

Psalms 1-8

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 1:

1. This Psalm does not have an inscription as to who wrote it, therefore, there is no stated author but God.
2. The theme of this Psalm is the happiness of the godly man and the judgment of the ungodly.

1. The man God blesses. V. 1-3

A. Is one separated from the world. V. 1

3. "Blessed" = O happy is the man; spiritually prosperous; indicates his condition is a happy and a desirable one.
4. "Man" = an individual; a human being; indicates male or female; whosoever meets the conditions the Lord laid down here; includes all of all times and of all conditions, who possess the character referred to.
5. "Walketh" = to order one's course of life; behavior; the tense is continuous action--habitual life style; negated by "not."
6. "Counsel" = advise; wisdom.
7. "Ungodly" = those who live wicked lives and cause confusion and perpetual agitation to others; may refer to those in sin yet living in ignorance of God in many ways even though they have light of conscience and creation.
8. "Standeth" = indicates to stop and listen; the tense is continuous action--habitual lifestyle; negated by "nor" = not.
9. "The way of" = the path where they are found, or where they usually go; speaks of a course of life, which is the way of the world.

10. "Sinners" = one not saved; the Lord never calls a person after he is saved a sinner but He calls them saints; refers to those who deliberately, and willfully transgress against light.

11. "Sitteth" = from an unusual Hebrew word meaning to dwell, remain, to settle, be at home, and to marry; joined to and feel at home; the tense is continuous action--habitual lifestyle; negated by "nor" = not.

12. "Seat of the scornful" = chief seat in the kingdom of Satan.

13. "Scornful" = to mock; to deride; to scorn; to scoff; means to criticize and tear down.

14. The man God blesses will not be at home with this type of crowd. Paul described a saved person's life like a race (I Cor. 9:24) and he says to run, which means to exert one's self and make progress. (Heb. 12:1) A child of God needs to be running his race and then he is a happy man--spiritually prosperous--blessed.

15. Make a note: If you run!

A. You walketh not.

B. You standeth not.

C. You sitteth not.

16. But if you stop running and begin to walk in the counsel of the ungodly, before long you begin to stand in the way of sinners and before long you will sit in the seat of the scornful, thus an unhappy man, not blessed, not spiritually prosperous.

17. You say preacher you're talking about a lost man. No! I'm talking about a saved man. He can do anything a lost man can but he'll not be happy and cannot get by with it and this will not go on for years.

18. Peter is an example. He went through this experience in a few hours even after being warned. (Luke 22:31-32) He quit running the race and began to walk with the wrong crowd, he stood with them, and sit by their fire and denied the Lord three times before the cock crowed twice. (Luke 22:54-58; Mat. 26:73-74; "bewrayeth" = to make clear; manifest; evident that he was a Galilean.) Therefore, he was not happy nor spiritually prosperous but instead he wept uncontrollable. (Luke 22:61-62)

19. The man God blesses is separated from the world.

B. Is one saturated with the Word. V. 2

V. 2

1. "But" = reveals contrast between what he does not do (verse 1) and what he does do.

2. First "his" = "he" = the blessed man--human being.
3. "Delight" = a valuable thing; pleasure; indicates the blessed man is joyful.
4. "Law" = properly means instruction, precept, and then an injunction or command; it is applied to the Pentateuch or the law of Moses--first five books of the Bible; here it refers to the written revelation of the will of God as far as it was then made known.
5. "LORD" = second "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.
6. "Meditate" = ponder; to think deeply and continuously; indicates the blessed man is thoughtful.
7. "Day and night" = means all the time, throughout the day and the waking hours of the night, even in our dreams; every happening of life prompts a reflection on something in the Bible.
8. We cannot meditate until we have hid His Word in our hearts--means to memorize. (Psa. 119:11) That is why God commands parents to teach their children. (Deut. 6:6-8)
9. The man God blesses finds his highest delight in the revealed truths of God's Word.

C. Is one situated by the water. V. 3

V. 3

1. "He" = "his" = the human being God blesses.
2. "And he shall be like a tree planted by the rivers of water" = indicates the blessed man is hopeful.
 - A. "Like a tree planted" = refers to a hope that is steadfast and sure because he is set firmly in position, settled, and standing on the promises of God he delights in and meditates on.
 - B. "Rivers of water" = refers to streams that will never run dry; the man who delights and meditates has his roots deep in the streams of God and is satisfied while others starve.
 - C. His roots are buried in the streams of God's truth, mercy, and grace. He has meat to eat others know not of.
 - D. His roots of faith and love feed in these life giving streams.
3. "Bringeth forth his fruit in his season" = indicates the blessed man is fruitful.

A. Fruit is according to the character of the tree. An apple tree bears apples, a peach tree bears peaches, and etc; a man is known by his fruit. (Mat. 7:20)

B. "In his season" = Eccl. 3:1-2 indicates that there is a time to harvest (pluck up that which is planted); therefore, we know apple trees only bear apples a certain time of year; but for a spiritually prosperous (blessed) man, he has roots in the river of God's word, thus being fruitful is always in season and fruit bearing is natural.

1) Fruit of righteousness--because taught by the grace of God. (Tit. 2:11-12)

2) Fruit of the Spirit--because of the indwelling Holy Spirit of God. (Rom. 5:5; Gal. 5:22-23)

4. "His leaf also shall not wither" = indicates a blessed man is beautiful.

A. "Leaf shall not wither" = means a healthy tree's leaves will not wilt; it does not take a Botanist to identify a sick tree when the leaves are wilted.

B. There is a vital connection between the leaf and the root. Dry roots soon bring a withering in the leaves.

C. Man cannot see the root of Christian character but he can see the leaf--the outward manifestation of the root. (Mat. 7:20) The hidden condition of the root can be judged by the outward appearance of the leaf in the light of the Word.

D. The outward life is fresh and green when the inward life is pure and full. And when your testimony loses its freshness and power, we may be sure something is wrong with the roots because the streams of God never run dry.

E. Also remember no root--no fruit. All planted in good ground bore fruit in varying degrees. (Mat. 13:23)

5. "Whatsoever he doeth shall prosper" = indicates the blessed man is successful.

A. "Prosper" = expresses the idea of a successful venture, as contrasted with failure; profitable; refers to being a success; the Lord told Joshua in Josh. 1:8 that "then" thou shalt have good success; "then" means after you meet the Lord's condition--delight and meditate in His Word continually.

B. "Whatsoever" = this does not mean my will be done; but when we delight, meditate, and are planted in the Word of God we will not want or desire anything the Lord does not want us to have and we will not do anything the Lord does not want us to do; this means to be in God's will.

C. The Lord Jesus is our example--He finished the work the Lord gave Him to do. (John 17:4 said in His intercessory prayer and John 19:30 said on the cross) Therefore, work out what the Lord has put in you. (Phil. 2:12-13) He will finish in you what He has started. (Phil. 1:6)

- D. All talk and no walk--something is wrong.
 - E. All cry and no wool--not the sheep of His pasture.
6. The spiritually prosperous man will not walk, stand, nor sit with the ungodly because he knows that the ungodly's way is:
- A. A perishing way.
 - B. A way of pride.
 - C. A way of pleasure.
 - D. A way of unbelief.
 - E. A way of Christ rejection.
 - F. A way that seemeth right to man but the end is death.
7. In contrast the spiritually prosperous (blessed) man's way is:
- A. Joyful.
 - B. Thoughtful.
 - C. Hopeful.
 - D. Fruitful.
 - E. Beautiful.
 - F. Successful.

B. The man God judges. V. 4-6

V. 4

1. "The ungodly" = the lawless ones who have no delight, or reverence for the law of the Lord; they are a law unto themselves, and the fruits of their own character and deeds shall be reaped by them.
2. "Not so" = indicates that the ungodly are exactly opposite of the blessed; what was negative in verse 1 to the righteous is positive to the wicked and what was positive to the righteous in verses 2-3 is negative to the ungodly; the ungodly differ both in character and in destiny from the righteous.
3. "Are like the chaff which the wind driveth away" = the Israelites knew what this phrase meant--stalks of grain were placed on a flat rock where man and beast trampled

on it to loosen the grain from the husk around it; then the farmer would throw up a shovel full of grain and chaff mixed together and allow a strong wind to blow the light chaff away and the heavy grain would fall straight down; chaff was dry and worthless and of no value to the farmer; it was a substance the farmer was anxious to separate completely from his grain and get it out of his way.

4. The ungodly being represented as chaff driven by the wind indicates:

- A. Their being driven about by every wind of doctrine, popular opinion, or worldly success.
- B. They have no connection with or capacity for receiving from those streams of life.
- C. Chaff has no power to resist either the wind or the fire.

V. 5

1. "Therefore" = in view of the facts just mentioned; because they are worthless like chaff.
2. "The ungodly" = the lawless ones who have no delight, or reverence for the law of the Lord; they are a law unto themselves, and the fruits of their own character and deeds shall be reaped by them.
3. "Shall not stand in judgment" = goes with "of the righteous" = this means they will not share the lot of the righteous; there are two judgments separated by 1000 years; at the judgment seat of Christ only the righteous (saved) will stand there that day; a thousand years later the ungodly (lost) will stand at the great white throne of judgment where their excuses will not sway the judge. (Rev. 20:11-15; Mat. 7:22-23)
4. "Sinners" = one not saved; the Lord never calls a person after he is saved a sinner but He calls them saints; refers to those who deliberately, willfully transgress against light.
5. "Nor sinners in the congregation of the righteous" = refers to this: in all places where the righteous are assembled (refers to after the rapture) they will have no place; when the righteous shall be gathered together to receive their reward, and when they shall be assembled together in heaven, the sinner has no place in the congregation of the people of God.
6. Let me make sure that you understand. This does not refer to us meeting together as a congregation in the meeting house of God today this side of the rapture, because our Lord invites all sinners to come. (Isa. 1:18; 55:1; Mat. 11:28-30; Rev. 22:17)

V. 6

1. "For" = introduces the reason for what was stated in v. 5.
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. "Knoweth" = absolute, positive knowledge of an omniscient God; the text indicates this is more than mental understanding but carries the idea of choosing and caring (II Tim. 2:19; John 10:14); man may be deceived in judging the character of a person but the Lord is not deceived--He knows.
4. "The way of the righteous" = refers to his course of life as well as the outcome; the Lord planned it and marked it out, and He keeps His eye upon the righteous (saved) as they walk this way (Eph. 2:10); the outcome--heaven. (John 14:1-3; II Cor. 5:1-8)
5. "But" = reveals the contrast of the way of the ungodly.
6. "The way of the ungodly shall perish" = in context we see the Lord knows the ungodly's course of life as well as his outcome.
7. "Ungodly" = the lawless ones who have no delight, or reverence for the law of the Lord; they are a law unto themselves, and the fruits of their own character and deeds shall be reaped by them.
8. "Shall perish" = ruin; destruction; refers to the eternal wrath of God and lake of fire.
9. The way or manner in which the ungodly live shall tend to ruin. (Gal. 6:9) What he says, where he goes, and what he does, all have eternal consequences. Their plans, purposes, and hopes shall come to nought. None of these plans shall prosper in regard to religion and none of their hopes shall be fulfilled.
10. The ungodly man lives a wasted life on earth, and in the life to come, he perishes. How tragic!

PSALMS 2:

V. 1

1. This Psalm does not have an inscription in the Hebrew as to who wrote it but Acts 4:23-28 clearly states that David is the human instrument.
2. God had promised David in II Sam. 7:16 that one day his son would sit upon his throne forever. Yet, at the time he wrote this he sees the opposition he has and foresees nations massing in rebellion against the Lord's anointed and he is seemingly puzzled at

the inconsistency. Therefore, he asked the age old question "Why?" = for what cause or reason.

3. "Heathen" = nations; really Gentiles; label given to all who was not an Israelite.

4. "Rage" = to make a noise or tumult; expression of violent commotion or agitation; an image of a mob.

5. "People" = the masses; refers to the same ones as the word "heathen."

6. "Imagine" = to ponder; to form a notion or idea in the mind; indicates their minds are engaged in deliberating on something that it plans, devises, or forms as a purpose; this is the same Hebrew word translated "meditate" in Psa. 1:2; there it is used for good but here it is used for evil; they are meditating on some project which excites deep thought.

7. "Vain" = emptiness; a worthless thing; whatever purpose they are devising cannot be accomplish; going against God's chosen is vain. (Deut. 7:6; Rom. 8:33)

V. 2

1. "The kings of the earth" = "themselves" = refers to the leaders of nations and includes Presidents, Prime Ministers, Premiers, and other supreme governmental leaders.

2. "Set" = to withstand; to station oneself; to take one's stand; this is an act of rebellion.

3. "The rulers" = those with authority but below the rank of "king."

4. "Take counsel together" = consult together (kings and rulers) to establish or ordain or lay a foundation for some wicked deed.

5. "Together" = union; unitedly.

6. "Against" = in opposition; includes both kings and rulers.

7. "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 the world; the self-existent One who wants to reveal Himself to man; here it refers to God the Father.

8. "His anointed" = refers to God the Son; the Messiah represented in the NT as "Christ" and identifies Jesus our Lord and Saviour.

9. "*Saying*" = in italics thus not in the original Hebrew but supplied by the translators to introduce what the nations say.

1. The voice of the nations. V. 3

V. 3

1. "Us" = the nations whose "kings and rulers" took counsel together and devised a plan; you can see this is prophetic concerning the Antichrist and those nations that he seduces to gather and go against Jehovah and His anointed in the last days.
2. "Their" = refers to the Godhead manifested in the Trinity--God the Father, God the Son, and God the Holy Spirit.
3. "Break asunder" = to tear off; the Hebrew construction refers to continuous action.
4. "Bands" = bonds or chains or at least restraints of some kind; restraints imposed by the Lord's precepts; refers to a yoke. (Mat. 11:28-30; I John 5:3)
5. "Cast away" = to throw, hurl, or fling; to shed oneself of a nuisance.
6. "Cords" = a rope; twisted or interlaced; could imply a line of small branches and vines woven together to form a string for tying something or someone; refers to the ropes which bind oxen to the plow; applies to that which binds men to the service of God.
7. The natural man does not want restraints. (Luke 19:11-14) Wicked men rage and desire to do away with prayer, Bible Study, Christianity, Jews, and those who represent God. (Luke 10:16)
8. Is this not happening now in the Middle East with the Muslims? But God will get the last word.

2. The voice of God the Father. V. 4-6

V. 4

1. "He" = God the Father.
2. "That sitteth in the heavens" = reveals God as having a seat in the third heaven; refers to His throne where He is administering the affairs of the world as sovereign (chief; supreme; above all others for there is no other) ruler. (Psa. 11:4; Hab. 2:20)
3. "Shall laugh" = to mock; to play; this laughing is usually in contempt or sport; this is future but as for now He is smiling at the nations vain attempts and is not disturbed or agitated by their efforts and will go on calmly in the execution of His purposes; God, in the name of Wisdom is also said to laugh at this same crowd in Pro. 1:26.
4. "The Lord" = Adonai; from a different Hebrew word than in verse 2; means Master, owner, and Sovereign; communicates the extreme commitment between God and His people.

5. "Them" = the nations that rebelled against God.

6. "Derision" = to ridicule; to deride; to scorn; this Hebrew word is a synonym to the Hebrew word translated "laugh" in the first part of this verse; thus the second line of this verse is retelling the first line in slightly different words; this word can also mean to mock which God does by making their purpose fulfill His purpose, thus, making them instruments in carrying out His own plans. (Pro. 21:1)

V. 5

1. "Then" = after a time when the fitting period arrived; means when He laughs and will have them in derision. (verse 4)

2. "He" = "his" = God the Father.

3. "Them" = the nations that rebelled against God.

4. "Shall speak" = not in words nor a voice from heaven nor by a commissioned messenger but with action; the Hebrew construction indicates this action is lengthy not just a moment action.

5. "Wrath" = anger; to be enraged; indicates God is very upset at sin, wickedness, and rebellion of the unsaved world.

6. "Vex" = to tremble inwardly; to strike terror and dismay (to deprive of strength that constitutes courage); the idea here is that He would alarm them or make them quake with fear.

7. "Sore displeasure" = means to glow and then blaze up; used usually of an extremely hot fire; indicates to show excitement or passion; His actions will clearly show He is displeased with their purposes.

8. God is longsuffering (suffers long when injured) with wicked men and His goodness and forbearance (Rom. 2:4) is present now, but there will come a time when His mercy will run out and He will act.

V. 6

1. "Yet" = literally, and as for me.

2. "I" = "my" = God the Father; He informs these rebellious ones that He has already installed His king with full divine approval.

3. "Have set" = speaks as already done, yet will be in actuality in the future; Sovereign God informs a purpose to do it and He can speak as if it is already done; it will happen in spite of all of man's purposes, plans, and oppositions.

4. "My king upon my holy hill of Zion" = the "anointed one" of verse 2; this one, the rebellious nations took counsel against, is Christ who is set up as King upon Zion, His holy mountain; there is an application here to Christ being set up forever as King in the heavenly Jerusalem.

5. The nations had their plan and God had His. They meant to cast off His authority and to prevent His purpose to set up the Messiah as king. He has resolved to carry out His purpose and He will do it.

3. The voice of God the Son. V. 7-9

V. 7

1. First "I" = "me" = "they" = "thee" = the Son--the Messiah--the anointed One.
2. "Decree" = something prescribed or appointed; the purpose or determination of an immutable Being, whose plan of operations is, like Himself, unchangeable.
3. "I will declare the decree" = I will repeat the promise my Father said to me; Jesus is quoting His Father.
4. "LORD" = "my" = second "I" = Jehovah; here the word refers to God the Father.
5. "My Son" = not one of my sons but "my Son"-- my one Son--my only one.
6. "This day" = refers to that time when this decree was made or this covenant was formed; from all indication this was before the foundation of the world. (John 1:1; "was" = existence without origin; "with" = means face to face; John 1:14a)
7. "Have I begotten thee" = phrase simply says, "I am your father." (John 1:18)

V. 8

1. God the Son is restating these words spoken to Him by God the Father.
2. "Me" = "I" = God the Father.
3. "*Thee*" = "thine" = "thy" = God the Son.
4. "Ask of me" = if the Son needed to ask, how much more do we need to ask if we expect anything from God.
5. "I shall give *thee*" = indicates that the Father will ultimately give the Son this possession; no time is specified when it would be done.

6. "Heathen" = the nations; the world; the Devil when tempting the Lord Jesus offered to give Him the kingdoms of the earth if He would just worship him (Mat. 4:8-10); they were the devil's to give, because he is the "god of this world" (II Cor. 4:3-4); but Jesus will wait until it is time for the Father to give Him rule of the nations.

7. "*For* thine inheritance" = thy heritage; thy portion as my Son; He is the heir of all things. (Heb. 1:2)

8. "And the uttermost parts of the earth *for* thy possession" = this promise embraces all of the world which will be possessed by Christ as King--means He will rule.

V. 9

1. This verse tells how He will rule. The Son is still restating the words spoken to Him by God the Father.

2. "Thou" = God the Son.

3. "Them" = the heathen; the nations.

4. "Break" = spoil; the idea is that He will crush and subdue all His foes.

5. "With a rod of iron" = refers to the word He speaks. (Isa. 11:4; Psa. 110:6; Rev. 19:15)

6. "Thou shalt dash them in pieces like a potter's vessel" = the idea is that He will crush and subdue His enemies as easy as a rod of iron breaks a clay pot.

7. With a word, Christ will subdue His enemies and consign them to ruin.

8. This will happen at the end of the 70th week of Daniel when the Lord comes back on a white horse and sets foot upon this earth. (Rev. 19:11-16) The sixth vial has just been poured out upon the great river Euphrates which enabled the unholy trinity to gather in the valley of Armageddon. (Rev. 16:13-16; Rev. 14:18-20)

9. Notice that two promises are given to God's anointed--dominion and victory.

4. The voice of God the Holy Spirit. V. 10-12

V. 10

1. "Therefore" = in view of the facts just mentioned.

2. "Be wise" = be prudent; cautious; watchful on all sides; examining carefully all the circumstances that may affect a determination or a measure to be adopted; the Spirit is saying, "Before it is too late, be wise and listen to the counsel of God."

3. "Be instructed" = to be admonished, chastened, or disciplined; be taught by experience that if you are not wise enough to know beforehand, that opposition to God is of no valuable purpose--vain; compare the advice of Gamaliel. (Acts. 5:38-39)
4. "Kings" = refers to the kings of the earth in verse 2 who set themselves against God.
5. "Judges of the earth" = those who administer justice or at least are supposed to.
6. The Holy Spirit cautions all nations who oppose the Lord to cease their vain attempt to oppose His reign and warns them of the doom that must come upon them if they continue to go against the Lord.

V. 11

1. This verse reveals more advice from the Holy Spirit.
2. "Serve" = to serve as a subject of his king; to serve as a slave to his master; word has the idea of work, labor, and worship; this is a direct command from the Holy Spirit.
3. "With fear" = reverential fear and awe of the Lord with a hatred for evil; has an attitude of obedience; serve with a deep apprehension of the consequence of not serving and obeying Him. (II Thess. 1:8-9)
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. "Rejoice" = to be delighted or glad; to spin around; has the idea of trembling in emotional joy.
6. "With trembling" = with reverence and awe; this is also a direct command of the Holy Spirit.
7. When speaking to heathen nations, this commands reveals a condition that they must be made willing to meet before they will ever be saved. Count the cost! Only the Holy Spirit can make them willing. (Psa. 110:3)

V. 12

1. This verse reveals more advice from the Holy Spirit.
2. "Kiss the Son" = it was this way that respect was indicated for one of superior rank; mode of doing homage or allegiance to a king; the meaning here is that they should express their allegiance to the Son of God; means worship and obedience; in NT language this could mean "get saved;" give the Son a kiss of confession and He'll give you a kiss of forgiveness.

3. "Lest he be angry" = the omission of a customary token of respect is an insult which naturally angers the object of it; literally means one's nostrils heavily breathing the hot air of wrath and fury; this parallels John 3:18 and John 3:36.

4. "He" = "his" = "him" = the Son.

5. "Ye" = anyone who fails to "kiss the Son."

6. "Perish" = to be destroyed; to vanish; to fail; to be broken; to be void or undone; pictures on-going action--eternal death in hell.

7. "*From the way*" = path; journey; refers to one's course in life--indicates death and hell.

8. "When his wrath is kindled" = "kindled" means to eat up; to feed upon, or to burn hotly; "wrath" is enraged anger.

9. "But a little" = phrase means His anger would not long be delayed; in due time He will execute judgment on His enemies; this is in His time and until then He is longsuffering. (Rom. 2:4)

10. The last phrase shows the outcome of those who do "kiss the Son."

11. "Blessed" = happy is the man; spiritually prosperous; supremely blessed.

12. "All" = "they" = "their" = whosoever; refers to anyone and everyone who "put their trust in him."

13. "Trust" = word for NT saving faith; to flee for protection; to flee for refuge; can mean to have hope; all who put their trust in Him will be happy and safe for time and eternity.

14. This world has not seen the last of Jesus. He is coming again and He is coming back in sovereign, omnipotent power, backed by the armies of heaven. But today, by His Holy Spirit, He is offering terms of peace and we can come and embrace Him and be saved for all eternity.

15. The amnesty, however, is not forever and will one day be withdrawn. Then men will face Christ as God's avenging king.

16. Some time ago I believe there was a day that illegal aliens could sign up and be free but if they passed the deadline they were deported.

17. Obey the light (truth) you have while there is an open door, a preacher of righteousness, and a striving Spirit because there is hope today. But when the door closes, it will be too late.

18. Kiss the Son while there is hope, and you will be saved.

PSALM 3:

1. This Psalm has the inscription "A Psalm of David, when he fled from Absalom his son." The story of Absalom's rebellion and his trying to overthrow his father David's throne is found in II Samuel Chapters 15-18. It would be good if you would read these chapters.

2. David may have written this Psalm while fleeing from his son, Absalom, or he could have written it later. If he wrote it later, he still expressed his feelings on that occasion which was no doubt one of the very lowest times of his whole life.

3. We could title this Psalm: **Salvation is of the Lord!**

1. Trial. V. 1-2

V. 1

1. "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. "How are they increased" = how are they multiplied or how numerous they are; at first they (those that followed Absalom) were few in number and David had little concern about the situation, but now they had so multiplied that David's crown and life were in danger.

3. "Increased" = multiplied by thousands; started with 12,000 (II Sam. 17:1) and killed 20,000 (II Sam. 18:7); Absalom stole the hearts of the men of Israel. (II Sam. 15:1-6)

4. "Trouble" = to cramp; to constrict or put in a narrow place; pressure squeezing in from all sides.

5. "Me" = King David, the sweet Psalmist of Israel.

6. "Many" = abundant in quantity and rank; word refers to chief people as well as number--some of David's closest allies betrayed him.

7. "Rise up against" = the Hebrew construction indicates that the uprising was still ongoing; this is a good reason to believe this Psalm was penned down by David as he was fleeing for his life; means to rebel against David and rise up in arms to make war upon him; they had become his enemies (Mat. 10:34-36; Absalom was his son--of his own house); trial came in the form of an enemy--David's own son.

V. 2

1. "Many" = see notes on verse 1.
2. "My" = "him" = David.
3. "Say of my soul" = speak concerning my life--"*There is no help for him in God*" = they in essence said, "He is entirely forsaken. He has no power of defending himself, and no hope of escaping from us now, and all the indications are that God does not intend to deliver him." (II Sam. 16:7-8)
4. "Help" = the same Hebrew word is translated "salvation" in verse 8; means deliverance; negated by "no."
5. "Selah" = it is believed this word has something to do with music and means to lift up, boom it out, pull out the stops; some say it is equivalent to "amen," but I believe it means to pause and think about what has been said--his enemies thought there was no help for him in God, but David was a man who knew God; he was a failing, stumbling saint but he knew God and he knew the salvation of God, therefore he added "Selah" = what do you think about that?
6. He was not shaken by all his trials because he had:

2. Trust. V. 3-4

V. 3

1. "But" = reveals the contrast between no help and help from the Lord.
2. "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.
3. "Me" = "my" = "mine" = David.
4. "Art" = are; in italics thus supplied by the translators because it is implied in the Hebrew.
5. "Shield" = a protector; to hedge around; David as a man of war fully appreciated the saving power of a shield as it was put in front of the body to protect it from the arrows, spears, and swords of the enemy; it was natural to speak of the Lord as his shield for he had scripture to prove exactly that. (Gen. 15:1)
6. "Glory" = literally means weight; David is saying the Lord carries more weight with him than anything or anyone else.
7. "The lifter up of mine head" = the head, in time of trouble and sorrow, is naturally bowed down, as if overpowered with the weight of affliction; therefore, to lift up the head is to relieve one's distresses or take away his troubles; David is saying he has

always found the Lord to be such a helper; David's assurance was based on God's word, not on his circumstances or his feelings.

V. 4

1. "I" = "my" = "me" = David.
2. "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. "Cried with my voice" = to cry aloud, not merely mentally; means he gave utterance to the deep anguish of his soul in words; when troubles came David always cried out to the Lord.
4. "Heard" = to eye; to heed; to pay attention; the same Hebrew word is translated "answered" in Psa. 81:7 and many other verses; with the Lord, to "hear" is to "answer."
5. "Holy hill" = Zion; the peculiar dwelling place of the Most High; David's mind reverted back to Jerusalem where the ark was; he knew that God, who "dwelleth between the cherubims," who had heard him before and answered, would hear him now and answer; the foes said, "no help for him in God" but David said, "I cried unto the Lord, sinful man that I am, and He heard me and answered." (Isa. 65:24)
6. "Selah" = pause and think about that.

3. Triumph. V. 5-8

V. 5

1. "I" = "me" = David.
2. "I laid me down and slept" = David, in the midst of great danger due to Absalom's rebellion, so trusted in the Lord and is so sure of God's answer and protection, that he just goes to sleep; to be able to sleep is a gift from the Lord (Psa. 127:2); in the midst of torment, torture, and treachery, David slept; "I've done what I can. I have put as much distance as possible between us and the foe. I posted a guard. Now Lord it is your problem. Sustain me, keep me, hold me up" and he went to sleep.
3. "Awaked" = woke up; the Lord kept him through the night.
4. "For" = introduces the reason David could sleep through the night with danger lurking and then awake refreshed the next morning--"the LORD sustained me."

5. "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.

6. "Sustained" = to uphold; to support; David acknowledges the strength and stability that comes from the Lord; He props us up so we don't fall.

V. 6

1. "I" = "me" = David.

2. "I will not be afraid" = his mind is dictating to his will, which in turn commands his very emotions; David makes this statement while fleeing for his life. (Pro. 28:1; 29:25; II Tim. 1:7)

3. "Ten thousands of people" = many; Absalom had the numbers but David had God and He was his shield--protector. (Rom. 8:31, 37)

4. "That have set *themselves* against me round about" =

A. "have set" = means to put or to lay hands upon; generally speaking this is a word of physical action, involving movement from one place to another.

B. "*Themselves*" = the ten thousands of people of Absalom's followers.

C. "Against" = over, above, upon; the enemy rebels are all over David, yet in Christ he still has no fear.

D. "Round about" = a circle; David was surrounded.

V. 7

1. "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.

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. "Save" = to be open, wide, or free; to be safe; deliver.

4. "Me" = David.

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

6. "For thou hast smitten all mine enemies *upon* the cheek bone; thou has broken the teeth of the ungodly" = this is stated as if to remind God of His ability which He had shown on former occasions--in his conflicts with Saul, with the Philistines, and with the surrounding nations; the Lord had done this for him before and He would do it now.

7. "*Upon* the cheek bone" = this idea is that God had disarmed them as one would a lion or tiger by breaking out his teeth; the cheek-bone denotes the bone in which the teeth are placed and to smite that is to disarm the animal; the Lord never smites a man behind his back.

8. "Thou hast broken the teeth of the ungodly" = the same idea is expressed here as in the previous clause--means to render the ungodly (bad person; wicked; morally wrong) harmless; the teeth of the ungodly are often sharp and merciless, seeking to tear the character of the godly man to pieces, but the Lord can break their teeth so that they become perfectly harmless.

9. Not only was David talking about past victories, but he had no doubt the outcome of this situation. In fact God had already drawn the fangs of his foe. Absalom had listened to council of David's secret agent. (II Sam. 16:23; 17:7, 14)

V. 8

1. "Salvation" = deliverance; victory.

2. "*Belongeth*" = in italics, thus supplied by the translators because the Hebrew indicates this truth.

3. "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.

4. "Blessing" = a present or a gift or a treaty of peace.

5. "Thy people" = sheep and sheep to be; Rom. 8:28 applies here and that is even to the sheep not yet in the fold; David turned away from his own trials to think on the condition of others.

6. Since salvation belongs to the Lord, He gets the glory and we get the blessing.

7. "Selah" = stop and think about that.

8. Trials, trust, triumph--that is always the way it is. There would be no mountains if there were no valleys.

9. What do we need to learn from this Psalm? When trials come, and they will, we need to turn our attention away from circumstances to the Lord, tune our ears to shut out the sayings of our enemies, listen to the Lord, and trust in the Lord as our only deliverer. His promises are true. (Heb. 13:8) The enemy has the numbers, but we have God or we can have Him.

10. It is our responsibility to trust and His to smite. (Rom. 12:19)

11. Salvation is not in ourselves. It is not in crying and tears, in promises and resolutions, in charities and good works. It is not in a churches, creeds, baptisms, communions, rituals and ceremonies. Salvation is of the Lord.

12. Trust leads to triumph--victory. (I Cor. 15:57)

Psalm 4:

1. This Psalm has the inscription "To the chief Musician on Neginoth, 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. "Neginoth" = properly means stringed instruments; indicates that this psalm was designed to be sung with the accompaniment of some stringed instrument as the choir-leader directed; it does not designate the kind of stringed instrument that was to be used; 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. This Psalm is considered to be a companion Psalm to Psalm 3 with both being written in relation to the rebellion of Absalom. Psalm 3 is considered to be a morning Psalm (Psa. 3:5; David awoke) and Psalm 4 an evening Psalm (Psa. 4:4, 8; speaks of laying down to sleep.)

3. The theme of this Psalm reveals David's confidence in God.

1. A God who could provide salvation. V. 1-2

V. 1

1. "Hear me when I call" = the meaning is "hear and answer me;" listen to; hear favorably; attend to; the construction implies grant me what I ask.

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

3. "O God of my righteousness" = "thou" = this title addresses God who sees that David and his cause was righteous; refers to God (Elohim--the strong one) who would do that which was right and who could be relied to protect His own people; David was not just praying for himself but his cause which included his people.

4. "Hast enlarged" = to make room for; past tense thus speaking of a former occasion when David was in distress and did not know how to escape; implies "to set me at ease;" no doubt David had been in such situations many times before and the Lord delivered him.

5. "Distress" = a tight place; between a rock and hard place; David had no way to turn--no room--thus he asked God to make room for him--"enlarge" him.

6. "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.

7. "Hear my prayer" = implies to hear intelligently my supplication (to pray for particular benefits; being specific in praying); involves the giving of attention and obedience--answering.

V. 2

1. "O ye sons of men" = "ye" = an address to mankind which could apply to Absalom and the army he had gathered; this is a title of respect equivalent to "sirs;" he thinks them foolish men, but appeals to them as honorable men--this is God-like.

2. "How long" = used twice and implied the third time in this verse; can refer to time or to extent; how long in time or to what extent will you persecute me?

3. "My" = David.

4. "How long *will ye turn* my glory into shame?" = how long by your misconduct will you continue to make a mockery and disgrace my throne.

5. "*How long* will ye love vanity?" = how long will you act as if you were in love (have affection for) with a vain and impracticable thing--a thing which must be emptiness, worthless, and hopeless in the end?

6. "*And seek after leasing?*" = how long (implied) will you desire and search (seek) after falsehood and lies (leasing)--living a life of deception and lies? the idea here is that they were pursuing a course of life that would prove to be a delusion.

7. "Selah" = stop and think about what I just said for a while.

2. A God who could provide sanctification. V. 3-4

V. 3

1. "But know" = spoken to the ones he called "sons of men" in verse 2; they did not know (have positive knowledge of) this truth David sets forth.
2. "The LORD" = "himself" = "him" = 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. "Set apart" = to distinguish; to put a difference in; to separate and sever from the whole; refers to the practical outworking in the life of that one who has eternal salvation in his soul--sanctification--separation from ungodliness and separation to God.
4. "Him" = whosoever the Lord saves.
5. "Godly" = one saved; a saint; denotes one who has love to God, or one who is truly pious (reverencing and honoring the Supreme Being in heart and in practice).
6. "For himself" = for His own purposes, or to accomplish His own designs.
7. "The LORD will hear when I call unto him" = David was confident that the LORD would give His undivided attention to him and deliver him out of the hand of his enemy so that he could accomplish the word which He had given David to do.
8. The idea David is expressing is that as God had appointed him for His own great purposes, the real aim of the rebels was to oppose Jehovah, and the purposes in which they were engaged could not be successful.

V. 4

1. David is still addressing these four commands to those he called "sons of men" = in verse 2--his enemy. These four commands also are directed personally to us today.
2. "Stand in awe" = to quiver with any violent emotion; implies reverence and respect; Isaiah was awed, when he saw the Lord in Isa. 6:1-4; if we were awed we would sin less.
3. "And sin not" = David asked the "sons of men" not to commit this great sin of dividing the nation; they had already sinned by what they had already done and they would only sin the more unless they abandoned their undertaking; the set apart ones are also admonished to "sin not." (I John 2:1)
4. "Commune with your own heart upon your bed" = the idea is to talk to one's self; this is equivalent to "meditate" in the night hour; this means to ponder, to think deeply and continuously; we cannot meditate upon the Word of God until we have hid His Word in

our hearts--means to memorize (Psa. 1:2; 119:11); this command asks us to examine our hearts.

5. "Be still" = be silent; be quiet. (James 1:19; I Thess. 4:11; Isa. 32:17)

6. "Selah" = stop and think about that.

3. A God to whom he could offer sacrifices. V. 5

V. 5

1. "Offer the sacrifices of righteousness" = one must not only cease from evil (verse 4) but learn to do well; this phrase can have various applications:

A. If he is addressing this to those he called "sons of men" in verse 2, then this could have two meanings:

1) The enemies were in possession of the ark for David did not allow it to be brought with him. (II Samuel 15:23-26) Therefore, they had the responsibility of keeping up the regular daily sacrifices God required.

2) It could mean, in view of their sins, particularly in this rebellion and as a result of his exhortation in verse 4, they should now manifest their repentance, and their purpose to turn to God by presenting to Him an appropriate sacrifice that their guilt might be blotted out.

B. Since his enemies at this time could not hear this Psalm, then there is an application to all who hear it--offer righteous sacrifice whether OT or NT time. In OT time they offered the sin offering, meal offering, peace offering, and etc., which was the right (righteous) thing to do. Yet Israel came to a time when their offering these sacrifices was just a form with their heart not in it and the Lord condemned such sacrifices. (Isa. 1:11-13) David himself said in Psalm 51:16-17 that the sacrifice of a broken spirit and a broken and contrite heart God will not despise. This is one sacrifice we need to offer to the Lord today as well as our bodies (Rom. 12:1), our praise (Heb. 13:15), and our sharing with others--communicate. (Heb. 13:16) This is the right (righteous) thing to do.

2. "Put your trust in the LORD" = means to turn from your evil ways and confess and submit to the LORD.

3. "Trust" = to hasten for refuge; to place confidence in; to roll upon.

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.

4. A God who could give him a song. V. 6-7

V. 6

1. "*There be* many that say" = it seems many (multitude) in David's camp, his own followers, doubted the outcome; they anticipated nothing but continued suffering and misfortune; they saw the strength of Absalom's army and they did not know where the supply for their future need would come from; if Absalom won, then they probably would be killed (what they thought) for following David (so they say).
2. "Who will shew us *any* good" = "*any*" is in italics thus supplied by the translators; the question is more emphatic than it is in the original. "Who will show us good?" = where shall happiness be found? In what does it consist? How can it be obtained? they wanted to "see" rather than "trust" and always looked on the dark side.
3. "LORD, lift thou up the light of thy countenance upon us" = this is David's prayer to Jehovah; while many of his followers were complaining, David was praying.
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. "Lift up the light of thy countenance = a request for the Lord to manifest Himself and His favor upon them--us (David and his followers even though they for the most part doubted David and the Lord).
6. "Countenance" = speaks of face--presence, thus may your presence shine upon us.

V. 7

1. "Thou" = LORD; Jehovah; this is still part of David's request--prayer.
2. "My" = David; in verse 6 he prays for himself and his followers but now he is praying for himself.
3. "Hast" = past tense; David is remembering--looking back as he did in verse 1.
4. "Gladness" = happiness.
5. "In my heart" = used for emotion, will, and intellect or internal; the happiness David was speaking of was not due to external circumstance.
6. "More than in the time *that* their corn and their wine increased" = probably refers to the joy of harvest, when the fruits of the earth were gathered in; a happy boisterous time with the barn nearly bursting and the wine vats were filled to overflowing.
7. "Corn" = generic word for all types of grain--even corn as we know it.

8. "Wine" = must; new wine--fresh squeezed grapes.

9. "The time" = probably referring to the annual harvest festival in Israel--the great feast of the tabernacles; it was a happy, joyful occasion when the nation flocked to Jerusalem to raise their harvest hymns of praise to God; yet David's joy exceeded that; here he was, destitute and reduced to accepting charity, but David's spirit soared, after all what had he lost? a palace, a loaded table, money, mere material things; and what did he have left? God, his joy in God, not in goods; goods come and go but as long as he had God, he had everything.

5. A God of security. V. 8

V. 8

1. "I" = "me" = David.

2. "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.

3. "Both" = at the same time.

4. "Lay down in peace, and sleep" = means he will have a mind at peace when he lies down and will sleep calmly; he did not wring his hands in worry. (Phil. 4:6-7)

5. "For" = introduces how he could do that.

6. "Thou, LORD, only makest me dwell in safety" = David has a satisfaction in thinking that it is God only who watches over him; all other help would be vain; the phrase implies without a care in the world.

7. "Only" = indicates there is no other.

8. "Makest" = to accomplish or provide.

9. "Dwell" = remain; abide.

10. "Safety" = a place of refuge.

11. Absalom's army was coming. They were men that David had trained and trained well. Ahithophel, whose counsel was as the very oracle of God, was with Absalom. What did David do? Wring his hands? No! He went to sleep for he was secure. Not an arrow could touch him as long as he was in the arms of the Lord. When he slept in his palace, armed guards marched up and down the corridors, watched at his gates, and protected him. But here on the hills, he was just as safe for his security was in God. (Psa. 127:1; Isa. 26:3)

Psalm 5:

1. This Psalm has the inscription "To the chief Musician upon Nehiloth, 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. "Nehiloth" = this word's definition is not agreed upon by scholars; some think it means a musical instrument of the "wind" group such as a flute; others believe this word properly means inheritance with the author praying for the inheritance or heritage of God (the righteous), desiring that the people of God may be faithful to Him, and may always adhere to Him; whatever this word means this Psalm is the Word of God.

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

2. This Psalm was written when David was facing his enemies. Some believe that it goes with Psalm 3 and 4, all written while fleeing from Absalom. In Psalm 4 he was pleading with the rebels and in Psalm 5 he is pleading against the rebels, realizing his foes are determined to pursue their rebellion to the bitter end. Whoever the rebels are it seems that David, as he is about to go forth to face his treacherous and powerful foes, prepares for the day with prayer--morning direction.

3. This applies to us for every day of our lives we face danger and we need morning direction.

4. David asked the Lord three things.

1. David asked the Lord to listen. V. 1-7

1. Imagine asking the Lord to listen! But David had something very important to say to the Lord and he wanted His undivided attention.

2. He was going to talk to Him about three things:

A. The Situation. V. 1-4

V. 1

1. "Give ear" = to broaden out the ear with the hand as a man, who is nearly deaf, cups his hand behind his ear to hear better what is being said unto him; David is saying put your hand behind your ear so you can hear better what I have to say.
2. "My" = David, the human instrument the Lord used to write this Psalm.
3. "Words" = that spoken whether it was out loud or silent musing (meditating in silence)--prayer.
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. "Consider" = to discern; distinguish; to separate mentally.
6. "Meditation" = same Hebrew word is translated "musing" in Psa. 39:3; means to murmur; it hints at unspoken prayer, at the aching, longing, and yearning of the innermost being; speaks of unintelligible noises that come from deep thought; the groans like a toothache in your soul.

V. 2

1. "Hearken" = prick up the ears, as when a dog suddenly cocks his ear to listen to a sound that escapes the human ear.
2. "The voice of my cry" = refers to the utterance of his desires or to his expressed wishes in a time of trouble.
3. "My" = "I" = David.
4. "My King" = David was king of Israel, but Jehovah was King over David; an acknowledgment of his subjection to God as his supreme Ruler.
5. "God" = "thee" = Elohim; name communicates the strength, power, and greatness of our Lord.
6. "Unto thee will I pray" = to thee and no one else; David had no one else to go to in his troubles but God.

V. 3

1. "My" = "I" = David.
2. "My voice shalt thou hear in the morning" = probably refers to a general habit of praying in the morning.

3. "LORD" = "thou" = "thee" = 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. "In the morning" = repetition adds force; regularly; each morning.
5. "Direct" = to arrange or put in order; to set in a row; we can be bold and burdened in prayer but we also need to put our petitions in order; we need to think through carefully what we are going to say to God; David knew exactly what he wanted from God.
6. "Look up" = peer into the distance; wait for; speaks of faith; David not only knew exactly what he wanted of God, but he expected it.

V. 4

1. "Thou" = "God" = "thee" = El not Elohim as in verse 2; a contraction which emphasizes God's power; means strength; mighty; David knew it would be God's strength that would make the difference for him. (Rom. 8:31.)
2. "Hath pleasure in" = pleased with; negated by "not."
3. "Wickedness" = lawlessness; Absalom and his friends had lawlessly driven him from the throne upon which God had set him; David knew that God could not bless that kind of thing.
4. "Neither shall evil dwell with thee" = the same idea is expressed in this phrase as in the last phrase mentioned; if God showed favor to the wicked, it would seem as if he admitted them to his habitation.
5. If David ever needed to be sure God was listening to his prayers, it was now. When he was running from Saul, often he was only a step away from death, he often prayed. But in those days he did not have on his conscience the seduction of Bathsheba and murder of Uriah. Sin haunts us, even forgiven sin. When God forgives He forgets, but we don't. David wanted to make sure that the Lord was listening to what he had to say as he spoke of the situation.

B. The sinner. V. 5-6

V. 5

1. "The foolish" = the boastful; the arrogant; the proud; this described Absalom.
2. "Shall not stand in thy sight" = shall not be allowed to be in thy presence; means God will not approve their cause or favor them.
3. "Thy" = "thou" = God.

4. "Thou hatest all workers of iniquity" = refers to wicked and presumptuous (bold and confident to excess) men who have banded themselves together against God; these are those who have spurned (rejected with disdain and contempt) the longsuffering and goodness of God for Rom. 5:8 states plainly He loves sinners = the lost who choose to actively sin against Him yet they have not utterly fallen away (Rom. 2:4; Heb. 6:4-6; Rom. 1:21-28); this phrase refer to those who have utterly fallen away.

5. This again referred to Absalom for he had nothing upon which to base his claim to the throne of David except his own conceit and arrogance. He was handsome and he had great personal charm and charisma. He was a good talker and an able politician, but the throne he had usurped was God's throne and he had neither the calling, the character, nor the competence to fill that throne.

V. 6

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. "Shalt destroy" = bring to ruin; cause to perish; the idea is that God could not approve their cause nor favor them.

3. "Speak leasing" = speak lies; denotes falsehood.

4. "Abhor" = hate; this will be shown by punishing.

5. "The bloody and deceitful man" = the man who sheds much blood and is guilty of treachery and fraud.

6. This verse describes Absalom. He had already committed one murder--the nasty, bloody, and deceitful murder of Amnon, his brother, and there wasn't any display of remorse or repentance. Now he was planning to kill his father, His king, the one God had set over him. He had no future.

7. Without repentance no sinner has any future. (Luke 13:3,5)

C. The Sanctuary. V. 7

V. 7

1. In essence David had said the sinner had no footing and no future.

2. "But" = reveals the contrast between David and the sinner.

3. "Me" = "I" = David, the human instrument who penned down this book.

4. "I will come into thy house" = future tense; indicates his expectation and his hope that he would be permitted to enter the courts of the Lord, from which he was now driven away; this also indicates his purpose to acknowledge God; this implies that David expected complete victory from the enemies he faced.
5. "Into" = unto; David, not being a Levite, was not entitled to enter the place where the ark was kept, but he would draw near to it, probably bring his offering, and then worship toward it.
6. "Thy" = the LORD, Jehovah, to whom he had asked to listen. (verse 1)
7. "In the multitude of thy mercy" = through the abundance of thy mercy (Psa. 69:13); it was by God's mercy that David lived, that he maintained health and strength, that he had a desire to go to God's house, and was permitted to worship there; he is mindful of all these mercies.
8. "Mercy" = kindness and goodness of God.
9. "In thy fear" = in reverence for thee.
10. "Worship" = to prostrate in homage.
11. "Thy holy temple" = the temple in Jerusalem had not been built yet, but David had constructed a tabernacle to place the ark of God in when he brought the ark to Jerusalem (II Sam. 6:17); this tabernacle was holy because it was the peculiar dwelling place of God at this time.
12. "Will I worship toward" = in the courts around the place where the ark was, the people worshiped with their faces toward the place where God was supposed to reside; David said I will in the future do this; there is no doubt in my mind that David, even in exile from Jerusalem, prostrated himself with his face toward Jerusalem and the ark where God said He would dwell.

2. David asks the Lord to lead. V. 8-9

V. 8

1. "Me" = "mine" = "my" = David.
2. "Lead" = to guide.
3. "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.
4. "In thy righteousness" = rightness; that righteousness of which God is the pattern and that which He approves.

5. "Because of mine enemies" = on account of my enemies; speaks of those who lie in wait for him, that if he were to make a false step, they would triumph over him and then he would bring discredit upon the cause of God and His saints; he needed morning direction.

6. "Make thy way straight before my face:"

A. "Straight" = level; even; to be beaten out flat; make plain.

B. Means to make your ways plain before me. Show your way to me clearly so that I cannot mistake it. Show me the path in which thou wilt deliver me.

7. David was perplexed and knew not which way to go and He looked to the Lord for guidance and direction.

8. That is what we need -- guidance. The enemy wants you to falter or fail where they can gloat and say I told you it was not real. Our real enemy is the Devil. (Eph. 6:12)

9. David describes these enemies in the next verse.

V. 9

1. "Their" = the enemy.

2. "Faithfulness" = steadfastness; sincerity; negated by "no."

3. "In their mouth" = speaks of their promises and declarations; they are false and treacherous; by this first phrase David is saying, "I can't depend on anyone but you Lord."

4. "Inward part" = refers to their hearts, their principles, their motives; it was not just their external conduct that is evil but the inward as well.

5. "Very wickedness" = plural, thus nothing but wicked-nesses--totally depraved; expresses the corrupt dispositions of the heart.

6. "Their throat *is* an open sepulchre" = as the grave is open to receive its victim, so is their throat open to devour or swallow up the peace and happiness of others; refers to their mouth (words) being like the odor of a newly opened grave with a decaying body in it; the grave is not corrupt but the decaying body is; likewise, the mouth is not corrupt but what comes out of it is (Luke 6:45); Paul listed this as one of the characteristics of the natural man in Rom. 3:13.

7. "They flatter with their tongue" = they make smooth their tongue; implies our modern day phrases "smooth talker" and "slick tongue;" their tongue flatters others with a view to lead them astray, or to make use of them for selfish purposes; Paul says they

have used deceit (mislead); to cause to believe what is not true with their tongue.
(Rom. 3:13)

3. David asks the Lord to legislate. V. 10-12

V. 10

1. "Destroy" = condemn; declare them guilty; David is not seeking revenge but asking the Lord to legislate--to render to each his due; this corresponds with all the desires of every good man--that the violators of the law may be arrested and punished.

2. "Them" = "their" = "they" = the enemies.

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

4. "Let them fall by their own counsels" = the idea is that their plans, which were evil, might come to nought, and tend to their own overthrow; if men are so wicked that they must perish, it is desirable that it should be seen that they perish by their own guilt and folly.

5. "Cast them out" = expel them; drive them away, let them not be successful in their own cause--in Absalom's case--trying to take possession of the throne and overturn the government of Israel.

6. "In the multitude of their transgressions" = in the abundance of their sins; the idea is to fix the attention on the great number of their sins as a reason why they should not be successful.

7. "For" = introduces the reason for such requests just made--"they have rebelled against thee:"

A. "Rebelled" = the action of one who openly renounces the authority of government; this word seems to verify that this Psalm was written concerning Absalom.

B. "Against thee" = an attack against David's throne was really an attack upon God; rebellion against the king was rebellion against God who made him king; this is similar to what Jesus said in Luke 10:16; if you rebel against truth that I preach then you are rebelling against God Himself.

8. Absalom's rebellion failed in the end because he took the counsel of Hushai (David's secret agent) instead of the counsel of Ahithophel. He listened to the wrong man yet it was the right man--answer to prayer.

9. Absalom, the great deceiver, was himself deceived.

V. 11

1. "But" = reveals contrast between the threefold fate of the wicked ones (verse 10) and those who trust in God.
2. "All those" = "their" = "them" = whosoever meets these conditions mentioned here.
3. "Thee" = "thou" = "thy" = Jehovah.
4. "Put trust in thee" = to seek refuge; to flee for protection; those who do, have many benefits which David lists in verses 11-12.
5. "Let them:"
 - A. Rejoice" = to brighten up; cheer up; to be gleesome (merry; joyous). (Phil. 4:4)
 - B. "Ever shout for joy" = means to sing aloud or to cry out or simply to shout; why? "because thou defendest them" = means to shut in; to hedge about; to cover; to overshadow.
 - C. "That love thy name" = that love thee; this is equivalent to "that put their trust in thee;" if you "trust" in the Lord you will "love" the Lord--thy name.
 - D. "Let them be joyful in thee" = to jump for joy; rejoice in thee--in thy existence, thy perfection, thy government, thy law, thy dealings, thy service, in all that thou hast revealed of thyself, and in all that thou doest.
6. The Hebrew construction reveals that these action verbs are not yet complete but that we are to rejoice and will rejoice, shout for joy, and be joyful for all eternity. We will never finish rejoicing in Christ Jesus.

V. 12

1. "For" = introduces the reason we are to rejoice, shout for joy, and be joyful.
2. "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.
3. "Wilt bless" = to kneel; the idea behind such a meaning is that God, high, lofty, eternal, and perfect, has condescended (has come down) to where we are; to the level of created humanity, to save us from our sins; that is exactly what Jesus has done (for David it was future -- wilt) (Phil. 2:6-8); He was willing to assume a human body, via the Virgin Birth, and come from heaven to earth--kneeling down even to the level of death--death on a cross that we might be redeemed; the Hebrew construction indicates

incomplete action--God is not finished blessing the righteous yet (Psa. 31:19--they are laid up [stored away] for the righteous).

4. "The righteous" = "him" = the just; those who have been placed in a just standing before a Holy God through the shed Blood of the Lord Jesus, applied by the sanctification work of the Holy Spirit.

5. "Favour" = delight; word comes from a root which means to be pleased with, or satisfied with--because of the atoning Blood of Christ Jesus, our heavenly Father is satisfied with the righteous--satisfied with our standing in Him.

6. "Compass" = to encircle; to surround; this means the Lord literally surrounds the righteous to protect them.

7. "Shield" = a large shield made to protect the whole body, two times the size of an ordinary shield.

8. To all those on the outside, David was vulnerable. His forces were thin and some of his followers were wondering already if maybe they had made a mistake. But David was not looking at them, he was looking at the Lord. He was his shield--the living God. That was ample abundant protection. Nothing could touch him without God's expressed permission. A new day had dawned. Absalom could have his wicked ones, his armies, his advisors, and his vain ambitions, but David had been in touch with the Lord. Therefore, he could take his stand firmly on ground where no foe could daunt him and where no fear could haunt him. His soul was filled with a song. God was in control. He could rejoice, shout, and leap for joy. What a way to start a difficult day--morning direction.

9. This causes me to be reminded of the model prayer our Lord taught us to pray and in so doing we too can have morning direction. (Mat. 6:9-13)

Psalm 6:

1. This Psalm has the inscription "To the chief Musician on Neginoth 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. "Neginoth" = properly means stringed instruments; indicates that this psalm was designed to be sung with the accompaniment of some stringed instrument as the choir-leader directed; this word does not designate the kind of stringed instrument that was to be used; by the way, a piano is a stringed instrument.

C. "Sheminith" = an eight stringed lyre--a kind of harp used much by the ancients; this may be the instrument to be used.

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

2. The occasion of this Psalm: It seems to have been written during a time when David was suffering from the results of divine visitation due to his sin with Bathsheba which was a hideous thing. She was the wife of one of his mighty men, one who had marched with him across the bleak Judean hills in old fugitive days. David had seduced her and then arranged with Joab for Uriah's murder. Finally to cover up the consequences of his sin, David had hastily married the woman. But his sin found him out. God forgave him, yet he had to suffer the consequences. In this Psalm David relates some of these consequences.

1. David's sad condition. V. 1-7

V. 1

1. "LORD" = "thine" = "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.

2. "Me" = David, the human instrument the Lord used to write this Psalm.

3. "Rebuke" = refers to the reproof of an offender by words; denotes the reproof which God administers by His providential dealings when He brings judgment upon anyone for their sins; the Septuagint (the Greek translation of the OT Hebrew) uses the same Greek word translated "reprove" in John 16:8 which means to lay blame on with the purpose of correcting a person sharply and sternly with authority.

4. "Not in anger" = David does not ask not to be rebuked but he does ask the Lord not to do it in anger; he wanted the Lord to do it in love--love does rebuke; Jer. 10:24 states almost the same thing but adds "lest thou bring me to nothing;" love restores and rebuilds and that is what David needed.

5. "Chasten" = implies to first instruct with words, hence denoting almost the same thing as "rebuke;" also indicates blows when words do not bring correction; used in the sense of punishing.

6. "Neither chasten me in thy hot displeasure" = David is asking the Lord not to chasten him in wrath or anger which consumes; again David is not asking the Lord not to chasten him, but to please do it in love.

V. 2

1. "Have mercy" = to bend or stoop in kindness to an inferior; to be gracious; to show compassion; it is a cry in view of trouble that had overcome the strength of the sufferer

and laid him on a bed of languishing--becoming or being feeble, losing strength, pining, withering, or fading.

2. "LORD" = Jehovah.

3. "Me" = "my" = David.

4. "For" = introduces the reason for his cry of mercy.

5. "Weak" = sick; languishing.

6. "Heal" = to mend; to cure; bodily ailments seemed to be implied; it seems from the context that he is suffering from mental distress.

7. "Vexed" = to tremble inwardly; alarmed or agitated; refers to torment or to anguish.

8. "My bones" = the bones are the strength and framework of the body; the psalmist is saying that the very source of his strength is gone; his sorrow had penetrated the most firm parts of his body.

V. 3

1. "My" = David.

2. "Thou" = "LORD" = Jehovah.

3. "My soul" = denotes the mind in this verse.

4. "Also" = indicates David's suffering was not only in the body but also in the mind--mental suffering.

5. "Sore vexed" = severely grieved; his soul (mind) was full of anguish.

6. "But thou, O LORD" = this is a broken sentence, as if he had started to address the Lord, but did not complete it.

7. "How long?" = how long will these sorrows continue? could be, how long shall I cry and thou wilt not hear? (Hab. 1:2); the language implies that in David's thoughts it was already a long time, since time usually seems long to a sufferer; also he was constantly looking for God to help him; it seems long to sufferers now but it will seem short when they look back upon it from the glories of the heavenly world. (II Cor. 4:17-18)

V. 4

1. "Return, O LORD" = David cried out to the Lord as if He had departed from him and left him to die.

2. "Deliver" = rescue.
3. "My" = "me" = David.
4. "My soul" = in this verse "soul" speaks of life, for in the next verse he speaks of the grave to which he evidently felt he was rapidly descending.
5. "Oh save me" = a cry of desperation; save my life; save me from going down to the grave; this word here does not mean to be justified--saved from the penalty of sin.
6. "For thy mercies sake" = loving-kindness; David asks for an act of mere mercy for he felt that he had no claim on God.

V. 5

1. "For in death *there* is no remembrance of thee" = the general view of the Psalmist seems to have been that death was a cessation of active service for God; under the old dispensation men were occupied with duties in their life and they did not realize that in another life there would be activity; one must realize that the OT saints were not indwelt with the Holy Spirit and they did not have the completed Scripture; we do and to whom much is given, much is required. (Luke 12:48)
2. "In the grave who shall give thee thanks?" = the grave seemed a place of silence, inactivity, and tranquility.
3. "Grave" = sheol in Hebrew; equivalent to "hades" in the Greek; both words are translated "hell" sometimes; means 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 sheol into the third heaven (II Cor. 12:2-4); lost men for the most part cannot see beyond the grave, therefore many say there is no hell--only the grave; even in OT time they did not fully understand--things were a mystery--but now it has been revealed to us.
4. "Give thanks" = to revere or worship with extended hands; the idea is that none in the grave would then praise God for it was thought to be a land of silence; the language implies that David desired to praise God but that he could not hope to do it in the grave. (Isa. 38:18-19)

V. 6

1. "I" = "my" = David.
2. "Weary" = exhausted or worn out.

3. "With my groaning" = uttering a low, mournful sound; his sorrows were so deep, and his groaning was so constant that his strength failed.

4. "All the night make I my bed to swim" = he wept so much that his bed seemed to be immersed in tears; the language here expresses much more than they really were; David was expressing in a strong and emphatic manner the depth of his sorrows.

5. "All the night" = could mean "every night."

6. "I water my couch with my tears" = basically the same as the first phrase; "couch" is a canopy bed; just double emphasis; it seems at night is when David wept--every night; in the day time he put on a good front probably because he kept busy; but when he got alone, the consequences of his sins laid hold upon him physically and mentally.

V. 7

1. "Mine" = David.

2. "Consumed" = to shrink; to fail; applied here to the "eye" = as pining or wasting away due to anxiety and sorrow.

3. "It waxeth old" = it (eye) seemed to grow old; to become dull and heavy and sunken like the eye of an old man; nothing ages a man more than grief.

4. "Because of all mine enemies" = this phrase doesn't seem to fit the occasion of this Psalm; David had many enemies all his life but nothing aged him more than reaping the consequences of his sins; thus, this phrase could indicate that David, like Job, had to endure the insults of his enemies in addition to his wretchedness; their conduct had been such that it brought upon David an increasing overwhelming tide of sorrows.

5. This is David's sad condition due to the consequences of his adultery with Bathsheba and murder of Uriah, her husband. David records more of his suffering due to his sins in Psa. 38:1-12; Psa. 32:1-4, and Psa. 51:1-15.

2. David's sudden confidence. V. 8-10

V. 8

1. The psalmist, having offered prayer, is so certain of its acceptance that he at once turns upon his adversaries with words of reproach.

2. "Me" = "my" = David.

3. "Depart from me" = has the idea to put a distance between; be gone; do not dare any more to persecute or insult me; this is referring to "all ye workers of iniquity" = refers to his enemies.

4. "For" = introduces the reason his enemies should put a distance between him and them = "the LORD hath heard" = referring to his prayer that ascended before the Lord and he was certain that He regarded it favorably and would answer.
5. "The voice of my weeping" = the voice of prayer accompanied with weeping; also could refer to the cry of anguish and distress which was in itself the nature of prayer.
6. David knows that he prayed sincerely and fervently, therefore he is certain that his prayer is heard and accepted.
7. "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.

V. 9

1. "The LORD" = Jehovah.
2. "The LORD hath heard my supplication" = repetition of the last verse to express his assurance and his joy.
3. "The LORD will receive my prayer" = this is really "the LORD hath received;" another repetition of the last verse; the threefold repetition marks the absoluteness of the psalmist's conviction.

V. 10

1. "Mine" = David.
2. "Let all mine enemies be ashamed" = reflects a desire that they might be brought to see their own guilt; the Hebrew construction indicates "they shall be ashamed."
3. "And sore vexed" = implies that they would be speedily alarmed and agitated inwardly; indicates that they would be frustrated and overcome in their schemes.
4. "Let them return" = turn back or be turned back.
5. "And be ashamed suddenly" = to be disappointed or delayed speedily, in a moment without delay--the sooner the better.
6. In the beginning of this Psalm David was low and discouraged, but light broke in suddenly upon him and in some way he was assured that his prayer would be answered. It is right to desire that all the purposes of the wicked may be spoiled, for it is certainly not right to desire that the purposes of the wicked should prosper. David was right in his praying, and the Lord heard and answered.

PSALM 7:

1. This Psalm has the inscription "Shiggaion of David, which he sang unto the LORD, concerning the words, of Cush the Benjamite."

A. "Shiggaion" = praise; this is what the Psalms are about; notice David "sang" this unto the LORD.

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

C. "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.

D. "Concerning the words of Cush the Benjamite" = we do not know for sure who Cush is; he may have been a kinsman of Saul who was a Benjamite; some say Cush was a poetic name for King Saul himself; whoever he is he was an enemy of David (Saul was for sure); Cush means "black" and whoever this refers to was a black hearted villain, but really he was just the human instrument used by Satan, the real enemy. (Eph. 6:12)

2. The occasion of this Psalm: It seems that this Cush slandered David and his name and character. The name "Devil" means slanderer--a malicious slanderer. Slander is one of the most difficult things to fight. A man's good name or reputation can be destroyed by a lying, jealous tongue and his whole life laid in ruins. Slander is one of Satan's favorite weapons. It is done in secret and usually behind the back of the victim. The more a slanderous charge is denied the more it seems true in the minds of those who have been poisoned by it. David realized that, so instead of fighting the enemy, he turned to the Lord. There are times it is right to fight. David had done that many times. But there are times when you must wholly and completely turn to the Lord and leave it totally in His hands. (Rom. 12:19) That is what David did in this Psalm.

3. The title of this Psalm could be, "What to do when faced with the enemy." Notice "when" not "if" for we will be faced with the enemy--the forces of unrighteousness. When that happens we need to do what David did--trust, pray, search, testify, warn, and praise. These six things can be seen as we study this Psalm.

V. 1

1. "O" = a cry of desperation..

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. "My" = "I" = "me" = David the penman of this Psalm.

4. "God" = "thee" = Elohim; equivalent to Jehovah; this name communicates the strength, power, and greatness of our Lord.
5. "In thee" = has the idea of hiding in a secret place of refuge.
6. "Trust" = to flee; to confide in; seek refuge; to hope in; to lean on; to stay upon; equivalent to the NT word "faith."
7. "Save" = deliver "from all them that persecute me" = those who run after with a hostile intent; protect my life; rescue me from their power.
8. "Persecute" = to run after; word refers to those who sought his life, who endeavored to deprive him of his freedom; could apply to Saul, Absalom, and others but due to the inscription of this Psalm it refers to the opposition of Cush the Benjamite.
9. "Deliver me" = rescue me; from this expression and from the following verse, it would seem there was more involved than just reproachful words for his life seemed to be actually in danger.

V. 2

1. "Lest" = for fear that.
2. "He" = Cush as the inscription bears out; to my knowledge there is no other passage of Scripture that speaks of this incident; this Cush is not Ham's son for David was not alive during his life and he is facing the Cush he is referring to here.
3. "Tear my soul like a lion" = David uses the imagery of the fierceness of the lion which was well understood in David's day due to lions abounding in those days.
4. "Soul" = refers to life; David was fearful for his life.
5. "Rending it in pieces" = as a lion does a sheep; refers to the act of a lion, crushing or breaking the bones of his victim as he devours it.
6. "While *there is* none to deliver" = no human helper willing and able to rescue him.
7. David felt that if God did not intervene, he would fall into the hands of this fierce and wrathful enemy.

V. 3

1. "O LORD my God" = see notes on verse 1.
2. "I" = "my" = David.

3. "If" = David gives three hypothetical statements in verses 3-4.
4. "If I have done this" = this thing I am charged with; it is evident that Cush, whoever he was, had accused David of some wrong thing--some wicked action.
5. "Iniquity" = denotes unjust possessions; refers to property that had been unjustly taken from another.
6. "If there be iniquity in my hands" = if he had in his possession what had been wrongfully taken from another; David is not denying human weakness and imperfections.

V. 4

1. "I" = "me" = "mine" = David.
2. "If I have rewarded evil unto him that was at peace with me" = if I have retaliated against one that was friendly with me; this may have also been the substance of Cush's accusation.
3. "(Yea, I have delivered him that without cause is mine enemy)" = the parenthesis encloses a phrase that is just the opposite of the first phrase of this verse; David had done this very thing, twice, when he delivered Saul, who was his enemy without a cause (I Sam. 24:5-7; 26:7-11); Cush, being a Benjamite, no doubt knew of these incidents.
4. David is saying not only have I not injured a friend, but I have gone so far as to let my enemy escape me.

V. 5

1. Now David states that if I'm guilty of the three hypothetical statements of verse 3-4 (probably accusations from Cush) then let the following happen to me.
2. "The enemy" = "him" = in context probably refers to Cush the Benjamite.
3. "Persecute" = to run after; pursue.
4. "My" = "mine" = David.
5. "Soul" = refers to life.
6. "Take *it*" = make it his prey; obtain full power over it; means to put David to death; if he had been guilty he would not complain even if he were cut off from the land of the living.

7. "Yea, let him tread down my life upon the earth" = means to utterly bring him to ruin; the allusion here is to the manner in which the defeated in battle were treated as they were rode over by horses, or trampled by men into the dust; the idea of David is, that if he were guilty he would be willing that his enemy should triumph over him, subdue him, and treat him with utmost indignity and scorn.
8. "And lay mine honour in the dust" = equivalent to "bring me down to the grave with shame."
9. "Selah" = stop and think about what I just said for a while.
10. David was willing to be utterly degraded and humbled, if he had been guilty of what Cush accused him of.

V. 6

1. "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 excessive and His tolerance too great.
2. "O" = a cry of desperation.
3. "LORD" = "thine" = "thyself" = "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.
4. "In thine anger" = to entreat God to vindicate His cause against those opposed to him and to visit them with some open manifestations of His displeasure.
5. "Lift up thyself" = this is a stronger expression than "arise;" this is a call on God to appear in His full strength.
6. "Because" = introduces the reason for such a strong prayer request = "of the rage of mine enemies" = not only this particular enemy, but of those who were associated with him and perhaps of all his foes.
7. "Rage" = an outburst of passion.
8. "Mine" = "me" = David.
9. "Awake for me" = arouse thyself on my behalf.
10. "To the judgment *that* thou hast commanded" = to execute the judgment which thou has appointed or ordered; surely now is the time for it.

V. 7

1. "So shall the congregation of the people compass thee about" = such an act of showing Himself in judgment would inspire confidence in Him as a just and holy God, and that, as the result, His people would gather around Him to express their gratitude and to render Him praise.
2. "Congregation of the people" = "their" = does not necessarily refer to any congregation or assembly as such, then existing, but it means a great multitude would surround (compass) Him and worship Him as the result of His intervention.
3. "For their sakes" = on their account; secure this result in regard to them--the congregation of the people.
4. "Return thou on high" = the language is as if He had come down from His throne, as if He had not been engaged in dispensing justice, and David now calls on Him to re-ascend the throne, and to execute righteous judgment among men.
5. The whole idea in this passage is that God seemed to delay in the execution of His judgment, and the psalmist entreats Him to hasten it.

V. 8

1. "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 LORD shall judge his people" = up to now judgment, had been prayed for and now it is announced.
3. "Me" = "my" = "mine" = David.
4. "Judge me" = a bold prayer; means to hear my case and render a decision; to vindicate him from these charges--whatever they were.
5. "According to my righteousness" = David is referring to this particular case--slander by Cush; he does not say that he wished his own righteousness to be made the basis of judgment but he felt in this case that he was not guilty of the charge brought against him.
6. "According to mine integrity *that is* in me" = refers to his absolute innocence in respect to the points under consideration.

V. 9

1. "Oh" = a word of entreaty usually rendered "I pray."

2. "Let the wickedness of the wicked come to an end" = this is not just the wickedness in this case only, but wickedness of all forms and in all lands; it is not the removal of the wicked that David prays for but the removal of their wickedness; he separates the sin from the sinner for he knew who was behind it all = our chief enemy, the devil.
3. "But" = reveals the contrast of David's desire between the sinner and the saint.
4. "Establish the just" = protect, strengthen, and sustain the righteous (just.)
5. "Righteous" = just; the saved or saints of God.
6. "God" = Elohim; the strong one.
7. "Trieth" = to test; to investigate.
8. "Hearts" = denotes the seat of the thoughts, understanding, and will.
9. "Reins" = seat of natural impulses, affections, and passions; denotes the most secret feelings, purposes, and devices of the soul.
10. "The hearts and reins" = an expression used to let us know that God is intimately acquainted with all the thoughts and feelings of men--He thoroughly understands the character of all men.

V. 10

1. "My" = David.
2. "Defence" = a shield; a protector.
3. "Is of God" = means Elohim, the strong one was David's protector and that in his troubles he confided in Him.
4. "Which" = who; God is a person not a thing; this is masculine gender not neuter.
5. "Saveth the upright in heart" = protect all He sees to be upright or to be sincere, truthful, and just when He searches the heart. (verse 9)

V. 11

1. "God" = Elohim, the strong One.
2. "God judgeth the righteous" = He pronounces a just judgment on their behalf--He vindicates their character.

3. "God is angry *with the wicked*" = "with the wicked" = is in italics thus supplied by the translators; the Psalmist is speaking of these in contrast with the righteous, thus this phrase is rightly supplied; the words "God is angry" must be understood in a manner in accordance with the Divine nature; it means His nature, His laws, His government, and His feelings are all arrayed against the wicked; that He cannot regard the conduct of the wicked with favor; that He will punish them; while He will vindicate (defend; justify) the righteous, He will cut off and punish the wicked.

4. "Every day" = continually; constantly; always; this is designed to qualify the previous expression; it is not temporary passion, such as we see in men; it is the steady and uniform attribute of His unchanging nature to be always opposed to the wicked--to all forms of sin; and in Him, in this respect, there will be no change; time will make no change in this respect and the wicked can have no hope on the ground that the feelings of God towards sin and the sinner (as such) will ever be in any way different from what it is at the present moment. (Mal. 3:6)

5. Some preachers use this verse to teach you that God does not love sinners. That is totally foreign to Scripture. (Rom. 5:8) What the Psalmist means to positively declare is that God's anger continues against the wicked as long as their wickedness continues. And even then He is good and longsuffering, and holds back His anger to give every sinner an opportunity to repent. (Rom. 2:4)

V. 12

1. First "he" = the wicked--sinner.

2. Second "he" = "his" = God.

3. "If he turn not" = if the sinner does not repent, God is preparing for them the instruments of punishment and He will certainly bring destruction upon them.

4. "He will whet his sword" = God will sharpen His sword preparatory to inflicting punishment; the sword is an instrument of punishment; to "whet" = denotes He would prepare to execute judgment. (Deut. 32:41)

5. "He hath bent his bow" = the bow, like the sword, was used in battle as a means of destroying an enemy.

6. "Made it ready" = fixed it; placed an arrow in the bow making it ready to shoot; indicate preparations are made to execute punishment on the wicked.

7. If man does not repent, God will execute punishment upon him. But until the door of opportunity is closed for a sinner He forbears (holds back punishment), giving a space for repentance to be worked.

V. 13

1. "He" = "his" = God.
2. "Him" = the wicked sinner.
3. "He hath also prepared for him the instruments of death" = the instruments of punishment are already prepared and God can use them when He pleases; the idea is that arrangements are made for the destruction of the wicked and that the destruction must come upon them.
4. "Death" = denotes punishment.
5. "He ordaineth his arrows against the persecutors" = the Hebrew actually says, "He maketh his arrows flaming" alluding to the ancient custom of shooting ignited darts or arrows into besieged towns for the purpose of setting them on fire and inflicting greater personal injury.
6. What is said here pertains to all the wicked unless they repent.

V. 14

1. "Behold" = to observe with care; used to call special attention to what the Psalmist is about to say.
2. "He" = the wicked; the sinner.
3. "Travaileth" = to writhe in pain; the allusion is to the pains of childbirth; the idea is that the wicked man labors or struggles, even with great pain, to accomplish his purposes of iniquity (wickedness).
4. "Hath conceived mischief" = he hath formed a scheme of mischief; the allusion here is common when speaking of forming a plan of evil.
5. "Brought forth falsehood" = the birth is falsehood; the idea is that after all his efforts and pains, after having formed his scheme, and labored hard (as if in the pangs of childbirth) to bring it forth, it brought forth nothing but untruth.

V. 15

1. "He" = the wicked; the sinner.
2. "He made a pit" = the allusion here is to the method of hunting wild beasts which was common in ancient times; it consists in digging a pit and covering it over with brush and grass so as to deceive the animals and then encircling them and driving them into it.

3. "And digged it" = hollowed it out so as to be large enough to contain his prey, and so deep that he could not escape if he fell into it; the idea is that the enemy here referred to had laid a secret and artful plan to destroy others.

4. "And is fallen into the ditch *which* he made" = he had been snared in his own devices and instead of bringing ruin on others he had only managed to bring it on himself; Haman, in the book of Esther, was hanged upon the gallows he had prepared for Mordecai. (Esther 7:10)

V. 16

1. "His" = the wicked; the sinner.

2. "Mischief" = intended harm or damage done by design; refers to the mischief he had designed for others.

3. "Shall return upon his own head" = shall come upon himself; fulfilment of Gal. 6:7.

4. "Violent dealing" = violence; injustice; oppression; wrong.

5. "Shall come down upon his own pate" = "pate" means the crown of the head; the idea is that it would come upon himself--he would be treated as he had designed to treat others.

V. 17

1. "I" = David.

2. "Will praise" = to revere and worship with extended hands; public act of praise.

3. "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. "According to his righteousness" = refers to Jehovah being right in His dealings with the righteous by protecting him and with the wicked by bringing deserved punishment upon him; David is saying he will praise Jehovah for His character and attributes which does not change.

5. "And will sing praises to the name of the Lord" = not only revere and worship Jehovah but sing praises because He is worthy. (Psa. 40:1-3)

6. "Most high" = the name of the LORD; communicates the idea of exaltation and indescribable majesty; means God of control.

7. David had been accused with words by Cush the Benjamite, even to the extent he felt his life was in danger. What did he do? Presented his case before the Lord, left it in His hands, and praised Him who is worthy to be praised because He is in control.

8. The theme of this Psalm: What to do when faced with the enemy. Do what David did.

A. He trusted. (Rom. 1:17; Mat. 17:20)

B. He prayed. (II Cor. 10:4-5)

C. He searched

1) Himself.

2) Ask God to make search of his heart--He knows it.

D. He testified--that God is sufficient and that he was satisfied with Him.

E. He warned--you'll reap what you sow.

F. He praised--because He is worthy.

G. He left the rest to Him--He will take care of our enemies in His time for His glory. (Heb. 10:30-31)

PSALM 8:

1. This Psalm has the inscription "To the chief musician upon Gittith, 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. "Gittith" = refers to a musical instrument common among the Gittites, inhabitants of Gath, among who David resided for some time; the word means winepress thus, it could denote an instrument that was used by those accustomed to treading the wine-vat and intended to accompany the songs of vintage--the time of harvest; it is not known whether this instrument was a stringed instrument or a wind instrument.

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

2. We do not know on what occasion David wrote this Psalm but it could have been one night when David was musing (meditating in silence) about Sovereign God's creation and His control over it.

V. 1

1. "O" = a cry of amazement in this context.
2. "LORD" = "thy" = "who" = 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. "Lord" = Adonai; means master, ruler, and owner; communicates the extreme commitment between God and His people; by using this name David acknowledges Jehovah to be the rightful ruler, king, and master of everything.
4. "Excellent" = powerful; mighty; noble; famous; glorious; principal; goodly; worthy; the Hebrew word is used 27 times and is translated all of these English words.
5. "Thy name" = the "name" of God expresses the character of God; there is no doubt that this Psalm refers to the Lord Jesus Christ who is in control of all the universe. (Col. 1:15-17; Phil. 2:9-11)
6. "In all the earth" = the manifestation of His perfect character was not confined to any one country but was seen in all lands and among all people.
7. "Set" = give; placed.
8. "Glory" = grandeur; the manifestation of that which brings forth praise.
9. "Above the heavens" = refers to what David was gazing on when he penned this Psalm.
10. David's desire was that His name would be exalted in the highest degree and to the highest place, even above the heavens on which he was gazing.

V. 2

1. "Babes" = little ones; infants; just children.
2. "Sucklings" = little nursing children.
3. "Thou" = "thine" = Lord--Adonai.
4. "Out of the mouth of babes and sucklings hast thou ordained strength" = "strength" in the Septuagint (the Greek translation of the OT Hebrew) is rendered "praise;" Jesus,

in responding to the disapproving priests, used this verse to show that God will get praise to Himself, even from those whom men regard as insignificant (Mat. 21:12-16); the idea here seems to be that even from babes and sucklings, those who were in themselves so feeble, God had taken occasion to accomplish a work requiring great power; He had made those who were so feeble the instrument of accomplishing a great work; for example: to humble mighty Pharaoh's empire, God did not summon Assyria or any other country; instead He sent a baby to a Hebrew home; the babe was hidden among the bulrushes and was found by Pharaoh's daughter; as the princess looked at the handsome little boy he cried; a tear ran down his cheek and Almighty God wrote the downfall of a kingdom; the tear pierced the royal lady's heart and she raised him as her own; she called him Moses and in fulness of time, Moses humbled Egypt to the dust-- "out of the mouth of babes and sucklings hast thou ordained strength."

5. "Because of thine enemies" = in respect to thine enemies; in order to accomplish something in regard to them.

6. "That thou mightest still the enemy and the avenger" = might cause to rest or cease; here it means to bring to an end the purposes of the enemy and the avenger.

7. "The enemy" = the enemy of the Psalmist, regarded also as the enemy of God.

8. "The avenger" = one who was trying to take revenge or who was acting as if determined to avenge some imaginary or real wrong.

9. This could refer to Goliath who was overcome by David. He had no power of himself to accomplish what was done, but God had condescended to honor one who was in himself weak and feeble as a child.

V. 3

1. Verse 4 completes the sentence started in verse 3.

2. "I" = David.

3. "Thy" = "thou" = Adonai--the Lord.

4. "Consider" = to see; to look; to behold; to perceive, discern, or distinguish.

5. "Heavens" = called the work of God's fingers.

6. "Thy heavens" = called His because He made them and also they are His abode.

7. "Work" = a product; the Hebrew word is translated in Exo. 26:36 "wrought with needlework;" David in essence looked at the night skies and called them "needlework of God"--His embroidery, His art work, and His great canvas.

8. "Thy fingers" = the fingers are the instruments by which we construct a piece of work: this could be equivalent to the "hand of God."
9. "The moon and stars" = placed in the heavens on the fourth day of creation to rule the night (Gen. 1:14-18); this lets us know David penned this Psalm at night.
10. "Which thou hast ordained" = to establish; make firm; fix; to stabilize.
11. The language of this verse lets us know that David was talking to God. What David saw in the moon and stars spoke volumes as he plainly stated in Psa. 19:1-4. Those who study the stars with spiritual insight will tell you that certain star groups picture a Virgin setting in the heavens holding a Branch in her hand--one of Jesus' ancient titles. Another has her (a Virgin) actually holding a baby boy. Some depict a Cross, others the Resurrection, and others the Holy Spirit being "outpoured" at Pentecost. And still others picture a giant heroic Personage who is trampling a serpent under His feet. I am told this yet I do not know for sure.
12. Remember that from Adam to Moses, a period of about 2500 years, mankind had no written Bible but Adonai wrote in the heavens with His fingers and declared the glory of God; therefore, man is without excuse. (Rom. 1:20)

V. 4

1. After considering the heavens (the night sky) David asked the Lord some questions.
2. "What is man?" = David viewing the vastness of the heavens (the innumerable stars, planets, suns, and moons) saw man small compared to the creation of God so he asked this question; the vastness of the heavens eclipses man.
3. "Man" = "him" = refers to man as a weak and frail human subject to failures and eventually death.
4. "Thou" = Adonai, the master, ruler, and king of everything.
5. "Mindful" = to remember; to think upon; to call to mind; the Lord has not forgotten us. (Isa. 49:15)
6. "The son of man" = any descendant of man; anyone of the human race; the design of both these questions was to express the idea that there was nothing in man that entitled him to this honor--to be remembered by the Lord.
7. "Visitest" = to count or number; to oversee or govern; expresses a visitation for any purpose; here it refers to the attention bestowed by God on man in conferring on him such favor as He had done, such attention that He never seemed to forget him but was constantly coming to him with some new proof of favor.

8. God has visited man. How? Through His darling Son, the Lord Jesus Christ, the perfect Son of man. He was made flesh and dwelt among us. (John 1:1,14)

V. 5

1. "Thou" = Adonai in context; it doesn't matter what name you use for God, He is still the Creator.

2. "Him" = Man; a human being.

3. "Angels" = the Hebrew word is Elohim which is translated God in rest of the OT; the Septuagint (the Greek translation of the OT Hebrew) uses the Greek word for "angels" thus rendered so here and in Heb. 2:7

4. "Thou hast made him a little lower than the angels" = the phrase expresses how man has been favored by God, goes back in thought to His creation in Gen. 1:26-27; God created man in His own image; in respect to his dominion over the earth, man (Adam) was placed in a condition comparatively but a little inferior to God Himself; but Adam fell and all mankind since Adam was born in Adam's image; when Heb. 2:7 refers to the Lord Jesus it is referring to His humanity--taking on the form of man through the virgin's womb; this phrase definitely puts a stop to the theory of evolution.

5. "Crowned" = to encircle.

6. "Glory" = splendor.

7. "Honour" = magnificence.

8. "And hast crowned him with glory and honour" = this was done by giving Adam a nature which was a little short of the Divine One; only God can give real glory and honor and that is exactly what He does when one is saved because then man becomes a new creation (II Cor. 5:17) thus being back in the image of God.

V. 6

1. "Thou" = "thy" = Adonai.

2. "Him" = "his" = man.

3. "Dominion" = has the idea of rulership or governorship.

4. "Thou makest him to have dominion over the works of thy hand" = refers to rulership over the whole earth as the Lord spoke to Adam in Gen. 1:28; by these words man's right of dominion was established.

5. "Thou has put all *things* under his feet" = this is quoted in Eph. 1:22 where it refers to the Lord Jesus--the God-man; it applies to all those in Christ (saved) for one day we will rule and reign with Him. (Rev. 5:10; 20:6)

V. 7

1. David begins to list "all things" that man has dominion over.

2. "All sheep and oxen" = flocks and herds; nothing is more manifest than the control which man exercises over flocks and herds--making them subservient to his use, and obedient to his will.

3. "Yea" = also.

4. "And the beasts of the field" = means the beast that roam at large--wild beast; the Bible separates cattle from the beast of the field in Gen. 2:20; 3:14.

V. 8

1. "The fowl of the air" = dominion was given to Adam in the garden (Gen. 1:26) and also to Noah after the flood (Gen. 9:2); dominion of the fowl is more remarkable than the beast of the field, because the birds of the air seem to be beyond the reach of man, yet they are subject to his control. Job 12:7 states that God's creation teaches us spiritual truths to point us to God, but man uses evolution to point us away from God.

2. "The fish of the sea" = this must be understood in a general sense, and this is perhaps still more remarkable than the dominion over the beast of the field and the fowls of the air, for the fish that swim in the ocean seem to be placed still farther from the control of man.

3. "*And whatsoever* passeth through the paths of the seas" = everything, in general, that passes through the paths of the sea, as if the ocean was formed with paths or highways for them to pass over; refers to everything which moves in the waters.

4. The idea is that man has a wide and universal dominion. A dominion so wide as to excite amazement, wonder, and gratitude, that it has been granted to one so feeble as man is.

5. This Psalm is also definitely referring to the Lord Jesus Christ. He had dominion or control over the animals while He walked upon this earth. Think about:

A. The fish that had a coin divinely lodged in its mouth one day? (Mat. 17:24-27)

B. The school of fish that went to the right (not left) side of the boat (at Jesus' command) to be caught by the disciples? (John 21:5-6)

C. The rooster that crowed at the right time--when Peter denied the Lord the third time? (Luke 22:54-62)

D. The colt He rode on which no man had set? (Mark 11:1-10)

E. Also during the 1000 year reign when the wolf will dwell with the lamb? (Isa. 11:6-8)

6. Jesus is the perfect fulfillment of Psalm 8.

V. 9

1. This verse is a repetition of verse 1 with the exception of the last phrase.

2. "O" = a cry of amazement in this context.

2. "LORD" = "thy" = "who" = 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. "Lord" = Adonai; means master, ruler, and owner; communicates the extreme commitment between God and His people; by using this name David acknowledges Jehovah to be the rightful ruler, king, and master of everything.

4. "Excellent" = powerful; mighty; noble; famous; glorious; principal; goodly; worthy; the Hebrew word is used 27 times and is translated all of these English words.

5. "Thy name" = the "name" of God expresses the character of God; there is no doubt that this Psalm refers to the Lord Jesus Christ who is in control of all the universe. (Col. 1:15-17; Phil. 2:9-11)

6. "In all the earth" = the manifestation of His perfect character was not confined to any one country but was seen in all lands and among all people.

7. The Lord is in control of everything!

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desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

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