in Acts 2:27 it is the translation of Sheol and Hades. Sheol and Hades basically mean the unseen world; the region of departed spirits of the lost but included the blessed dead before the resurrection of the Lord Jesus, at which time He led "captivity captive" (Eph. 4:8-10) thus moving paradise from Hades into the third heaven. (II Cor. 12:2-4)

C. Sheol is sometimes translated "grave" because it is the world of the dead, and natural man cannot see beyond the grave.

D. Jesus paid our hell, while on the cross from 12:00am to 3:00pm, by a miracle of God I cannot fully explain nor completely understand. But He paid our hell while on

the cross and when He died His body was buried in an empty tomb and His soul and Spirit went to Sheol, the Paradise compartment, as He told the thief on the cross. (Luke 23:43) Paradise is equivalent to Abraham's bosom where Lazarus went and the rich man saw while being in torment. (Luke 16:22-24)

7. "Suffer" = to give; allow; negated by "neither;" the idea is that the Father would not give Him (the Son) over to corruption.

8. "Holy One" = Messianic prophecy concerning the Lord Jesus Christ; it is applied to Christ as being holy, or as being one whom God regarded as particularly His own.

9. "To see" = to experience; to be acquainted with; to behold; to consider.

10. "Corruption" = decay; the idea is that He would not turn back to dust in the grave, or that the change would not occur to Him in the grave which does to those who lie long in the tomb; this is referring only to our Lord for Paul in Acts 13:35-37, spoke of David as seeing corruption.

11. When Jesus died for our sin, not His for He had none, His soul went down into Hades so that He could proclaim in those dark regions the mighty triumph of the cross. His body lay for three days and three nights in a borrowed tomb, but corruption and decay could not touch Him.

12. David with the eye of faith was able to see the resurrection of the Lord and knew he too would be resurrected. What hope! He may have read what Job said in the oldest book in the Bible. (Job 19:25-26)

b. The truth of the rapture. V. 11

V. 11

1. "Thou" = "thy" = God the Father.

2. "Me" = David; applies to David's greater son.

3. "Shew" = to know in all its implications.

4. "Path of life" = the path which leads to the Source and Center of all life--God Himself--the way to heaven, in contrast with corruption and Sheol; this corresponds to the narrow way which leads to the strait gate or life. (Mat. 7:13-14)

A. The path of life begins in the dark regions of the underworld, bound by three things (Eph. 2:2-3) and in the miry pit of clay. (Psa. 40:1-2)

B. While on this path the sinner is taught (Psa. 25:8), and the saint is guided into all truth. (John 16:13)

C. This path leads up, out of Sheol, out through the portals of the tomb up to the heights of heaven, up to the right hand of God.

D. This is a language of a man who believed in the resurrection of the dead which occurs at the Rapture.

5. "In thy presence" = before thy face; the reference is to God's presence in heaven where He dwells.

6. "Fullness" = to the level of satisfaction; sufficed; abundance; implies enough, and more than enough, to satisfy the extreme cravings of the heart.

7. "Joy" = to brighten up; to shine; expressive of glee, gladness or mirth; refers to joy that is full, satisfying, unclouded, and unmingled with anything that would diminish its fullness or its brightness; not just earthly joy that must soon come to an end but joy that will last forever.

8. "At thy right hand" = a place of honor; here it refers to the place which the saints will occupy in heaven.

A. Applied to the Messiah, it denotes that He would be raised up to exalted honor in heaven. (Heb. 1:3)

B. Applied to believers now, it expresses their firm and assured faith that eternal happiness and exalted honor awaits them in the future world.

9. "Pleasures" = sweet or sweet things or agreeable things.

10. "Evermore" = the goal; something that glitters from afar; indicates eternity.

11. The language of David in this Psalm lets us know that he had a future prospect of the resurrection and rapture of the saints of God which included him. He did not express it like Paul did in I Thess. 4:16-17 but he had the prospect of the rapture. We will be at the right hand of God--ever be with the Lord--where there are pleasures for ever. The Bible doesn't disclose all about these pleasures thus, we could ask, "What are they?" It could be like telling your children when you leave on a trip, "I'm going to bring you a surprise when I come back" and immediately they began to ask, "What is it going to be? Is it going to be this? Is it going to be that? Please daddy, tell me, because I can't wait." And the answer we might give is, "You'll just have to wait and see." For the most part God simply says, "You'll just have to wait and see."

12. We do know that happiness there, whatever may be its nature, will be eternal. Losses, disappointment, bereavement, sickness, or anticipation of death can never mar our joys, even after countless millions of years. (Rev. 21:4) The song writer who wrote Amazing Grace said the same thing in the last verse. "When we've been there 10,000 years, Bright shining as the sun, We've no less days to sing God's praise Than when we'd first begun."

13. Satisfied!

14. It pays to be a believer!

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