**Psalm 27: – Part 1**

**Psalm 27:1 (NKJV)   
1  The LORD *is* my light and my salvation; Whom shall I fear?...**

The title of this Psalm is simply, “A Psalm of David.” The absence of any other details in the title, makes it difficult to draw a conclusion about the specific circumstances that inspired David to write this Psalm.

In other Psalms, such as in Psalm 51, the details in the Psalm’s title tell us that it was written after the prophet Nathan had approached David about David’s adulterous affair with Bathsheba and David’s executed assassination of Bathsheba’s husband, Uriah.

After God sends Nathan to David, to convict David of his sin, David writes:

**Psalm 51:1-4 (NKJV)**   
1  Have mercy upon me, O God, According to Your lovingkindness; According to the multitude of Your tender mercies, Blot out my transgressions.   
2  Wash me thoroughly from my iniquity, And cleanse me from my sin.   
3  For I acknowledge my transgressions, And my sin *is* always before me.   
4  Against You, You only, have I sinned, And done *this* evil in Your sight-- That You may be found just when You speak, *And* blameless when You judge.

But, in Psalm 27, as in many other psalms, the title simply states, *“A Psalm of David.”*

However, what we can conclude from the content of the Psalm, is that David was:

* pursued by enemies,
* he was shut out from the house of the Lord,
* he was either threatened to be, or had already been, forsaken by his father and mother,
* and he was the target of false witnesses who had threatened him with violence.

David begins this psalm by proclaiming the fullness of his confidence and trust in the LORD. As we read his opening words, we can almost hear echoes of the struggles and distresses, from past days, which David had come through. Yet, in all his bitter trials, David recognizes that the LORD had been his helper. Had the LORD not been David’s helper, David’s enemies would have devoured him, long ago. As I read this Psalm, I’m reminded of the words of David, in another Psalm – Psalm 124, where David writes:

**Psalm 124:2-3 (NKJV)**   
2  "If it had not been the LORD who was on our side, When men rose up against us,   
3  Then they would have swallowed us alive, When their wrath was kindled against us;

But, because of God’s proven faithfulness, in bringing David through difficult times in the past, David could boldly proclaim confidence in God’s protection, in his current circumstance. Through adversity and opposition, David had become acquainted with God’s power to sustain him in the time of trouble.

This is so like God! How often, in our own lives, have we come to know the mercy and inestimable love of Christ, as He permitted a crisis in our lives, only to bring us through it? And in bringing us through it, He revealed His glory to us and through us.

So, Psalm 27 is a song of cheerful hope. It is a psalm well suited for those facing trials, who have learned to spiritually lean upon the everlasting arms of Jesus.

David begins this Psalm by saying…

**1  The LORD *is* my light...**

Observe the confidence David expresses by acknowledging that “The LORD” (the Eternal, Self-Existing One) is ***his*** Light. When David says, *“****my******light****”* David is proclaiming a personal testimony of what God is to him.

To David, the LORD’s light, is a light that cannot be extinguished by man. When David declares the LORD to be ***my***Light, David means the LORD is ***my*** illumination.

To more deeply understand the nuance of what David is attempting to communicate to his readers, we have to pay close attention to what David was **careful not to say.** What David was careful not to say, was that *“The LORD* ***gives*** *me light.”* Instead, David says, *“The LORD* ***IS*** *my Light.”*

Jesus, on several occasions, made reference to Himself as being that inextinguishable light:

**John 1:1-9 (NKJV)**   
1  In the beginning was the Word, and the Word was with God, and the Word was God.   
2  He was in the beginning with God.   
3  All things were made through Him, and without Him nothing was made that was made.   
4  In Him was life, and the life was the **light** of men.   
5  And the **light** shines in the darkness, and the darkness did not comprehend it.   
6  There was a man sent from God, whose name *was* John.   
7  This man came for a witness, to bear witness of the **Light**, that all through him might believe.   
8  He was not that **Light**, but *was sent* to bear witness of that **Light**.   
9  That was the true **Light** which gives **light** to every man coming into the world.

**John 3:17-21 (NKJV)**   
**17** For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.  
**18** He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.  
**19** And this is the condemnation, that the **light** has come into the world, and men loved darkness rather than **light**, because their deeds were evil.  
**20** For everyone practicing evil hates the **light** and does not come to the **light**, lest his deeds should be exposed.  
**21** But he who does the truth comes to the **light**, that his deeds may be clearly seen, that they have been done in God."

Jesus reveals Himself as the light of the world, and justifies His teachings

**John 8:12 (NKJV)**   
12  Then Jesus spoke to them again, saying, "I am the **light** of the world. He who follows Me shall not walk in darkness, but have the **light** of life."

**The man who was born blind is restored to sight**

**John 9:1-5 (NKJV)**   
**1** Now as *Jesus* passed by, He saw a man who was blind from birth.  
**2** And His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, that he was born blind?"  
**3** Jesus answered, "Neither this man nor his parents sinned, but that the works of God should be revealed in him.  
**4** I[1]NU-Text reads We. must work the works of Him who sent Me while it is day; *the* night is coming when no one can work.  
**5** As long as I am in the world, I am the **light** of the world."

**John 12:44-46 (NKJV)**   
**44** Then Jesus cried out and said, "He who believes in Me, believes not in Me but in Him who sent Me.  
**45** And he who sees Me sees Him who sent Me.  
**46** I have come *as* a **light** into the world, that whoever believes in Me should not abide in darkness.

To know that "God is light, "is one thing, but to be able to say, "The Lord is **my** light, "is something else altogether. When we come to understand and embrace that Jesus is *our* Light, we come to understand the meaning behind Jesus’ words to his disciples (and us), in Matthew 514:

**Matthew 5:14 (NKJV)**   
**14** You are the **light** of the world. A city that is set on a hill **cannot be hidden.  
15** Nor do they **light** a lamp and put it under a basket, but on a lampstand, and it gives **light** to all *who are* in the house.  
**16** Let your **light** so shine before men, that they may see your good works and glorify your Father in heaven.

Because Jesus is our light, Jesus therefore reminds us that His presence in our life, is the means by which the rest of the world is illuminated, and the darkness of evil is to be exposed.

However, this can only happen to the degree that we, as children of God, are submitted to the illuminating Spirit of Christ who abides within us.

Because the LORD is the light, when we walk in surrender to Him, He exposes the darkness of sin in the world; and He reveals to us the hidden sin and darkness in our own hearts. In fact, it was the prophet Isaiah who referred to the LORD as our *“everlasting light:”*

**Isaiah 60:19 (NKJV)**   
19  "The sun shall no longer be your light by day, Nor for brightness shall the moon give light to you; But the LORD will be to you an everlasting light, And your God your glory.

This same light is often referred to as ***“the glory of the LORD.”*** In the Gospel of Luke, Chapter 2, Dr. Luke tells of the light of God’s Glory which terrified the shepherds who were watching their sheep by night:

**Luke 2:8-11 (NKJV)**   
8  Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night.   
9  **And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them,** and they were greatly afraid.   
10  Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people.   
11  For there is born to you this day in the city of David a Savior, who is Christ the Lord.

As David continued to be inspired in Psalm 27, in addition to declaring the LORD as **his** Light. David further testifies to the LORD being ***his*** Salvation.

So he writes…

**1  The LORD *is* my light and my salvation; …**

By “Salvation”, David means the LORD is his:

* liberty,
* his deliverance,
* his rescue,
* his safety,
* his victory,
* his help,
* his preservation,
* his shield,
* and, his defense

All of this is incorporated into what is meant by the word “Salvation”. Given David’s past experiences of God’s protection from his enemies, David’s soul is assured of God deliverance, and therefore David boldly proclaims the LORD as ***his*** **Salvation**.

Notice, that as with the LORD being his Light, David does not say, “the LORD ***gives*** him salvation. But, he says, the LORD **IS** my salvation

**Unless the LORD is first our Light, then He cannot be our Salvation.**

As our Light, He illuminates His Glory and reveals to us our sin and need for a Savior. Once we acknowledge and confess our spiritually dreadful condition, God then offers Himself as the solution, to receive Him as our Savior.

As our Light and Salvation, Jesus assures us He has already paid the price for sin; and, the purchase price of our salvation. He then offers to lead us in the right paths and direct us away from the path of personal sin.

As our Light and Salvation, Jesus draws us unto His lavished love for us.

**Again, Jesus does not give us light and salvation**, as if it were an entity separate from Himself; but, He IS our Light and Salvation.

If Salvation was something Christ gave us, as a separate entity from Himself, then it would be possible for us to become separated from that separate entity. But, since Salvation is not separate from Jesus, and Jesus IS our salvation, then it is impossible for Jesus to undo who He is.

**David’s confession in this Psalm reminds us that apart from the LORD Jesus Christ, we have no Light and no Salvation.** Therefore, anyone who does not have Jesus, has no choice but to live in darkness, and lostness, no matter how well they feel their life is going.

Because David was assured the LORD was ***his*** light and salvation, David could boldly say, “

**1  … ; Whom shall I fear?...**

**NLT -** 1  … — so why should I be afraid?...

**NCV -** 1  … I fear no one….

In this question David asks, himself, his experience with the LORD provides its own answer. David’s question to himself is an example of a question being asked, not for the purpose of obtaining unknown information, but for the purpose of reiterating an answer the person already has.

The obvious answer to David’s question is: **“No One**” – because he has already declared the LORD to be his light and his defender against darkness and evil.

This ought to serve as a reminder to each of us, that as believers, we are not to fear the powers of darkness, because the LORD, our light, has authority over all darkness. And**, where He is, darkness is expelled**. Light will not, and cannot, co-exist with darkness. Light always conquers and over-powers darkness.

This was exactly the point the beloved disciple John was making, in John 1:5:

**John 1:5 (KJV)**   
5  And the light shineth in darkness; and the darkness comprehended it not.

**John 1:5 (NCV)**   
5  The Light shines in the darkness, and the darkness has not overpowered it.

**John 1:5 (NLT)**   
5  The light shines in the darkness, and the darkness can never extinguish it.

**John 1:5 (MSG)**   
5  The Life-Light blazed out of the darkness; the darkness couldn't put it out.

**John 1:5 (AMP)**   
5  And the Light shines on in the darkness, for the darkness has never overpowered it [put it out or absorbed it or appropriated it, and is unreceptive to it].

And because the darkness cannot extinguish nor overpower the light (who is Christ), then the darkness and eternal damnation of hell is not to be feared nor dreaded by believers in Christ. What shields us from this fear, is the fact that Jesus is both our light and our safety.

Perhaps, a hymn, published in 1887 with music by Anthony J. Showalter and lyrics by Showalter and Elisha Hoffman, best summarizes David’s sentiments in his opening testimony in Psalm 27.

Showalter said he received letters from two of his former pupils saying that their wives had died. When writing letters of consolation, Showalter was inspired by an Old Testament verse from Deuteronomy 33:

**Deuteronomy 33:27 (NKJV)**   
27  The eternal God *is your* refuge, And underneath *are* the everlasting arms; He will thrust out the enemy from before you, And will say, 'Destroy!'

As Mr. Showalter pondered and meditated on the deep significance of this scripture, the Holy Spirit inspired him to pen the following words to

**Leaning on the Everlasting Arms:**

What a fellowship, what a joy divine,  
Leaning on the everlasting arms;  
What a blessedness, what a peace is mine,  
Leaning on the everlasting arms.

Leaning, leaning,  
Safe and secure from all alarms;  
Leaning, leaning,  
Leaning on the everlasting arms.

Oh, how sweet to walk in this pilgrim way,  
Leaning on the everlasting arms;  
Oh, how bright the path grows from day to day,  
Leaning on the everlasting arms.

Leaning, leaning,  
Safe and secure from all alarms;  
Leaning, leaning,  
Leaning on the everlasting arms.

What have I to dread, what have I to fear,  
Leaning on the everlasting arms;  
I have blessed peace with my Lord so near,  
Leaning on the everlasting arms.

Leaning, leaning,  
Safe and secure from all alarms;  
Leaning, leaning,  
Leaning on the everlasting arms.

**Psalm 27: – Part 2**

Outline: Psalm 27 may be outlined as follows:

* David’s confidence in God, [vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A1-3);
* David’s passionate desire to have the spiritual privilege of worshipping God in God’s temple, because of the spiritual blessings which he expects to enjoy there, [vv. 4-6](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A4-6);
* David’s prayer to God for continual light and salvation, [vv. 7-9](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A7-9);
* David’s confidence that, though even his own parents might forsake him, yet God would not, [v. 10](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A10).
* David’s plea to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, [vv. 11-13](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A11-13);
* David’s encouragement of others to trust in God; to be of good courage; and to expect strength for their hearts, [v. 14](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A14).

1  The LORD *is* my light and my salvation; Whom shall I fear? **The LORD *is* the strength of my life; Of whom shall I be afraid?**

Last week, the LORD walked us through part “A” of verse one; today, we will pick up with part “B” of verse one.

Part “B” is a continuation of David’s expression of confidence in the LORD, which began in part “A.”

David says, **The LORD *is* the strength of my life; Of whom shall I be afraid?**

**NIV -** 1  … The LORD is the stronghold of my life-- of whom shall I be afraid?

**NLT -** 1  … The LORD is my fortress, protecting me from danger, so why should I tremble?

So, in addition to the LORD being David’s **Light** and **Salvation**, David now adds that the LORD is his **Strength** (or Stronghold).

In his confident expression of the LORD being his Strength, David understood that all of his life derived its strength from God, who is the author of strength.

Like David, our confidence does not rest with the arm of flesh, but upon the real power of the Omnipotent God who is the Great I AM. In Psalm 20:6-8, David writes:

**Psalm 20:6-8 (NKJV)**   
6  Now I know that the LORD saves His anointed; He will answer him from His holy heaven With the saving strength of His right hand.   
**7  Some *trust* in chariots, and some in horses; But we will remember the name of the LORD our God.**8  They have bowed down and fallen; But we have risen and stand upright.

When we turn our focus away from the weak things of this world, and acknowledge the LORD as our **Strength** and our **Fortress**, we have no legitimate reason to fear anything or any principality. We know that our strength is not a personal strength, but a divine strength that proceeds and originates from the one who is All-Powerful.

This is what David does, and why he could boldly declare that the LORD was his **Strength/Stronghold.**

The Hebrew word David uses for Strength is: (**MAW**-oze) māʿôz, which means a strong fortified place. In David’s days, having a strong fortified city was the key to safety and fear from the attack of enemies. In the times of trouble from an opposing enemy, the citizens of a city found security in their fortified cities.

In Psalm 37, David urges his readers to not be fearful of the wicked; and to be patient and confident in God. In encouraging them toward trusting God, David uses the illustration of a contrast between the condition of the wicked and the godly. The Psalm begins with…

**Psalm 37:1-5 (NKJV)**   
1  Do not fret because of evildoers, Nor be envious of the workers of iniquity.   
2  For they shall soon be cut down like the grass, And wither as the green herb.   
3  Trust in the LORD, and do good; Dwell in the land, and feed on His faithfulness.   
4  Delight yourself also in the LORD, And He shall give you the desires of your heart.   
5  Commit your way to the LORD, Trust also in Him, And He shall bring *it* to pass.

As David progresses through the contrast between the state of the wicked and the state of those in right relationship with God, in verses 37-40, he writes:

**Psalm 37:37-40 (NKJV)**   
37  Mark the blameless *man,* and observe the upright; For the future of *that* man *is* peace.   
38  But the transgressors shall be destroyed together; The future of the wicked shall be cut off.   
**39  But the salvation of the righteous *is* from the LORD; *He is* their strength in the time of trouble.**40  And the LORD shall help them and deliver them; He shall deliver them from the wicked, And save them, **Because they trust in Him.**

Later, in Psalm 43, David pleads with God, for God to defend him against deceitful and unjust men, and to declare David’s innocence before David’s enemies. In David’s pleas to God, David God as his Stronghold or Strength:

Psalm 43:1-3 (NIV)   
1  Vindicate me, O God, and plead my cause against an ungodly nation; rescue me from deceitful and wicked men.   
2  You are God my stronghold. Why have you rejected me? Why must I go about mourning, oppressed by the enemy?   
3  Send forth your light and your truth, let them guide me; let them bring me to your holy mountain, to the place where you dwell.

Then, in Psalm 52, David employs the same Hebrew word (MAW-oze) māʿôz, to condemn Doeg the Edomite, for spitefully going to Saul to tell him that David had gone to the house of Ahimelech:

To the chief Musician [<H5329>](http://www.crossbooks.com/book.asp?strongs=H5329), Maschil [<H4905>](http://www.crossbooks.com/book.asp?strongs=H4905), *A Psalm* of David [<H1732>](http://www.crossbooks.com/book.asp?strongs=H1732), when Doeg [<H1673>](http://www.crossbooks.com/book.asp?strongs=H1673) the Edomite [<H130>](http://www.crossbooks.com/book.asp?strongs=H130) came [<H935>](http://www.crossbooks.com/book.asp?strongs=H935) and told [<H5046>](http://www.crossbooks.com/book.asp?strongs=H5046) Saul [<H7586>](http://www.crossbooks.com/book.asp?strongs=H7586), and said [<H559>](http://www.crossbooks.com/book.asp?strongs=H559) unto him, David [<H1732>](http://www.crossbooks.com/book.asp?strongs=H1732) is come [<H935>](http://www.crossbooks.com/book.asp?strongs=H935) to the house [<H1004>](http://www.crossbooks.com/book.asp?strongs=H1004) of Ahimelech [<H288>](http://www.crossbooks.com/book.asp?strongs=H288).

**Psalm 52:6-7 (AMP)**   
6  The [uncompromisingly] righteous also shall see [it] and be in reverent fear *and* awe, but about you they will [scoffingly] laugh, saying,   
**7  See, this is the man who made not God his strength (his stronghold and high tower)(MAW-oze) but trusted in *and* confidently relied on the abundance of his riches, seeking refuge *and* security for himself through his wickedness.**

Taking, this first verse of Psalm 27, in its entirety, rather than in two separate parts as we have studied it, we see that:

* First, David said the LORD was his **Light**.

And, from Psalm 18, which we studied several months ago, we know that **light** signifies understanding, joy, and life.

**Psalm 18:27-29 (NKJV)**   
27  For You will save the humble people, But will bring down haughty looks.   
**28  For You will light my lamp; The LORD my God will enlighten my darkness.**29  For by You I can run against a troop, By my God I can leap over a wall.

* Secondly, in Psalm 27, declares the LORD to be his **Salvation**.
* Thirdly, in Psalm 27, David characterizes God as his **Strength** (stronghold/fortress/defense).

And, again using Psalm 18 as a cross reference, we learn that strength and stronghold are words used to symbolize “defense.”

**Psalm 18:1-2 (NCV)**   
1 I love you, LORD. You are my strength.   
**2  The LORD is my rock, my protection, my Savior. My God is my rock. I can run to him for safety. He is my shield and my saving strength, my defender.**

It is this unbreakable threefold “cord” characterization of God - as **Light**, **Salvation**, and **Strength**, that allows David to not be afraid, despite the danger surrounding him. In the New Testament, Paul expresses David’s sentiments this way:

**Romans 8:31 (KJV)**   
31  What shall we then say to these things? If God *be* for us, who *can be* against us?

Like David, and like Paul, there is no need for us as Christians to ever be overcome by fear. When we truly come to believe and embrace the truth of Jesus **being** our Light, our Salvation, and our Strength, we too can ask the rhetorical question of, *“Whom shall I fear?”*; and *“Of what shall I be afraid?”*; with the obvious answering being, “No One! And Nothing!”

Our security and confidence are in Christ. When we find ourselves being anxious about a situation, it usually stems from fear of the unknown. And, because the outcome is unknown to us, we generally become afraid of what “might” happen. For most people, this translate into fear of the “worse-case” scenario.

Some years ago, a study was done which concluded that 70 percent or more of the things people worry about never come to fruition. Which means that a significant population of people are anxious about things that never happen. Yet, because the unknown is vague, and seems shrouded in darkness, we panic.

But, praise be to God, the light of His truth delivers us from fear and worry. Standing on the truth of Jesus as our light, we find peace in knowing that although we don’t know what the future holds; what we do know is, who holds the future. What that future may be, Christ is already there.

In times in which we may need to stand against the public opinions of our critics, with threats of being overwhelmed like a *"host encamped against us,"* there is no need for us to fear, for our confidence is in the Lord.

How often, in our prayers, do we focus on asking God to do something as we petition Him in behalf of our own personal needs or for the needs of others? Typically, we want to see His “hand” at work, in our favor; we pray for a demonstration of His power and faithfulness to respond to our prayer requests. However, if we hear what David is saying, David says that the LORD, Himself is all those things. This being the case, we should not seek some activity from Him, but we should seek to be conscious of His presence. Perhaps, another way of saying this is that we should seek His Face, not His hands.

God desires for us to seek Him for **who He is;** not simply for what He can do for us. On one occasion, Jesus had to rebuke His followers for having the wrong motivation for following Him:

**John 6:24-26 (NLT2)**   
24  So when the crowd saw that neither Jesus nor his disciples were there, they got into the boats and went across to Capernaum to look for him.   
25  They found him on the other side of the lake and asked, “Rabbi, when did you get here?”   
26  **Jesus replied, “I tell you the truth, you want to be with me because I fed you, not because you understood the miraculous signs.**

And, the miracles were acts of God, through the messenger of God (Jesus), to confirm the word of God (that Jesus was the promised Messiah).

God wants us to be sensitive to His Holy and Glorious presence. Our hearts should be inclined toward a deeper revelation of His character, which helps us get to know Him in a more personal and intimate way. Again, our desires should not be for the LORD’s hands and activities; but for dwelling in His presence.

Yielding to the LORD’s presence within us reflects the submissiveness of our relationship to Him. Certainly, Bible reading and prayer are essential to living in confidence and freedom from fear. But enjoying the blessings of a victorious life does not come from simply *practicing* the disciplines of piety. It comes from the motives of our heart and a desire, above all else, to consciously and intentionally rest in the finished work of Christ.

Rather than live our lives with our hands out, constantly expecting God to do something for us, we should be living with our hearts desperately desiring to live in unceasing fellowship with Christ. When we have a view of life that is filtered through the truth of His abiding presence, then He is acknowledged as the source of our strength to overcome all fear and worry.

As we walk in this awareness of His presence, we are empowered to walk in confidence, and freedom from fear. What peace there is in knowing that our God will never abandon us or forsake us. He hides us in the secret place of His presence where we find protection and salvation.

Until we can truly believe that we have Christ, Himself, and His unending presence, and unconditional love dwelling within us, we will always be subject to fear and despair. May our greatest desires always be toward an uninterrupted and intimate relationship with Jesus Christ, the redeemer and lover of our souls.

**Psalm 27: – Part 3**

Outline: Psalm 27 may be outlined as follows:

* David’s confidence in God, [vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A1-3);
* David’s passionate desire to have the spiritual privilege of worshipping God in God’s temple, because of the spiritual blessings which he expects to enjoy there, [vv. 4-6](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A4-6);
* David’s prayer to God for continual light and salvation, [vv. 7-9](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A7-9);
* David’s confidence that, though even his own parents might forsake him, yet God would not, [v. 10](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A10).
* David’s plea to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, [vv. 11-13](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A11-13);
* David’s encouragement of others to trust in God; to be of good courage; and to expect strength for their hearts, [v. 14](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A14).

**Psalm 27:2-3 (NKJV)   
2  When the wicked came against me To eat up my flesh, My enemies and foes, They stumbled and fell.**

After praising God for being his Light, Salvation, and Strength, in verse 1, David now praises God for being his safety in verse 2.

Again, David’s confidence in God reassures him that God gives safety to those who are His own. In the case expressed here in this psalm, that safety was provided by God rendering David’s enemies powerless and unable to attack or conquer him.

Observe that in this verse, David records a past deliverance. Notice, David says, “When the wicked **came** against me…, They **stumbled** and **fell**.” The verbs, “came”, “stumbled”, and “fell” all express an action which occurred in the past. They are not verbs expressive of a current nor future event, but of a past event.

How blessed it is that God would allow us to recall past experiences and victories that He brought us through. And, in David’s case, David shows us an example of how remembrance of these past experiences should be employed to reassure our faith and confidence in God, in our present or future trials.

In reviewing several translations of this verse, the Holy Spirit revealed that not all translations state this verse in the past tense; some have translated it as applying to a possible future experience of David. For example:

**Psalm 27:2 (NIV)**   
2  When evil men advance against me to devour my flesh, when my enemies and my foes attack me, they **will** stumble and fall.

**Psalm 27:2 (NLT2)**   
2  When evil people come to devour me, when my enemies and foes attack me, they **will** stumble and fall.

However, as I considered the possible intent of this 2nd verse, in the context of what David writes before (in verse 1); and after (in verse 3), the LORD inclined me toward preferring the past tense of the verse, as translated by the NKJV, KJV, NASB, and AMP:

**Psalm 27:2 (KJV)**   
2  When the wicked, *even* mine enemies and my foes, **came** upon me to eat up my flesh, they **stumbled** and **fell**.

**Psalm 27:2 (NASB)**   
2  When evildoers **came** upon me to devour my flesh, My adversaries and my enemies, they stumbled and fell.

**Psalm 27:2 (AMP)**   
2  When the wicked, even my enemies and my foes, **came** upon me to eat up my flesh, they stumbled and fell.

Finally, the LORD solidified this as the more accurate translation of David intent, when He had me to read this verse in The Interlinear Hebrew, Greek, and English Bible. This Bible takes the original Hebrew and Greek language and in a linear (line for line) fashion translate the language into English. Here’s the English translation of the original Hebrew (which by the way, in Hebrew, is read from right to left).

**Psalm 27:2 (TIHGEB)**

2 When came upon me the evildoers to eat my flesh, my foes and my enemies to me they stumbled and fell.

The idea behind David saying that the wicked and evildoers *“came upon”* him, is that David’s enemies attacked him, like lions leaping upon their prey. And like a lion devouring its prey, these adversaries, like cannibals tried to destroy David’s flesh.

But notice, David says that although his life was in danger; and that he was in the grasp of numerous, powerful, and cruel enemies, the LORD gave him perfect safety. The LORD, in securing David from destruction, caused David’s enemies to stumble and fall.

The Hebrew word for stumble, which David uses is a word which means “to become weak.” It means to *totter* or *waver* (as a result of weakness in the legs, especially the ankles).

The Hebrew word which depicts this idea is the word **(KAW-shawl)** kashal**.** By implication, it means to falter, to faint, to cause to fail, to make feeble. What an image this paints for us of God utterly humiliating the strength of David’s enemies. As these strong powerful adversaries were rapidly descending upon David, with anticipation of overpowering him, God cast stumbling stones before them, which they never saw coming. The forward motion of their aggressive approach toward David was used against them in causing them to stumble and fall.

Had David’s enemies not been so aggressive, they may have stumbled but not fallen. But God used their own forward momentum to cause them to “fall” and become utterly weak against David. We get a picture of this forward motion, when we think of David’s past experience with Goliath:

**1 Samuel 17:48-49 (NLT2)**   
48  As Goliath moved closer to attack, David quickly ran out to meet him.   
49  Reaching into his shepherd’s bag and taking out a stone, he hurled it with his sling and hit the Philistine in the forehead. The stone sank in, and Goliath **stumbled and fell** face down on the ground.

Again, it is David’s remembrance of God’s past faithfulness in providing David safety that gives David courage in the present and in the future. In fact it is this proof of God’s past safety that enables David to boldly and confidently declare in verse 3, in **The Interlinear Hebrew Greek English Bible:**

**Psalm 27:2 (TIHGEB)**

3 **If** should camp against me an army, not shall fear my heart; though rises up against me battle, in this **I am trusting.**

The **NKJV** says…

**3  Though an army may encamp against me, My heart shall not fear; Though war should rise against me, In this I *will be* confident.**

**Psalm 27:3 (NASB)**   
3  Though a host **encamp** against me, My heart will not fear; Though war arise against me, In *spite of* this I shall be confident.

**Psalm 27:3 (NCV)**   
3  If an army **surrounds** me, I will not be afraid. If war breaks out, I will trust the LORD.

**Psalm 27:3 (NIV)**   
3  Though an army **besiege** me, my heart will not fear; though war break out against me, even then will I be confident.

**Psalm 27:3 (NLT2)**   
3  Though a mighty army surrounds me, my heart will not be afraid. Even if I am attacked, **I will remain confident.**

Perhaps, the last part of the **NLT2** translation, most accurately reflects the literal meaning of the original language when it writes, “I will remain confident.” Several of the other translations, as we’ve seen, state *“I* ***will*** *be”* or *“I* ***will*** *trust”*; but the **Interlinear HGEB** and **NLT** both express a condition or state in which David is already confident; and he is confident he will remain confident!

When David makes mention of the host and the army of enemies who could very likely surround him, yet David is resolved to not be afraid, it is very likely that he had in mind the psalm he was inspired to write during the time he was a fugitive father from his son Absalom:

**Psalm 3:1-8 (NASB)**   
1  O LORD, how my adversaries have increased! Many are rising up against me.   
2  Many are saying of my soul, "There is no deliverance for him in God." Selah.   
3  But You, O LORD, are a shield about me, My glory, and the One who lifts my head.   
4  I was crying to the LORD with my voice, And He answered me from His holy mountain. Selah.   
5  I lay down and slept; I awoke, for the LORD sustains me.   
6  I will not be afraid of ten thousands of people Who have set themselves against me round about.   
7  Arise, O LORD; save me, O my God! For You have smitten all my enemies on the cheek; You have shattered the teeth of the wicked.   
8  Salvation belongs to the LORD; Your blessing *be* upon Your people! Selah.

For us, though one battle in life may be **succeed by another battle**; and one **campaign against us is followed by another** campaign against us, we as children of the Most High God **should not be dismayed** **by** the **number** of attacks nor by the **length** of the attacks.

As the LORD has already said, verse 3 can only be confidently spoken because of the remembrances of the experiences in the second verse. As an old proverb states, **“confidence is the child of experience.”**

I pray that we are or become so confident in the Almighty's protection, that were we alone, and surrounded by a host of enemies, we would not fear. May our past experiences remind us that we are in God’s hands; and that while in His hands, we are safe.

Let us end with the words of Christ regarding our eternal security, which is far more important than our temporary security from earthly agitaions:

**John 10:27-29 (KJV)**   
27  My sheep hear my voice, and I know them, and they follow me:   
28  And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.   
29  My Father, which gave *them* me, is greater than all; and no *man* is able to pluck *them* out of my Father's hand.

**Psalm 27: – Part 4**

**Psalm 27:4 (NKJV)**4  One *thing* I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD All the days of my life, To behold the beauty of the LORD, And to inquire in His temple.

Outline: Psalm 27 may be outlined as follows:

* David’s confidence in God, [vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A1-3);
* David’s passionate desire to have the spiritual privilege of worshipping God in God’s temple, because of the spiritual blessings which he expects to enjoy there, [vv. 4-6](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A4-6);
* David’s prayer to God for continual light and salvation, [vv. 7-9](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A7-9);
* David’s confidence that, though even his own parents might forsake him, yet God would not, [v. 10](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A10).
* David’s plea to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, [vv. 11-13](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A11-13);
* David’s encouragement of others to trust in God; to be of good courage; and to expect strength for their hearts, [v. 14](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A14).

**Psalm 27:4-5 (NKJV)   
4  One *thing* I have desired of the LORD, That will I seek:…**

**NIV -** 4  One thing I ask of the LORD, this is what I seek:…

**NLT -** 4  The one thing I ask of the LORD— the thing I seek most—

**AMP -** 4  One thing have I asked of the Lord, that will I seek, inquire for, *and* [insistently] require: …

Observe, particularly, the first two words of verse 4:

**4 One *thing*** – When our focus is divided, we become easily distracted and more vulnerable to disappointment. There’s an old saying about being a “Jack of All Trades and a Master of None.” According to Wikipedia, the saying is a figure of speech used in reference to a person who has dabbled in many skills, rather than gaining expertise by focusing on one.

**When someone is said to be a “Jack of all trades”** the phrase is somewhat complimentary. Its intent is usually to say that a person has a broad generally knowledge and skill level about a number of different things. The person has learned to adapt the knowledge they’ve learned in one area and apply that knowledge to a broad range of different areas.

However, **once the phrase, “Master of None” is added,** the figure of speech is no longer a compliment. Instead, it becomes less flattering to the person it references. Again, according to Wikipedia, today, the phrase “Master of None” is used to describe *“a person whose knowledge, while covering a number of areas, is superficial in all of them.”*

**Although there are those** who have been gifted with the ability to do a number of things well, as a general rule, the greatest success come from a narrower or single pursuit. It’s kind of like the family physician who is attentive and has great “bedside manners.” This physician has a broad, general knowledge of medicine, but is wise enough to know that for specific medical conditions (I.E. cancer, brain tumors, or eye surgery) he or she needs to refer you to a Specialist; someone who has a more focused knowledge about your particular medical need.

**Another example** would be like a top-notch neuro-surgeon trying to also, at the same time, be an expert defense attorney. Few people, if any, could focus on both professions without one profession distracting them from the other.

I’m persuaded that the thing which separated David from his son Solomon as the greatest king, was David’s desire to be in the presence of the LORD. Whereas, Solomon desired wisdom, thereby making him the wisest man who ever lived; David desired the presence of God which, in my estimation, made him the greatest worshipper who has ever lived (not including Jesus).

In this 4th verse of Psalm 27, David begins by expressing his deep longing for the house of the LORD **and** to be in the presence of the LORD. This, however, was not the first time David wrote about this deep desire:

**Psalm 26:8 (NKJV)**   
8  LORD, I have loved the habitation of Your house, And the place where Your glory dwells.

**Psalm 26:8 (NLT)**   
8  I love your sanctuary, LORD, the place where your glorious presence dwells.

And then, in Psalm 84:

**Psalm 84:1-4 (ESV)**   
1 How lovely is your dwelling place, O LORD of hosts!   
2  My soul longs, yes, faints for the courts of the LORD; my heart and flesh sing for joy to the living God.   
3  Even the sparrow finds a home, and the swallow a nest for herself, where she may lay her young, at your altars, O LORD of hosts, my King and my God.   
4  Blessed are those who dwell in your house, ever singing your praise! Selah

So, here, in Psalm 27:4, David’s writes about his longing to be in God’s presence. Notice he says…

**4  One *thing* I have desired of the LORD, That will I seek:** (not plural, but singular)**.**

For those of you who have been studying the Book of James with us on Wednesday nights, don’t miss David’s statement about the one thing he **desires** is the one thing he will **seek**. James, in his letter to the twelve Jewish tribes of believers, who have been scattered amongst the Gentiles, James talks about the importance of our faith being evidenced by our actions and behavior. For James, he says that our actions and behavior, which he refers to as “works”, are evidence of our faith. If we say we have faith in Christ as our LORD and Savior, James says that our actions will agree with the faith we say we have. When our actions are inconsistent with our faith, James says are faith is dead, and is not a faith of salvation through trust in Jesus Christ.

So, when David says there is **“one thing he desire”**, his statement of desire is followed by his actions. In other words, David’s desire to dwell in the presence of God is evidenced by his action in **seeking** to dwell in the presence of God.

This is what we see in David’s statement…

**4  One *thing* I have desired of the LORD, That will I seek:…**

If we, like David, have Holy desires toward Christ, those desires must lead to unwavering action. For a person to say he has desires to deepen his fellowship with Christ, his actions must lead him to devoting time reading God’s Word, meditating on God’s truths, spending time in settings where God’s Word is being proclaimed, and living day-to-day with a spirit of submission and dependence upon the LORD’s indwelling presence.

There is an old proverb, the source of which is uncertain, which says:

"**Wishers and woulders** are never good housekeepers, "and "wishing never fills a sack."

**Desires** are **seeds** which must be **sown** in the **good soil of activity**, or they will yield no harvest. If our desires are not followed by actions, then they are like **clouds without rain.**

So, here, in Psalm 27:4, David’s focus and single hearted pursuit is described in three ways, although David considers them as one desire. Notice he says…

1. **That I may dwell in the house of the LORD All the days of my life,**
2. **To behold the beauty of the LORD,**
3. **And to inquire in His temple.**

**NLT2 -**

1. to live in the house of the LORD all the days of my life,
2. delighting in the LORD’s perfections and
3. meditating in his Temple.

**NIV –**

1. that I may dwell in the house of the LORD all the days of my life,
2. to gaze upon the beauty of the LORD and
3. to **seek him in his temple.**

Finally, the **AMP** says:

1. that I may dwell in the house of the Lord [in His presence] all the days of my life,
2. to behold *and* gaze upon the beauty [the sweet attractiveness and the delightful loveliness] of the Lord and
3. to meditate, consider, *and* inquire in His temple.

The reason David took such delight in meditating, and seeking the LORD, in the LORD’s temple, was because there, in the presence of God, David found the greatest joy and the greatest security…

**Psalm 16:11 (NKJV)**   
11  You will show me the path of life; In Your presence *is* fullness of joy; At Your right hand *are* pleasures forevermore.

**Psalm 65:4 (NASB)**   
4  How blessed is the one whom You choose and bring near *to You* To dwell in Your courts. We will be satisfied with the goodness of Your house, Your holy temple.

**Psalm 18:4-6 (NKJV)**   
4  The pangs of death surrounded me, And the floods of ungodliness made me afraid.   
5  The sorrows of Sheol surrounded me; The snares of death confronted me.   
6  **In my distress I called upon the LORD, And cried out to my God; He heard my voice from His temple, And my cry came before Him, *even* to His ears.**

For us today, here’s what the Apostle Paul would say to us from his letter to the Colossians:

**Colossians 3:1-2 (NIV)**   
1  Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.   
2  Set your minds on things above, not on earthly things.

Jesus put it this way, in Matthew 6:

**Matthew 6:24-33 (NKJV)**   
24  "No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon.   
25  "Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing?   
26  Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?  27  Which of you by worrying can add one cubit to his stature?   
28  So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin;   
29  and yet I say to you that even Solomon in all his glory was not arrayed like one of these.   
30  Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?   
31  Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'   
32  For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things.   
**33  But seek first the kingdom of God and His righteousness, and all these things shall be added to you.**

In light of the words of Christ, and the words He inspired Paul to write, our **primary** pursuit in life, as Christians, ought to be bound up in one affection, and that affection should be set upon eternal heavenly things and not on the temporary material things on earth.

David’s expression of His desire to **dwell in the house of the LORD all the days of his life,** is an indication that David longed to constantly be engaged in worship activities in God sanctuary.

Far from being wearied by being in the temple, and looking forward to when, if you would, “church being over”, David never wanted to leave. For David, his lifelong pleasure was to be in fellowship with God, day-in and day-out. Unlike many people, today who see their Christianity as a certain way, in which they do a certain thing, on a certain day of the week, David desired to **dwell** in the presence of God.

To behold and gaze upon the beauty and perfections of the LORD, was the epitome of pleasure for David. David did not enter the sanctuary to see who was and wasn’t there; nor did he enter it to himself be seen. But David’s had one great overarching purpose, and that was to behold the LORD.

In similar fashion today, Christians should not enter the assembly of saints merely to be entertained or to socialize with friends they haven’t seen for a week, or more. But instead we should assemble with a primary objective of spiritually seeing and hearing the LORD. If we leave a gathering of saints and have not witnessed a manifestation of the reality of Christ’s existence in the lives of His people, then our gather was unprofitable.

Oh, that it may be said of us, that in every gathering, our objective was not merely to eat sweets and drink coffee; nor to indulge in breakfast, but to get a fresh glimpse of the Glory of God.

I pray that the Spirit of Christ would lead each of us to be as the Greeks were who went up to Jerusalem to worship at the Passover Feast leading up to Jesus’ death. Jesus had raised Lazarus from the dead and many people were talking about this latest and greatest miracle. And while many desired to see Lazarus, the man who had been dead for 4 days and was now alive, some of the Greeks had a different focused desire, and that was to “see Jesus.”

**John 12:17-21 (NASB)**   
17  So the people, who were with Him when He called Lazarus out of the tomb and raised him from the dead, continued to testify *about Him.*   
18  For this reason also the people went and met Him, because they heard that He had performed this sign.   
19  So the Pharisees said to one another, "You see that you are not doing any good; look, the world has gone after Him."   
**20  Now there were some Greeks among those who were going up to worship at the feast;   
21  these then came to Philip, who was from Bethsaida of Galilee, and *began to* ask him, saying, "Sir, we wish to see Jesus."**

May our lifelong desire be to behold the Glory of the LORD, at all times, and in all things.

**Psalm 27: – Part 5**

**Psalm 27:4-6 (NKJV)**   
4  One *thing* I have desired of the LORD, That will I seek: That I may dwell in the house of the LORD All the days of my life, To behold the beauty of the LORD, And to inquire in His temple.

**5  For in the time of trouble He shall hide me in His pavilion; In the secret place of His tabernacle He shall hide me; He shall set me high upon a rock.   
6  And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to the LORD.**

Outline: Psalm 27 may be outlined as follows:

* David’s confidence in God, [vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A1-3);
* David’s passionate desire to have the spiritual privilege of worshipping God in God’s temple, because of the spiritual blessings which he expects to enjoy there, [vv. 4-6](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A4-6);
* David’s prayer to God for continual light and salvation, [vv. 7-9](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A7-9);
* David’s confidence that, though even his own parents might forsake him, yet God would not, [v. 10](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A10).
* David’s plea to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, [vv. 11-13](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A11-13);
* David’s encouragement of others to trust in God; to be of good courage; and to expect strength for their hearts, [v. 14](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A14).

**5  For in the time of trouble He shall hide me in His pavilion;…**

**NLT2 -** 5  For he will conceal me there when troubles come; …

**ESV -** 5  For he will hide me in his shelter in the day of trouble; …

**NASB -** 5  For in the day of trouble He will conceal me in His tabernacle…

**NCV -** 5  During danger he will keep me safe in his shelter...

The word, “**For**”, at the beginning of the verse is a word which would best be understood as, “**Because**.” Here, at the beginning of the sentence, the word, “For” is a continuation of the thought begun in verse 4. In verse 4, David has said that the one thing he desires (above everything else in the world), is to dwell in the house of the LORD all the days of his life. David desires to dwell in the house of the LORD because “*in* the house of the LORD” is the “presence of the LORD.” The presence of the LORD signifies the LORD, Himself.

The emphasis is not on the house of the LORD as much as it is on the dwelling presence of the LORD. Wherever God is, is where David wants to be. If God were not in the tabernacle, David would not want to be there, either.

This one thing, which David desires, is also the one thing David is determined to devote energy toward receiving. He says he will ***seek*** to dwell in in the house of the LORD.

David then, in verse 5, proceeds to tell his readers why this is the one thing he desires and seeks. Notice, he says:

*For in the time of trouble* **(or,** *Because in the time of trouble***). *“The time of trouble”*** is the reason why David desires to continuously communion with God. In continuously communing with God, David is assured of security from his foes.

The time of trouble is that needy time, when men have either forsaken us or have no power to help us. In Psalm 108, David writes:

**Psalm 108:12 (NKJV)**   
12  Give us help from **trouble**, For the help of man is useless.

On this same subject, the proverbist writes:

**Proverbs 25:19 (NCV)**   
19  Trusting unfaithful people when you are in **trouble** is like eating with a broken tooth or walking with a crippled foot.

Because, from time to time, each of us is subject to trouble, we should each have a heart like David’s that was confident in God’s protection in the time of trouble. None of us is exempt from experiencing trouble, and should therefore, learn to lean on God when faced with adversity. It was Job who said…

**Job 14:1 (KJV)**   
1  Man *that is* born of a woman *is* of few days, and full of trouble.

Since Job has so accurately stated how life is filled with trouble, we should be as David was, and that is, to seek shelter in the secret place of the LORD.

In the 2nd part of verse 5, David writes:

**5  …; In the secret place of His tabernacle He shall hide me;…**

There, in the Holy Tent of the LORD, David is confident God will hide him in the secret places. The thought of David might even be that, in the “worst of danger” God will hide him in the “best of shelter.”

Charles H. Spurgeon was a 19th Century British preacher, whom many refer to as the “Prince of Preachers”. In his commentary on Psalms, called The Treasury Of David, Spurgeon says that the royal pavilion, as described by David, was tent that was erected in the center of the army. And, all around the tent, on all 4 sides, mighty men of war guarded the tent around the clock. An enemy would have to first defeat the garrison of men guarding the tent, in the camp, before they could get to the person or people dwelling in the tent.

This for me, is a picture of what David is talking about when he says the LORD will hide him in the secret place of His tent. The English Standard Version says:

**Psalm 27:5 (ESV)**   
5  For he will hide me in his shelter in the day of trouble; **he will conceal me under the cover of his tent;** he will lift me high upon a rock.

**5  (NKJV) …; He shall set me high upon a rock.**

The thought behinds David’s words is that the LORD will so protect him, that his enemies would not be able to prevail against him. This would be done by hiding David in the secret place of the tent. There, the enemies would not be able to find David. For additional security from his enemies, the LORD would put David out of reach from his enemies by putting him high on a rock.

**NASB -** 5  … He will lift me up on a rock.

**NCV -** 5  … he will keep me safe on a high mountain.

**NIV -** 5  …; he will hide me in the shelter of his tabernacle and set me high upon a rock.

**NLT2 -** 5   … He will place me out of reach on a high rock.

What a reminder this should serve to us, as the importance of continuously communing with God. Our desire, like David’s, ought to be for constant Fellowship with Christ. Unlike David, however, who wanted to dwell in the tabernacle of God; for us, God has come and taken up dwelling within our tabernacle.

When we are conscious of and submissive to the eternal presence of the LORD in our tabernacle, then we too can have the peace of mind of being spiritually established upon a high rock, where the fiery darts of the wicked cannot reach us, and cause of to feel oppressed and depressed.

A recognition of being spiritually in the presence of God, at all times, helps us to remember that **our joy is in Jesus; not in things,** nor in how happy our circumstances are.

When we live in this realm of awareness, of the nearness of Jesus, we are far less likely to suffer from temptations. This is not to say that we cannot be tempted; instead it means Christ will strengthen us in our hour of temptation so that we do suffer the effects of yielding to temptation.

James, the half-brother of Jesus, puts it this way, in his inspired letter to the twelve Jewish tribes scattered abroad:

**James 4:7-8 (NKJV)**   
7  Therefore submit to God. Resist the devil and he will flee from you.   
8  Draw near to God and He will draw near to you. Cleanse *your* hands, *you* sinners; and purify *your* hearts, *you* double-minded.

The thought of David being lifted up upon a high rock, away from the attack of his enemies, continues in verse 6. This 6th verse, which is the last verse in this section of praise, is a befitting climax. It sums up all the blessings by giving David success over his enemies.

**6  And now my head shall be lifted up above my enemies all around me;…**

**NIV -** 6  Then my head will be exalted above the enemies who surround me;…

Afflictions and trials can often cause us to bow our heads, but here, David says his head will be lifted up. This expresses David’s confident expectation that the LORD will give him triumph over all his enemies.

Out of a spirit of thankfulness for God’s deliverance, David say he will offer sacrifices of joy.

**6  … Therefore I will offer sacrifices of joy in His tabernacle;…**

**NIV -** 6  … at his tabernacle will I sacrifice with shouts of joy; …

**AMP -** 6  … in His tent I will offer sacrifices *and* shouting of joy…

In the Hebrew tradition and culture, such sacrifices of joy were offered with loud shouts. These were not quiet moments of meditation, but they were offerings that accompanied by loud sounds of praise and thanksgiving.

There is nothing wrong with giving God an offering of praise and a shout for joy, when we are grateful for His delivering us from danger and perils. Every now and then, there ought to be and shout of, “HALLELUAH! THANK YOU JESUS!” in our spirit.

David concludes this section by writing…

**6  …; I will sing, yes, I will sing praises to the LORD.**

David is not content with simply saying he will “sing.” But, out of the exuberance of his heart, David repeats the idea by lingering on it. He says… I will sing, **YES**, I will sing…

David’s excitement and joy stems from his awareness and acknowledgment that it will not be by his own personal might that he will experience victory; but by the might and mercy of the LORD, alone.

David was so sure and confident that God would give him victory over his enemies until David made prearrangement in his heart as to how he would respond once God gave him the victory.

Therefore, with a heart overflowing with gratitude, David predetermined that he will give utterance to his joy – he **will** sing praise to the LORD.

I pray that we each are filled continuously with offerings of joy and praises to the LORD. As we consider His faithfulness and goodness toward us; at the reality of His eternal presence within our temple, may it stir within us a spontaneous shouts of joy and praise.

**Psalm 27: – Part 6**

**Psalm 27:7-9 (NKJV)**   
7  Hear, O LORD, *when* I cry with my voice! Have mercy also upon me, and answer me.   
8  *When You said,* "Seek My face," My heart said to You, "Your face, LORD, I will seek."   
9  Do not hide Your face from me; Do not turn Your servant away in anger; You have been my help; Do not leave me nor forsake me, O God of my salvation.

Outline: Psalm 27 may be outlined as follows:

* David’s confidence in God, [vv. 1-3](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A1-3);
* David’s passionate desire to have the spiritual privilege of worshipping God in God’s temple, because of the spiritual blessings which he expects to enjoy there, [vv. 4-6](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A4-6);
* David’s prayer to God for continual light and salvation, [vv. 7-9](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A7-9);
* David’s confidence that, though even his own parents might forsake him, yet God would not, [v. 10](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A10).
* David’s plea to be taught the right way to be delivered from all his enemies, and to see the goodness of the Lord in the land of the living, [vv. 11-13](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A11-13);
* David’s encouragement of others to trust in God; to be of good courage; and to expect strength for their hearts, [v. 14](http://www.crossbooks.com/verse.asp?ref=Ps+27%3A14).

**Psalm 27:7-9 (NKJV)   
7  Hear, O LORD, *when* I cry with my voice!...**

In verses 1-6, David has been reminding himself of who God is to him, personally. He describes the LORD as his Light, his Salvation, and the Strength of his life. In remembering who God is, David also reminds himself of the reasons for his confidence in God. David’s confidence in the LORD is based on David’s prior experiences of having been protected by the LORD. In the presence of the LORD, David finds safety from the attacks of his enemies.

For David, the presence of the LORD was found in the tabernacle of the LORD. Therefore, David’s single-most desire was to dwell in the place where the presence of the LORD was. This was his greatest passion, which he was determined to seek after and pursue. In the presence of the LORD, David found his greatest shelter from the attacks of his enemies. David visualized this protection as himself being hidden in the secrete place of the LORD’s holy tent. Guarded and placed in a place where his enemies could not reach him, David says that he will there sing praises to the LORD.

Although David frequently prayed for deliverance from his enemies, it was not the only time he prayed. We too, like David, can call on God for help in our times of trouble. But let us not be short sighted as many people seem to be, and that is to pray when we are in trouble. Many of our problems could be avoided or handled far more easily by seeking God's help and direction beforehand.

Back at Psalm 27, It’s interesting to note, that through 6 verses, David has not made a single request from the LORD. It’s not until this 7th verse that David petitions the LORD with his request. There is much we, as Christians today, can learn from this. So often our prayers bypass any recognition or remembrance of God’s omnipotence and faithfulness, and we jump right into asking God for what it is we want.

But not David, in this Psalm. David first focuses on God’s love and protection before he makes a prayer request.

In verse 7, David’s request is *“Hear, O LORD, when I cry with my voice.”*

The phrase *“when I cry with my voice”* refers to the fact that David is inspired to pray out loud. It is not a mental prayer, in which David simply prays in his mind, but it is a prayer spoken from his lips with an earnest appeal and petition.

The voice of David that was tuned to sing aloud to God in praise, in verse 6, is now tuned to cry aloud to God in prayer. Although praying audibly to God is not necessary, for him to hear us, I nonetheless believe there is something special and beneficial about praying out loud.

In my own personal experience, I have found that praying out louds helps to guard my mind from distractions. It’s like the difference between preparing for a job interview, by simply thinking about how you might answer questions, and preparing for the interview by verbally speaking how you would answers potential questions.

The person who only thinks about his or her answers to potential interview questions, will be less succinct and articulate in the actual interview, compared to the person who has spoken his answers out loud, during preparation. Speaking our thoughts out loud, forces us to organize them in more logical pattern. If all we do is think about them, then in an actual interview, they are more likely to come out in a disorganized fashion. It’s very likely, that the reason for the difference could be contributed to our thoughts having been distracted while we merely rehearsed them in our head.

The point being, that there is benefit to praying out loud.

The Psalmist David, was accustomed to praying out loud to God, and asking God to hear his cry. We see one example of this in Psalm 61:

**Psalm 61:1-4 (NASB)**   
1  Hear my cry, O God; Give heed to my prayer.   
2  From the end of the earth I call to You when my heart is faint; **Lead me to the rock that is higher than I.**3  For You have been a refuge for me, A tower of strength against the enemy.   
4  Let me dwell in Your tent forever; Let me take refuge in the shelter of Your wings. Selah.

Notice how in verse 2, David asks the LORD for guidance and counsel, in leading David to rock that was higher than David. This request for the wise counsel of God is, I believe, subtly expressed here in Psalm 27:7.

After crying out for the LORD to hear him, David goes on to ask…

**7  …, Have mercy also upon me, and answer me.**

**ESV -** 7  …; be gracious to me and answer me!

What David means by asking God to answer him, in this verse, is quite different than what most of us mean when we ask God to answer us. When people today ask God to answer them, they typically have already told God specifically how He is to answer. They’ve given Him a blueprint of what they want, and are prepared to determine whether or not God has answered based on whether or not they get what they asked for.

In David’s case, we get the sense that his request for an answer means something drastically different. First, we see that David’s request is born out of a spirit of humility, not out of a spirit of entitlement. David doesn’t demand and answer from God, nor does he speak as if God is obligated to give him an answer.

But instead, David begins this petition with a request for “Mercy.” David does not approach God from a place of personal merit, but from a place of desiring mercy. David understands that should the LORD give him an audience at all, it will be because of the LORD having mercy on him.

Psalm 13, gives us a clue to what David means when He prays for God to have mercy and “answer” him:

**Psalm 13:1-3 (NASB)**   
1  How long, O LORD? Will You forget me forever? How long will You hide Your face from me?   
2  How long shall I take counsel in my soul, *Having* sorrow in my heart all the day? How long will my enemy be exalted over me?   
**3  Consider *and* answer me, O LORD my God; Enlighten my eyes, or I will sleep the *sleep of* death,**

**NIV -** 3  Look on me and answer, O LORD my God. Give light to my eyes, or I will sleep in death;

For David, asking God to answer him meant asking God to have mercy on him and give him revelation and understanding. David understands his own personal inadequacy and is, therefore, appealing to God for God’s continual direction and enlightenment. Understanding God’s will and submitting to it, is what’s most important to David. This is perhaps another reason why David was called a “man after God’s own heart.” The person after God’s own heart is the person whose heart seeks and echoes the will of God. That David sought the will of God in this prayer, is evidenced in the very next verse:

**8  *When You said,* "Seek My face," My heart said to You, "Your face, LORD, I will seek."**

**KJV -** 8  *When thou saidst*, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

**NLT2 -** 8  My heart has heard you say, “Come and talk with me.” And my heart responds, “LORD, I am coming.”

**AMP -** 8  You have said, Seek My face [inquire for and require My presence as your vital need]. My heart says to You, Your face (Your presence), Lord, will I seek, inquire for, *and* require [of necessity and on the authority of Your Word].

**ESV -** 8  You have said, “Seek my face.” My heart says to you, “Your face, LORD, do I seek.”

Adam Clarke, a British Methodist theologian and biblical scholar, in his commentary on this verse, researched the original Hebrew language, and rendered what he believed to be an accurate translation of this verse. He writes:

**Adam Clarke:**

"Unto thee, my heart, he hath said, Seek ye my face. Thy face, O Jehovah, I will seek.

To paraphrase it: O my heart, God hath commanded thee to seek his face." Then, his face I will seek.

Hopefully, by now, we see a distinct pattern in each of these various translations. The pattern is that it is LORD who invites David, and David responds in obedience and submission.

**9  Do not hide Your face from me; Do not turn Your servant away in anger; You have been my help; Do not leave me nor forsake me, O God of my salvation.**

David does not want to be without the presences of the LORD, and pleads for 4 things in this verse.

1. **Do not hide Your face from me** – To “hide the face” means to turn it away with displeasure. The favor of God is often expressed by “lifting the light of his countenance” upon a person—looking “pleasedly” upon him. The reverse of this is expressed by hiding the face, or by turning it away.
2. **Do not turn Your servant away in anger** – By this, David means, Do not turn me off, or put me away in displeasure. We tend to turn others away, or do not admit them into our presence, when we are displeased with them. David prays that he might have free access to God, and that God would not turn him away.

Before making his 3rd and 4th plea, David says, (as if to remind God) that God … **You have been my help.** It’s as if David tells God, You have been my help in past days. So this is the basis upon which I’m urging you to have mercy on me and still be my friend now.

1. Do not leave me (temporarily)
2. Do not forsake me (permanently)