

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 27: Triumphs or Trials – God is Our Hope! Our Victory! Psa. 27:1-14

Today's Study: Psa. 27:7-14 Part B

“Fatherly Care and Faithfulness to Be Focused On Patiently!”

1. Deep Desire for God's Continued Help and Presence 27:7.
2. Dedication to God Declared 27:8.
3. Divine Constancy Noted . . . The Reason for His Hope 27:9.
4. Desertion by Others May Occur but God Remains Faithful 27:10.
5. Divine Leadership a Top Priority and Desired 27:11.
6. Deliverance to Be a Continued Experience 27:12.
7. Dependence on God Reaffirmed . . . He Has Been Good!! 27:13.
8. Delay is Not Denial . . . Be Strong in The Lord!! 27:14.

INTRODUCTION

1. Highlights from Part A—Psa. 27:1-6.

“Faith in God Keeps Us Steadfast, Settled and Sure!”

(a) **Divine Help . . . the Sustenance and Establishment Needed Psa. 27:1.**

- (1) Throughout Scripture, God is called light of our lives; for example, (a) God lights our path, as we travel through life, God guides us by His presence and His Word (Psa. 119:105; etc.) (b) God shines into the darkness of our souls and enlightens us to seek His truth (Psa. 18:28; etc.) (c) Etc.

(2) **“The LORD is my light and my salvation whom shall I fear”** (Psa. 27:1b) . . .

Spurgeon notes:

*“Note, it is not said merely that the LORD gives light, but that He **“is light;”** nor that He gives salvation, but that He is salvation; he then who by faith has laid hold upon God has all covenant blessings in his possession.”*

(3) **The LORD is My Life-support! My shelter! My Security!** (see 27:1c)

- As it is, life itself is delicate and can easily be extinguished by trouble and sorrow but as long as God is my strength, there is nothing to fear.
- **“ . . . of whom shall I be afraid?”** . . . David was saying: no one has power to take his life while God defends him! **God is to those who put their trust in Him a stronghold or a fortress, and they are safe and secured!!**

(b) **Defeat of the Wicked Despite Their Supposed Invincibility Psa. 27:2.**

- (1) **“When the wicked came against me . . .”** Beloved, enemies of the soul are real and not a figment of the imagination. As noted in other lessons, also in our Psalms Series, (example Psa. 22:20 KJV) **“soul”** in the OT can refer to life. In this account David's life was sought by his enemies. The threat continues

because Satan is as a roaring lion seeking, seeking who to devour (John 10:10a; 1 Peter 5:9; etc.).

(2) **“The wicked come against us”** (27:2): Like a ferocious lion, focused on devouring its prey; the enemy united in motive come against me. David expressed similar thoughts in Psa. 3:6-8; 22:11-12; 57, NB Vv. 4-6; 118:10-12.

(3) **“... They stumbled and fell...”** (27:2b).

Spurgeon notes:

“God’s breath blew them off their legs . . . This was literally true in the case of our LORD in Gethsemane, when those who came to take Him went backward and fell to the ground, herein He was a prophetic representative of all wrestling believers who, rising from their knees shall the power of faith, throw upon their faces.”

(c) **Dauntless Irrespective of the Vengeful Host Psa. 27:3.**

(1) Adversaries, even when they seemingly outnumbered the people of God should not cause us to fear (example see 2 Kings 6:16).

(2) **“My heart shall not fear . . .”** (Psa. 27:3b). I will not be intimidated, neither become fearful, hopeless, despondent!

- David’s affirmation was: He would not tremble; he would not feel that there was anything of which he was to be afraid.
- God had shown Himself superior to the power of the hostile armies, and the psalmist felt assured and placed his confidence in God!

(3) **Psa. 3:6 NKJV**

“I will not be afraid of ten thousands of people Who have set themselves against me all around”

(See also Psa. 91:5; 118:6; Prov. 3:24; Isa. 12:2; etc.).

(d) **Devotion to God and The Desire to Be in His Presence Psa. 27:4.**

(1) David was very clear about what matters most to him above all else, he desired the LORD’S presence in his life.

(2) David constantly and diligently sought the LORD, this has been made evident in his life and in the psalms he wrote, for example: Psa. 16:11; 40:16; 63:1-3; etc.

(3) **“That I may dwell in the house of the LORD ALL the days of my life”** (27:4).

- David’s perspective was that service to God upon earth was not burdensome, nor he anticipated, that he would ever become weary of praising his Maker.
- Spurgeon notes:
“This is our dearest wish, only we extend it to those days of immortal life which have not yet dawned. We pine for our Father’s house above, the home of our souls; if we may but dwell there forever, we care but little for the goods or ills of this poor life! ‘Jerusalem, the golden’ is the one and only goal of our heart’s longing.”

- (4) The word **“beauty”** (27:4e), refers to such factors as pleasantness, beauty, splendor and grace.
- The reference as in, Psa. 27:4e, has to do with the beauty or loveliness of the Divine as it was particularly manifested in the public worship of God, or by those symbols which in the ancient worship were designed to that character known.
 - In the Tabernacle and Temple there was a manifestation of the character of God not seen elsewhere. The whole worship was adopted to set forth His greatness, His glory, and His grace.
- (5) **“And to enquire in His temple”** (27:4e).
- David deeply desired to seek instruction or to obtain enlightenment on the great questions pertaining to God, and he looked for his answers in the place where God is worshipped.
 - **The Christian sanctuary – the place of public worship – is the place where, if anywhere on earth, we may hope to have our minds enlightened; our perplexities removed; our hearts comforted and sanctified by right views of God.**
- (e) **Danger May Surround but I am Divinely Covered Psa. 27:5**
- (1) **“For in times trouble He shall hide me in His pavilion; . . .”** (see Psa. 27:5).
- **“Trouble”** used as a noun: The word indicates realities that are inherently evil, wicked or bad. Reading Psalm 23 you will observe that even though the Good Shepherd is always with us, evil will come against us; however, you will also observe the psalmist and likewise all believers **“fear no evil for You** (i. e. “God”) **are with me”** (Psa. 23:4).
 - **“He shall hide me”** (Psa. 27:5b): It would properly be applied to one who had fled from oppression, or from any impending evil, and who should be **“covered up”** in a house or underground shelter, and consequently rendered safe from pursuers, or from the threatening evil.
- (2) **“In the secret place of His tabernacle He shall hide me . . .”** (27:5c).
- In the most secured and private part of His dwelling. He would not merely admit him to His premises but admitted where not even family endeavor to encroach.
 - **“He shall hide me”**: Not in the strongholds of Engedi (see 1 Sam. 23:25-29, NB v. 29) but **“in the secret place of His tabernacle!”**
- (3) **“He shall set me high upon a rock . . .”** . . . Matthew Henry notes:
“. . . This sets them upon a rock which will not sink under them, but on which they find firm footing for their hopes; nay, it sets them up upon a rock high, where the raging threatening billows of a stormy sea cannot touch them; it is a rock that is ‘higher than I’ (Psa. 61:2).”

(f) **Delight of Victory and the Sacrifices of Praise Psa. 27:6.**

- (1) Note carefully Psa. 27:6a. King David had faith, learned accountability and courage as a shepherd, matured spiritually and was referred to as a man of God's own heart (1 Sam. 13:14; Acts 13:22). David's life of faith and the results of his faith are seen throughout Scriptures (1 Sam. 17:32-37; 17:40-50; 1 Kings 2:1-46; etc.).
- (2) David's gratitude to God would be widely made known and definitely also done in the house of God (for David it was the Tabernacle) (see Psa. 27:6b).
 - Most likely, his desire to glorify God in His house was expressed during a long difficult conflict with the adversaries, and despite fighting a war he also foresaw victory for which thanksgiving would be made.
 - Note also, his anticipated thanksgiving for victory would not be some great gala at the palace, not one of the feasting in his banqueting rooms, **but it would** be a celebration characterized by holy merry-making!! Giving thanks and praises to the Almighty God for Divine deliverance!
- (3) In addition to the protection of God's presence, David would also experience the power of God on his behalf!
 - God would fight for him (David), granting him victory and exalt him over his enemies (27:6).
 - When the battle was won, David's vow was to joyfully offer sacrifices of thanksgiving to God!!
 - David Guzik notes:
*"David's life was filled with celebration and gratitude for all God had done. He would **sing praises to the LORD** who blessed him with His presence and rescued him so often."*

2. **Confidence in God Who Will Never Desert Us Psalm 27.**

As Christians, we are aware of the fact that there are many lessons to be learnt, living this Christian life and **one of the most difficult involves patience**. For many of us, whenever we have a problem, we want an immediate solution; however, this is not always God's will for us. **It is God's desire for us to maintain our trust in Him because no matter what is our experience, He is always with us working on our behalf by His timing!**

As you read through Psalm 27, pay close attention to the fact that David, himself, saw **the necessity to wait upon God and do so with encouragement and determination to be strong and courageous as you patiently wait** (27:14). We are living in a quick-fix age because people are afraid that during the process of their adverse experience they are losing something valuable and so many, because of their impatience are led to the **"do it myself and do it now"** mentality which leads to disastrous experiences.

Think of Paul's voyage to Rome (see **Acts 27**); the crew disregarded Paul's advice and commenced their voyage and along the way they experienced a life threatening situation in the midst of the ocean. The ship was battered, the sails were torn, the darkness overshadowed, etc.; all of them were panic stricken and hopeless as they became convinced that there was absolutely no hope for them, no way of surviving the dreadful situation!! **However, there was someone on the devastated ship who kept his faith in God and patiently waited on Him, because he wholeheartedly trusted God!!** (see Acts 27:21-26), It was as if Paul was saying, ***The God who I serve is the True and Living God (Jer. 10:10-18) and He is the God of the impossibilities (Matt. 19:26; Luke 18:27). He has never failed me and never will, therefore, only believe, He will see us through!! WAIT AND SEE THE GOODNESS OF GOD!!!***

Are you asking the LORD for guidance or provision but hear only silence? Jesus answered this issue when He said that if we seek first God's kingdom, then whatever we need will be provided (Psa. 27:14; 62:5; Isa. 40:31; etc.)

Psalm 27 invites us to believe, to be fully assured that our faith in God will never desert us, no matter what are the challenges. **Life without challenging situations is NOT possible but we do not have to become hopeless; God's love in our hearts dispels all fear.**

1 John 4:18 NKJV

"There is no fear in love; but perfect love casts out fear, because fear involves torment. But he who fear has not been made perfect in love."

As you wait, ask the LORD for His peace and patience. Then trust Him to take care of whatever challenges are confronting you and allow Him to do what only He can do for you! God wants you to trust Him and leave the timing to Him.

Psa. 108:13 ESV

"With God we shall do valiantly; it is He who tread down our foes."

PSALM 27 EXPOSITION

Psa. 27:1-14

Triumphs or Trials – God is Our Hope! Our Victory!

Psa. 27:1-6 Part A

Faith in God Keeps Us Steadfast, Settled and Sure!

- A. Divine Help . . . The Sustenance and Enablement Needed 27:1.**
- B. Defeat of the Wicked Despite Their Supposed Invincibility 27:2.**
- C. Dauntless, Irrespective of the Vengeful Host 27:3.**
- D. Devotion to God and Desire to Be in His Presence 27:4.**
- E. Danger May Surround but I Am Divinely Covered 27:5.**
- F. Delight of Victory and The Sacrifices of Praise 27:6.**

Psalm 27:7-14 Part B

Fatherly Care and Faithfulness to Be Focused On Patiently

G. Deep Desire for God's Continued Help and Presence Psa. 27:7

"Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me; ..."
(Psa. 27:7 NKJV)

1. Prayer of an Earnest Heart . . . Danger is Evident (Psa. 27:7a).

"Hear, O LORD, when I cry with my voice . . ." (27:7a NKJV).

(a) Cry of the heart because of eminent danger.

(1) David's earnest prayer 27:7 seems to have been motivated by a reoccurrence of a life threatening situation.

- He had been assured of Divine favor and found God ready to help him.
- Deep within his heart, he absolutely had no doubt that God would help him; however, despite such assurance it did not hinder him calling upon God for the help that he needed and therefore, felt highly motivated to freely call Him (God) up and told Him what he (David) needed.

(2) Despite all the deep-felt conviction of his heart that God was ready and willing to assist him, David still felt that he had no reason not to expect that God would be ready and willing to meet his needs!

(b) Calling to God but why . . . what's the underlying motive?

(1) So many often run to God **only** when difficulties are experienced. As we observe, studying David's life, he sought God's guidance every day!

- When trouble came his way, he was already in God presence and prepared to handle any test.
- Believers can call to God for help at any time (Psa. 91:5; 116:2; 145:18; etc.), but how shortsighted to call God only when troubles come.

(2) Many of our problems could be avoided or handled far more easily by seeking God's help and direction beforehand. As noted in our introduction: ***"seek ye first the kingdom of God . . ."*** (Matt. 6:25-34; Prov. 3:5-6; etc.).

(3) As believers we are to freely ask God for help; it is very important to also emphasize the necessity to focus on **why** requests for help are being made. **Time wouldn't allow for details but note for example James' discussion on, the evil results of envy and self-seeking (see James 3:13-18; 4:1-4; etc.).**

(c) Clarion call to Him who is willing, ready and able to help!

(1) David's cry for help was one that was verbally done . . . it was audible or done aloud! ***" . . . when I cry with my voice!"*** (27:7a).

- It was not a mental prayer, but that which found expression in the language of an earnest and passionate entreaty.
- In the previous verse (v. 6) we saw David praising God; here in verse 7, he is pleading to God.
- It is a well establish fact that David knew how to handle his weapons of physical warfare (example 1 Sam. 18:5-29, NB Vv. 5-7; etc.) but as noted in our text (27:7) he was very much at home with the weapon of prayer (2 Cor. 10:1-5; Eph. 6:18; 1 Tim. 2:1-4; James 5:16; etc.).

(2) Commenting on 27:7a Spurgeon notes:

*“Pharisees **care not a fig** (emphasis, mine see below for explanation) for the LORD’S hearing them, so long as they are heard of men, or charm their own pride with their sounding devotions; but with a genuine man, the LORD’S ear is everything. The voice may be profitably used even in private prayer, for . . . it is often helpful, and aids in preventing distractions.”*

NB: *“care not a fig”* –as used in the quote above: is an old expression meaning: *“to, not to be all worried by or interested in something. They say what they like.”*

2. **Pouring Out His Innermost Concerns to God** (Psa. 27:7b).

“Have mercy also upon me, and answer me.” (27:7b NKJV).

(a) *“. . . **Have mercy** . . .”* (27:7b) . . . Briefly defined.

(1) The original usage meant: (a) “to bend” or “stoop in kindness to an inferior” (b) to move to favor by” (c) “petition.”

(2) The verb usage means: “to be gracious toward.”

- In wisdom literature (Job, Psalms, Proverbs, Ecclesiastes and Songs of Solomon), this verb is used primarily with human relations to symbolize gracious acts towards someone in need (Job 19:21; Prov. 19:17).
- Though the wicked may pretend to act graciously, they do not do so; neither should it be done toward them (Psa. 37:21; Prov. 21:10; 26:25; Isa. 26:10).

(b) David’s request: *“**Have mercy**”* . . . he asked God to stoop to help him in his time of desperate need.

(1) With little time to spare, he urgently prayed that God would answer him, that He would give His full, immediate attention and grant His help.

(2) **If we pray and believe, God will graciously hear and answer. Oh! Beloved! Only believe!!** (Heb. 11:6).

• Matthew Henry notes:

“David therefore going to prayer fastens his thoughts, upon the call God had given him to the throne of His grace and reverently touches, as it were, the top of the golden scepter which was thereby held out to him.”

• Spurgeon notes:

*“**‘Mercy’** is the hope of sinners and the refuge of saints. All acceptable petitioners dwell much upon this attribute.”* (Emphasis mine).

H. Dedication to God Declared Psa. 27:8

“When You said, ‘See My face,’ My heart said to You, ‘Your face LORD, I will seek.’” (Psa. 27:8 NKJV).

1. **Charge to Inquire About Access to and Have the Desire for God’s Presence** (Psa. 27:8a)

“When You said, ‘Seek My face’ . . .” (27:8a NKJV).

- (a) It was an OT command to **“Seek God”**

Deut. 4:29 NKJV

*“But from there you will **seek the LORD Your God**, and you will find Him **if you seek Him with all your heart and with all your soul.**”*

(1) See also 1 Chron. 16:11; Psa. 145:18; Isa. 55:6; Jer. 29:13; Hosea 10:12; etc.

(2) This requirement to seek God continues in the NT: Matt. 6:33; 7:7-8; Acts 17:27; Heb. 10:19; James 4:8; etc.

- (b) The charge to **“seek God”** was given to David and he regarded such gracious invitation from God as a duty and a privilege to be highly treasured.

(1) God’s invitation has been extended to all His people this has been noted above (Example Isa. 56:1-8, NB v. 7; Matt. 11:28-30; **John 14:5-14, NB Vv. 13-14**, etc.).

(2) The golden scepter has been held out and we can freely approach His throne of grace and mercy because of Jesus Christ (Heb. 4:14-16).

- (c) Matthew Henry notes:

*“God calls us to seek His face in our conversion to Him and in our converse with Him. He calls us, by the whispers of His Spirit to and with our spirits to **seek His face**; He calls us, by the whispers, and by special providence, merciful and effective. When we are foolishly making our court of lying vanities, God is in love to us, calling us to Him to seek our own mercies.”*

2. **Compliance in Sincerely Desiring That Which is Most Essential and Necessary!** (Psa. 27:8b)

“... My heart said to You, ‘Your face LORD I will seek’” (27:8b NKJV).

- (a) Note some translations in regards to Psa. 27:8b:

(1) Beacon Bible Commentary quoted **The Anchor Bible:**

“Come, said my heart, seek His face; Your face, O Yahweh, will I seek.”

(2) **Barnes:**

- Presents the original as: *“My heart said unto thee, Let my face seek thy face.”*

- Presents the literal translation as:

“To thee hath said my heart, Seek ye my face; thy face, O LORD, will I seek.”

(3) **The Amplified Bible:**

“Your face (Your presence), LORD, will I seek, inquire for, and require [of necessity and on the authority of Your Word].”

- (b) The passage is designed to indicate the state of mind, or the character, in regard to the commands of God.

(1) The command or precept was to seek God. The prompt purpose of the mind and or heart of the psalmist was, that he would do it.

(2) David **immediately** complied with that command, as it was a principle (*moral standard, honor, sense of duty, etc.*) of his life – one of the unchanging persuasions of his heart – that he would do so as instructed.

- (3) The heart asked no excuse; pleaded for no delay; desired no reason for not complying with God's command, but he immediately consented to the benefit of the law, and resolved to obey.
- David's response (27:8b), undoubtedly at first related to prayer, but this "sense of duty" is applicable to all the commands of God.
 - **David's example speaks of the expressed desire of a devoted heart that immediately and always obey the voice of God, no matter what sacrifice may be required to obey it.**
- (c) The true nature of a God focused worship is focused on **"seeking His face!"**
- (1) Such is obvious as in this command **"seek my face"** which was what David did **"My heart said to You, 'Your face LORD, I will seek.'" (Psa. 27:8).**
- (2) This pursuit of seeking God is done individually (As noted in Psa. 27:8b: **"My heart ..."; "I will seek"**) and we must make His face our foremost desire, that which we desire above everything. . . **SEEK THE LORD!!**
- **The opening of His hand will satisfy the desire of other living things (Psa. 145:16), but it is only the shining of His face that will satisfy the desire of a living soul (Psa. 4:6-7).**
 - Keep your eyes open for God, watch for His works; be alert for signs of His presence (Psa. 105:4).
 - When you seek God's face rather than His hand, you set yourself up for dramatic change (1 Chron. 16:11).
 - When you feel out of place like an exile, isolated, bewildered, troubled, etc.; remember God is listening, He reminds us of His presence and the promise to bring us home (Jer. 29:10-14, NB Vv. 13-14).
 - Choose that which is the basic necessity, the very substance of your life. Choose the presence of God, feed on His Word (Luke 10:38-42, NB Vv. 41-42. Indeed beloved, this must be our commitment: "Your face LORD, I will seek." (Psa. 27:8b)
- (3) As we noted in Part A (Psa. 27 Part A): **"Worship was designed to elevate, to comfort and sanctify the soul."**
- Beloved: The presence of God is an incredible gift that can comfort us, empower us and give us strength in difficult times.**

I. Divine Constancy Noted . . . The Reason for His Hope Psa. 27:9

"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" (Psa. 27:9 NKJV).

1. Hide Not Your Face from Me ((Psa. 27:9a).

"Do not hide Your face from me; . . ." (27:9a NKJV).

(a) It was a time of special need in the life of David, a period of apprehension and challenging problems, therefore in desperation he sought God's confirmation.

- (1) Beset by fear, he beseechs God to give him (David) confirmation of His abiding presence.

(2) ***“Do not hide your face from me”*** (Psa. 27:9a)

NOTE: The KJV includes ***“far”*** . . . this was added by the translators but does not help clarify the passage (Psa. 27:9).

- To ***“hide the face”*** is to turn it away with displeasure, as we would not look on the one who has offended us.
- In Scripture, when God’s face is turned toward us, it is a symbol of His favor and blessing.
- When God hides His face from us, it means that we are out of fellowship with Him and have relinquished His protection (Deut. 31:17-18; Isa. 59:2; Micah 3:4).

(b) David’s diligence and effort, securing and maintaining the favor of God is noted for example in the previous verse, there we saw his commitment in seeking God: ***“Your face LORD, I will seek.”***

(1) He was hereby saying (v. 9): in response to your command (see 27:8) I have committed myself to ***“seek Your face;”*** therefore, LORD, ***“Do not hide Your face from me.”***

(2) His heart-felt desire was: “Let me never be without Your abiding presence, the reviving awareness of Your favor and Your matchless love. ***I need Thee every hour, I need Thee, Oh, I need Thee!!***”

(c) Spurgeon notes:

“The command to seek the LORD’S face would be a painful one if the LORD, by withdrawing Himself, rendered it impossible for the seekers to meet with Him.”

2. **Hesitate, LORD! Please Do Not Cast Me Away!** (Psa. 27:9b)

“Do not turn Your servant away in anger . . .” (27:9b NKJV).

(a) Do not put me away in anger . . . You are my only hope!!

(1) ***“. . . Do not turn Your servant away in anger . . .”*** (27:9b) or ***“Do not turn me off, or put me away in displeasure.”***

- We turn someone away, or do not admit him/her into our presence, with whom we are displeased.
- David continues to express his greatest desire and earnestly prayed that he might have free access to God as a Friend and God regards His people as friends ... what an awesome opportunity!! (John 15:15).

(2) You get the feeling that the words in our text (27:9) imply that the psalmist was asking God not to put him away because of some wrong he had done.

- The fact is: Anyone who knows the intimate fellowship of God, **realizes that the loss of it is unbearable!!**
- Nothing should be spared to maintain fellowship with God especially when one has transgressed God’s standard of living. Psalm 51 is an outstanding example . . . see David’s quest for restoration of fellowship with God: note for example Psa. 51:8-12. ***“What a fellowship, what a joy divine, Leaning on the everlasting arms.”***

- (b) As seen in our text (27:9), David sought assurance that God was not angry with him because of some sin in his life.
- (1) David had been a victorious warrior but he had never fought in his own strength but only with the help of the LORD (example 1 Sam. 17:47; etc.)
 - (2) His only hope of deliverance from his enemies was God, **He who is “. . . strong and mighty, The LORD mighty in battle”** (Psa. 24:8b).
- (c) Spurgeon notes:
“Other servants had been put away when they proved unfaithful, as for instances, his predecessor, Saul; and this made David, while conscious of many faults, most anxious that divine long suffering should continue in favor.”
3. **Help is Exclusively of You! In and by You!!** (Psa. 27:9c).
“You have been my help . . . (27:9c NKJV
- (a) **“You Who have been my help”** (Amp. Bible) . . . **“You have been my helper”** (NIV).
 - (1) David uses God’s past **“help”** as a reason to ask and expect future help.
 - “Through many dangers, toils and snares You have helped me and I am thankful and continue to look to You for Your continued presence and victories.
 - As noted above, the fact that God had shown mercy to him, that He treated him (David) as a friend, was a fundamental reason given why He (God) should hear his prayers and show mercy.
 - (2) David was not asking God to start showing mercy or commence covering him (David) with His mercy and Divine presence, absolutely NOT!! **He was simply asking for a continuation of these and all His (God’s) goodness, that he had been experiencing . . . that “. . . goodness and mercy . . . follow him all the days of his life”** (Psa. 23:6).
 - (b) This is an appropriate prayer (Psa. 27:9) for anyone of us to pray; at one time or another, we have felt that sense of unworthiness . . . **“BUT FOR GOD!!”**
 - (1) We can join in the jubilation, the declaration of joyously acknowledging, that for so many years; and through various difficult circumstances and trials, we have been sustained by our God, therefore, we willingly confess our loyalty and our responsibility to Him (God)!!
 - (2) It has been stated that **“ingratitude”** is a natural thing to **“fallen men”** **but to those who are “wholeheartedly committed to God,” “sincere gratitude” is natural while “ingratitude” is unnatural and detestable!!**
4. **Hope of the Hopeless Do Not Forsake Me!** (Psa. 27:9d).
“. . . Do not leave me nor forsake me O God of my salvation.” (27:9d NKJV).
- (a) “Dear God, **do not** withdraw the functioning of thy power from me, if you do then I will become helpless; withdraw not the manifestations of Your compassion to me, for then I would be comfortless.

- (1) This is still an appropriate ground on which to petition God: ***“Do not leave me nor forsake me, . . .”***; such is simply asking: ***“Do not abandon me!”*** And in doing so we can freely refer to His past mercies . . . ***“You have been my help!”*** (27:9c).
- (2) We can make mention of these mercies that He poured out upon us as a reason why He should now intervene and deliver us.
- We may speak to remind Him of His former favors and friendship (*as noted above*).
 - We may plead with Him that He will complete that which He had already began.
 - Not that God forgets but such genuine reasoning is an act of humility, an expression of faith and sincere continued dependence on Him! Experiencing the privilege of being admitted to His favor, He will never leave or forsake us (Matt. 28:20; etc.).
- (b) ***“Leave me not, neither forsake me”***: Observe the following train of thought by Spurgeon:
- (1) This text (Psa. 27:9), regarded as: *“A prayer for the future and an influence from the past.”*
- *“If the LORD had meant to leave us, why did He began with us?”*
 - *“Past help is but a waste if effort be now deserted.”*
- (2) *“The first petition, ‘leave me not’ may refer to temporary desertions, and the second word to the final withdrawal of grace, both are to be prayed against; and concerning the second, we have immutable promises to urge: ‘O God of my salvation.’”*
- (c) **There is nothing more convincing, gives assurance and hope than the fact that God is our helper!**
Deut. 33:29 NKJV
“Happy are you, O Israel! Who is like you, O Israel! Who is like you, a people saved by the LORD, The shield of our help And the sword of Your majesty! Your enemies shall submit to you, And you shall tread down their high places.”
 See also: Psa. 28:7; 40:17; Isa, 41:10; 50:9; Heb. 13:6).

J. Desertion by Others May Occur but God Remains Faithful Isa. 27:10.

“When my father and my mother forsake me, Then the LORD will take care of me”
 (Psa.27:10 NKJV).

1. Forsaken by Dearest Relations . . . Rejected and Lonely (Psa. 27:10a)

“When father and mother forsake me . . .” (27”10a NKJV).

- (a) The expression here, Psa. 27:10a, shows dependence upon God and stating that God would take care of him (David) when all other help failed him.
- (1) The nearest and dearest associates that I have in the world, from whom I may expect the most assistance and for whatever reason their help may discontinue and I become like a helpless, poor orphan; without any doubt God is there for me!!

- (2) Referring to **“father and mother,”** he as a result speaks of the closet human bonding possible, but David hereby acknowledges that the love of God is stronger and more certain that even if **“father and mother,”** deserts him in reality God will never forsake His people!
- (3) **Though every other tie that binds heart to heart should dissolve, the bonding with God will remain; although a situation might occur in which we could not be sure of the love that naturally springs out of the most beloved and compassionate earthly relationships, nevertheless we can always confide in God’s love!!**
(See **Isa. 49:14-16**; Psa. 98:3; 136:23; etc.).

(b) Spurgeon notes:

“When father and mother forsake me.’ These dear relations will be the last to desert me, but if the milk of human kindness should dry up, even from their breast, there is a Father who never forgets.”

2. Faithful/Unchangeable/Dependable Care of God (Psa. 27:10b).

“... Then the LORD will take care of me” (27:10b NKJV).

(a) Some scholars note that Psalm 27:10b as in the KJV and NKJV may also be translated . . . **“Then the LORD will take me up”** . . . some say the original says: **“... will gather me.”**

- (1) The term is sometimes used as referring to the hospitable reception of strangers or wanderers into one’s house (example see Judges 19:15-21).
- (2) David was saying: If he was forsaken, God would instantly continue extending His compassionate care and **“take him up”**. Rescuing him as a poor wandering sheep is rescued from all the perils lurking in the valleys of life; He would surround him in safety and the comfort of His Divine presence!!
- (3) David knew that the love and care of God could go beyond even closest of human bonds (**“father and mother”**). In essence these words (Psa. 27:10) reminds me of the chorus *“Closer Than a Brother Jesus Is to Me”*; *this thought is also found in Prov. 18:24.*

(b) In his hour of fear, David once again spoke in faith, declaring God’s faithfulness.

- (1) He encouraged himself in the LORD by remembering God’s promise to be always with His people (Deut. 20:1; Josh. 1:9; etc.).
- (2) As we have seen above, David used the most extreme example to convey the unfailing presence of God in his life: *his parents loved him dearly, and like most parents, they would likely have given their lives for their son. But even if they should abandon him, the LORD would gather him to Himself and take care of him!*

(c) The fact is, many have been abandoned by their family, including many who have committed themselves to the True and Living God.

(1) Spurgeon notes:

“Some of greatest saints have been cast out by their families, and persecuted for righteousness sake.”

- (2) The following is more like a brief review and re-enforcement of Psa. 27:10.
- Many have had sad experiences of being abandoned by father or mother or by their family.
 - Broken homes, differences of belief, addiction to drugs or alcohol, even psychological isolation can leave children crippled by loss. Even as adults, the pain may linger.
 - God can take the place in our life, fill that void, and heal the hurt. He can direct us to those who may take the role of father or mother for us. His love is sufficient for all our needs.
 - The song: “Glory To The King”.
Partial quote
You’re a father to the fatherless
 The answer to my dreams
 I see You crowned in righteousness
 We cry glory to the King
Comforter to the lonely
The lifter of my head
 I see You veiled in majesty
 We cry glory, glory
 We cry glory to the King
 We cry glory, glory
 We cry glory to the King
 - **Beloved! We are assured of Divine Constancy!!**: Josh. 1:5; Isa. 54:10; John 13:1; 14:18; Heb. 13:5.

K. Divine Leadership a Top Priority and Desired Psa. 27:11.

*“Teach me Your way, O LORD, And lead me in a smooth path, because of my enemies”
 (Psa. 27:11 NKJV).*

1. Discipline Me by Your Standards (Psa. 27:11a).

“Teach me Your way, O LORD . . .” (27:11a NKJV).

(a) As observed in the psalm (Psa. 27) it was a challenging time in the life of David and he once more sought the guidance of God!

(1) The prayer to seek God’s direction is worth memorizing and repeating every morning: **“Teach me Your way; . . .”** (see also Psa. 25:4-5).

(2) **“Teach me Your way, O LORD, ...”** (Psa. 27:11a) . . . **“Show me Your ways, O LORD; . . .”** (Psa. 25:4a): The “ways” of God, are His methods of administering the affairs of the world; His way of governing; the rules by which He has prescribed for Himself in the execution of His plans; the great laws by which He governs the universe (1 Chron. 29:11-12; 2 Chron. 20:6; etc.).

(3) David’s desire as implied here (Psa. 27:11; also 25:4) is to understand, in order to regulate his own conduct aright, that he might not lean unto his (David’s) understanding, or trust his own guidance but to be constantly under the guidance and direction of God.

- (b) We continue to observe the keen desire for God's guidance because of its benefits.
- (1) David's desire was to understand God's perfect will, and in order that he would obey it wholeheartedly and without hesitation.
 - (2) It is not only the principle of action needed but thorough honesty which will direct us into and keep us in the way of duty.
- (c) This was a simple prayer (Psa. 27:11a) for a life of true discipleship. David didn't want to live his way but the LORD'S "**way**" . . . note he said: "**Teach me Your way, ...**" (27:11a).
- (1) Beloved! Spiritual life is more than the initial experience of trust in God; we must learn to walk in **His way!** We also observe the word "**wait**" (in Psa. 25:5): **To wait on God is to live in complete dependence upon Him.**
 - (2) As it is observed in our text (27:11), David's enemies were waiting to destroy him, therefore, he sought direction from the LORD and it was compulsory for him to continue trusting and wait until God delivers!
 - He humbly asked God to "**teach**" or **point out the way that he should go.** (See also 1 Sam. 30, NB Vv. 6-8; etc.).
 - Commenting on 27:11a Spurgeon notes:

"He does not pray to be indulged with his own way, but to be informed as to the path in which the righteous Jehovah would have him walk. This prayer envinces a humble sense of personal ignorance, great teachableness of spirit, and a cheerful obedience of heart."

("envinces": attest, declare, demonstrate, display, reveal, etc. . . . insert mine).
2. **Direct My Steps Along the Right Path** (Psa. 27:11b).
- " . . . And lead me in a smooth path because of mine enemies" (27:11 NKJV).*
- (a) With the enemies advancing and getting closer, David asked God to show him the way out of the situation: "**. . . and lead me in a plain and even path because of my enemies [those who lie in wait for me]**" (27:11b Amp. Bible).
- (1) "**. . . Lead me in a smooth path**" (NKJV) . . . "**. . . lead me in a plain path, because of my enemies.**" (KJV and other translations).
 - As it relates to the phrase in Psa. 27:11a, scholars say that the original, reads as: "**a way of plainness**" – That is: a straight or smooth path.
 - In essence, David prayed that he might be enabled to act wisely and right; he desired that God would teach him what to do.

(See Psa. 37:3, 5; Prov. 3:5-6; Isa. 26:4; 50:10; etc.)
 - (2) David didn't ask for an **easy path** but instead, a **level** or **smooth path**, a place of secure standing. You will notice a similar usage (in comparison to Psa. 27:11), for example in Psalm 26 where David sought God to vindicate him and in which he "**Affirms Integrity and Express His Desire for Protection.**" Compare 26:12 with 27:11. (**26:12**: "*My foot stands in an even place . . .*" **27:11**: "*And lead me in a smooth path.*")

- (3) The prevailing situation moved him to earnestly seek God! Help is hereby petitioned and he is also seeking direction; God have been that the source of his victories and once more that help was needed. **Beloved, we do not only need a map of the way, but a reliable guide to assist us in the journey.**
- (b) “. . . **Because of mine enemies.**” (27:11b) or “. . . **those who observe me**” . . . watching, ready to attack just like King Saul in his quest to kill David (1 Sam. 18:9; 19:1, 15; etc.)
- (1) Base on the original usage of the words used in Psa. 27:11b and based on the verb from which it is taken from, it signifies: **“to twist; to twist together,”** and then **“to oppress; to treat as an enemy.”**
- (2) “. . . **Because of mine enemies**” (27:11b): refers to those who treated David harshly or cruelly; and he prays that God would show him how to act in view of the fact that he was surrounded by hateful/vengeful enemies.
- They were harsh and cruel and relentlessly sought how to overcome him and laid snares for him (Psa. 10, NB Vv. 1-11; etc.).
 - Although death at the hands of his enemies seemed inescapable, David was confident that God would make a way – a path or road through his crisis (also noted above).
 - It was because of his unshakeable faith why he so passionately requested of God to reveal the clear way to him (David) and lead him along.
- (3) Spurgeon notes:
*“**Because of mine enemies**’: These will catch us if they can, but the way of manifest, simple honesty is safe from their rage. It is wonderful to observe how honest simplicity baffles and outwits the craftiness of wickedness. Truth is wisdom. Honesty is the best policy.”*

L. Deliverance to Be a Continued Experience Psa. 27:12.

“Do not deliver me to the will of my adversaries, For false witnesses have risen against me, and such as breathe out violence” (Psa. 27:12 NKJV).

1. Administer (or Direct) My Way to Victory Against the Odds (Psa. 27:12a)

“Do not deliver me to the will of my adversaries . . .” (27:12a NKJV).

(a) David’s continued appeal: *“Do not allow my enemies to triumph over him (27:12a).*

- (1) Do not allow them to accomplish their evil objectives in destroying me; frustrate all their efforts and unflinching determination to obliterate!
- (2) Actually, the meaning conveyed here is: **“will”** properly meaning **“soul”** and base on the context evidently referring to **“wish”** or **“desire”**. At this time (Psa. 27:12), what is the desire of David’s enemies was but for his very soul or life (see v. 12).
- What David’s enemies were determined on accomplishing? Compare the thoughts expressed here with Psalm 35, it is a prayer for help; there we see David turns to the Divine warrior (Psa. 35:1-3, etc.); also compare Pas.27:12a with Pas. 35:22-25, NB v. 25.

- Here in Psa. 27, David is saying: “Do not let them applaud themselves if they are victorious over me; let them not prevail under any circumstance while I am under your covering and control, do not allow them to become victorious in their evil objectives.
- (b) David refused to accept any possibility that God would allow him to be destroyed by his evil enemies.
- (1) He was convinced that such was not the will of God; he (David) knew that God’s people were special in His eyes (Deut. 32:10; Psa. 17:8; Zech. 2:8).
 - (2) God had revealed His plan for David’s life (1 Sam. 15:27; 2 Sam. 7, NB Vv. 4-11), and David boldly cried out to the LORD to stop his foes from preventing God’s purpose from coming through . . . **“they breathe out cruelty and violence.”** (Amp. Bible (Psa. 27:12).
 - (3) David: *“LORD, do not allow them to gain their objective, because it’s evil in design and intent, aim only at destroying my life. In reality, I have no protection against them but by your wonder working power!”*
 - (4) Spurgeon notes:
“. . . I should be like a victim cast to the lions, to be rent in pieces and utterly devoured; God be thanked that our foes cannot have their way with us.”
2. **Accused Falsely and Consistently by My Adversaries** (Psa. 27:12b).
“. . . For false witnesses have risen against me . . .” (27:12b NKJV).
- (a) The clique has gained momentum and continue to falsely accuse me!
- (1) David experienced false accusations, this was **one of the reasons** why King Saul relentlessly sought to kill him (example see 1 Sam. 24:9; Psa. 7; 109; etc.).
 - (2) David’s accusers charged him with crimes which he never committed; and they persecuted him as if he were guilty of what they alleged against him.
 - (3) David was angry with the slander of his various enemies as noted for example in Psalm 109, (example see Vv. 1-5). It is also noted in this psalm (109), that at the end of the day, he trusted God and vowed to continue praising Him.
- (b) The slanderers priority for slandering . . . why are they so determined?
- (1) The false accusers of David were slandering him for the purpose of turning others against him.
 - (2) David in his walk genuinely exemplified integrity and righteousness, his enemies deemed it necessary to create lies about him in order to justify their **cruel or violent** intentions towards him.
 - (3) The primary objective of slanderers is to ruin others by trying to destroy their character (yet they can only hurt one’s reputation not the character). Slanderers hurt others reputation with their lies by tearing down their victims so they (the slanderer) can exalt themselves. This topic needs a separate study, however note: Prov. 6:16-19; 12:22; 16:27; James 3:1-12; etc.

(4) Spurgeon notes:

“Slander is an old fashion weapon out of the armory of hell, and is still in plentiful use; and no matter how holy a man may be, there will be some who will defame him.”

3. **Anger Saturates Them . . . Motivated by Evil Objectives (Psa. 27:12c)**

“. . . And such as breathe out violence.” (27:12c NKJV).

(a) David’s enemies were not satisfied with only destroying his reputation, or taking his property but they intended to take his very life . . . **“. . . And such as breathe out violence”** (27:12c NKJV).

(1) **“. . . And such as breathe out violence”** (27:12c): That is, they meditate violence or cruel hatred. The Message Bible: **“. . . those liars who are out to get me, filling the air with their threats!”**

(2) They think deeply, carefully and constantly . . . their cruel intent controlled their minds and the focal point by which they live day by day.

- **Prov. 4:16-17 The Message Bible**

“Evil people are restless unless they’re making trouble; They can’t get a good night’s sleep unless they’ve made life miserable for somebody. Perversity is their food and drink, violence their drug of choice.”

- See also Psa. 36:4; Prov. 6:18-19; Micah 2:1; etc.

(3) They are obsessed with their desired goal and they long eagerly for its fulfillment. One example, Saul of Tarsus (then later Paul). Scripture states: **“Now Saul, still breathing threats and murder and against the disciple of the Lord [and relentless in his search for believers] . . .”** (Acts 9:1 Amp. Bible).

(b) Note two quotes:

(1) Matthew Henry:

“Here in David was a type of Christ; for false witnesses rose up against Him; and as such breathed out cruelty; but though He was delivered into their wicked hands, He was not delivered over to their will, for they could not prevent His exaltation.”

(2) Spurgeon:

“. . . And such as breathe out cruelty.’ It is their vital breath to hate the good; they cannot speak without cursing them; such was Paul before conversion. They who breathe out cruelty may well expect to be sent to breathe their native air in hell; let them beware!”

M. Dependence On God Reaffirmed . . . He Has Been Good! Psa. 27:13

“I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living” (Psa. 27:13 NKJV).

1. **Satisfactory Results of Faith in God (Psa. 27:13a)**

“I would have lost heart, unless I had believed . . .” (27:13a NKJV).

- (a) Resounding faith in God keeps us sure, steady and steadfast.
- (1) The words ***“I would have lost heart”*** were not in the original but added by the translators; this addition has proven to express the true sense of the passage.
 - (2) **In Psa. 27:13** the psalmist refers to the state of mind produced by the efforts of his enemies to destroy him.
 - These enemies were numerous, mighty, and formidable, such a challenge reinforced the reality that his only support of victory was his continued faith in God; he was fully persuaded that he would be permitted to once experience the miraculous deliverance of God. He did it before; He will do it again!!
 - In this time of perplexity and trial he had confidence in God. and believed that He would uphold him and permit him to see the evidences of His goodness and mercy while he (David) was still on earth.
 - (3) What was the ground of this confidence? What specific thing that continued to reassure him to be so resolute in believing, despite the reality of the presence of his enemies? He does not say, but he had the fullest belief that the victory he needed would be fully realized!
 - (4) As noted, we are not sure what specific incident or experience that had given David that special assurance of triumph or it may have been his deep internal conviction of victory in God; **whatever it may have been, it kept him contained and steadily focused on God!**
- (b) **Beloved! It is a proven factor, when we express our confidence in the LORD we will experience the goodness of God throughout life.**
- (1) Even as David’s blood thirsty enemies drew closer, he continued to declare his unwavering faith in God!
 - (2) David’s confidence in God sustained him against the fear of his rapidly-approaching enemies. Beloved, let us ***“be strong in the LORD and in the power of His might”*** (Eph. 6:10).
2. **Steadfast and Dependable Goodness of God is Obvious** (Psa. 27:13b).
“ . . . That I would see the goodness of the LORD In the land of the living” (27:13b NKJV).
- (a) ***“ . . . see the goodness of the LORD in the land of the living”***: That is, that I should ***“live,”*** and in addition see and enjoy the tokens of the Divine favor here on earth.
- (1) God is good! Yes! He is and **He loves us and want what is best for us.** His goodness is demonstrated through His actions towards us. In fact, we see evidences of God’s goodness every day.
 - (2) Trusting in God and being confident in His love and goodness are indispensable for preserving our faith.
 - As believers we may be severely tried, yet nothing can bring us to despair and defeat as long as we keep our eyes on God in faith and hope.

- In the midst of our darkness we must **“wait on the LORD”** (Psa. 42:5, 11; 43:5; 62:5; Isa. 40:27-31; Micah 7:8); draw near to Him and remain steadfast through His Spirit (see Eph. 6:10; 2 Tim. 2:1; James 5:11).
- **Beloved! We can rest assured that in His own time, God will manifest His goodness!!**

(b) Spurgeon notes:

“Hope is heaven’s balm for present sorrow. In this land of dying, it is our blessedness to be looking and longing for our fair portion in the land of the living, whence the goodness of God had banished the wickedness of man, and where holy spirits charm within their society those persecuted saints who were vilified and despised among men.”

“We must believe to see, not to see to believe, we must wait the appointed time, and stay our soul’s hunger with foretastes of the LORD’s eternal goodness which shall soon be our feast and our song.”

N. Delay is Not Denial . . . Be Strong in the LORD!! Psa. 27:14.

“Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD” (Psa. 27:14 NKJV)

1. Wait On God! A Most Important Ingredient (Psa. 27:14a).

“Wait on the LORD . . .” (27:14 NKJV).

(a) **“Wait on the LORD . . .”**: this is the essence of all that has been shared in the entire psalm (27).

(1) Beloved! Waiting on God is the summation of all the instruction in the psalm (also noted above); **it is the main lesson that the psalm is designed to convey.**

(2) The objective is to inspire others, from the experience of the psalmist, to trust in the LORD; to rely upon Him; to come to Him in times of trouble and danger; to wait for His intervention when all other resources fail.

Psa. 25:3a Amp. Bible

“Indeed, none of those who [expectantly] wait for You will be ashamed; ...”

(b) David knew from experience what it meant to wait for the LORD. Beloved, it’s compulsory!! **“We MUST WAIT ON THE LORD!!”**

(1) David was anointed king at age 16 but didn’t become king until he was 30. During the interim, he had been chased through the wilderness by jealous King Saul.

- David had to wait on God for the fulfillment of His promise to reign.
- Later after David became king, he was chased by his rebellious son, Absalom . . . even then he kept his faith in God.

(2) **Waiting on God is not easy!!**

- Often, He seems that He isn’t answering our prayers or doesn’t understand the urgency of our situation.

- Whenever, we think that God doesn't care, or don't understand our needs, etc. it implies that God is not in control or not fair and such mode of thinking is inconsistent with the goodness of God.
- Irrespective of our challenges or how they seem to prevail, etc. it is still worth waiting for God! **Lamentations 3:24-26**, calls us to hope in and wait for the LORD because often God uses times of waiting to refresh, renew, and teach us.

(3) Beloved, make use of your waiting time by discovering what God may be trying to teach you in them.

(c) Spurgeon notes:

"Wait at His door with prayer; wait at His foot with humility; wait at His table with service; wait at His window with expectancy."

2. Wholesomeness Is of the LORD and Guarantees Unquestionable Benefits (Psa. 27:14b NKJV).

"... Be of good courage, And He shall strengthen your heart; ..." (27:14b NKJV).

(a) Encouraged to be courageous with the assurance that steadfastness and resilience are granted by God.

(1) *"... Be of good courage, ..."*: The original usage includes: **"be strong", "become mighty", "prevail", "behave self valiantly", "strengthen", etc.**

- In addition to the above definitions: The verb means: to strengthen, to be courageous, to overpower, etc. In Scriptures it is used in various ways, note some references: Deut. 31:6-7; Josh. 1:6, 9; 1 Chron. 28:20; Psa. 31:24; 1 Cor. 16:13.
- **"Courage"**, as used in our text (Psa. 27:14b) the Hebrew means: **"be strong."** That is **do not faint. Do not be dismayed. Still hope and trust in the LORD.**

(2) *"... He shall strengthen your heart; ..."* (Psa. 27:14b).

- In other words: "He will strengthen you." (Psa. 73:26; Isa. 41:10; Phil. 4:13; etc.) He will enable you to perform your duties, and to triumph over your enemies (Isa. 40:31).
- This profound promise is for us: **He will strengthen our hearts!** Across the centuries David spoke to us, telling us to be confident in the LORD for those who seek Him and trust Him, will be richly rewarded (Psa. 34:8; 58:11; Matt. 16:27; Gal. 6:9; etc.)

3. Wisdom of Waiting Re-emphasized!! (Psa. 27:14c).

"... Wait, I say, on the LORD!" (27:14c NKJV).

(a) *"Wait I say, on the LORD." (KJV & NKJV); ... "Wait for the LORD." (NIV); ... "Yes, wait for and confidently expect the LORD." (Amp. Bible)*

(1) We saw in Psalm 23 where David spoke of his **"cup runs over"** (v. 5); in this verse (27:14), he is repeating valuable instructions with which his heart was filled. It is a lesson strongly presented as a result of his rich experience.

- (2) David remained laser focused upon his acquired experience and regarding it as a very important lesson which he would deeply engrave in his mind . . .
- . . . that in times of danger and difficulty . . .
 - . . . instead of despondency and sinking down in despair . . .
 - . . . instead of giving up all effort . . .
 - . . . we should go forward in the discharge of duty, putting our trust solely in the LORD!!
- (b) Waiting on God means to hope, to anticipate and trust; being fully confident that God is at work even when His time table is longer than we like it.
- (1) Waiting on God does not mean that we passively remain seated until the LORD does something. Yes, God gives us strength; but we don't expect it to come as if He were pouring it into us as we sit passively.
- (2) How do we wait?
- As a beggar waits for handout at the rich man's door.
 - As a student waits to be taught.
 - As a servant waits on his master.
 - As a traveler waits for the directions of the guide.
 - As a child waits upon his parents.
 - **See also Psa. 123:2.**
- (c) As it was briefly note earlier, Psalm 27 beautifully illustrates what it means to ***"wait on the LORD."*** Details are not possible, however, note a few highlighted pointers . . . ***"Waiting on God" from Psalm 27:***
- (1) We wait on the LORD by trusting in Him (Vv. 1, 3, 4, 10)
- (2) We wait on the LORD by seeking Him (Vv. 4, 8)
- (3) We wait on the LORD through prayer . . . **note David's example in Vv. 7-14:**
- He asked for wisdom and direction (v. 11).
 - He sought God's protection (v. 12).
 - He wholly believed that he would see the goodness of God (v. 13)
 - He knew the benefits of waiting on God and strongly advice that we do the same (v. 14).
- (4) **Those who *"wait on the LORD"* can fully expect Him to fulfill their hope (Isa. 30:18; Lam. 3:25-26; etc.).**

Closing with Two Practical Pointers:

1. **Keep close to God and to your duty . . . wait on the LORD!!**
"Wait on the LORD" by faith, and prayer, and a humble fortitude (boldness, fearlessness, determination, etc.) to His will; ***"wait on the LORD;"*** whatever you do, never become neglectful in presenting yourself to God!
2. **Keep up your spirits in the midst of the greatest dangers and difficulties!!**
"Be of good courage;" let your hearts be fixed, trusting in God, and your minds stayed upon Him, and then let none of these things moved you. **Those that wait upon the LORD have reason to be of good courage.**

Psalm 27:11-14 Amplified Classic Bible

*“Teach me Your way, O LORD, and lead me in a plain and even path because of my enemies [those who lie in wait for me]. Give me not up to the will of my adversaries, for false witnesses have risen up against me; they breathe out cruelty and violence. [What, what would have become of me] had I not believed that I would see the LORD’S goodness in the land of the living! **Wait and hope for and expect the LORD; be brave and of good courage and let your heart be stout and enduring. Yes, wait for and hope for and expect the LORD.**”*
(Emphasis mine)

DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT.**2 Tim. 2:15 NKJV.**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of truth.”

2 Tim. 3:16-17 NKJV.

“All Scriptures is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work.”

PSALM 27 PART B

Review Questions

1. Complete the following:

Psalm 27 invites us to (a) _____, to be fully (b) _____ that our faith in God will never (c) _____ us, no matter what are the (d) _____. Life (e) _____ challenging (f) _____ is NOT (g) _____ but we do not have to become (h) _____; God's love in our hearts dispels all (i) _____.

2. What may have been the motivating factor that triggered David's prayer, as noted in Psa. 27:7?

3. Using the words "**Have mercy . . .**" (Psa. 27:7): What was David asking God to do (briefly explain)?

4. Complete by choosing the correct answer:

A quote by Spurgeon base on "**Have mercy**" (Psa. 27:7):

"Mercy _____ and the refuge of saints. All acceptable petitioners dwell much upon this attribute."

- (a) is hell for the sinner
- (b) is sad news for sinners
- (c) is hope for sinners
- (d) is catastrophic for all sinners

5. What specific command was given by God as noted in Psa. 27:8, and what was David's response?

6. ***"Do not hide Your face from me"*** (Psa. 27:9): Briefly explain what it means when: *God's face is (a) turned towards us, (b) turned from us.*

7. ***"You have been my help"***: What factors are indicated in this phrase. as it relates to David's past experience and at the time he made the statement?

8. Complete by choosing the correct answer:
"There is nothing more convincing, gives more assurance and hope than the fact that _____."

- (a) God maybe our helper.
- (b) God is our helper.
- (c) God was David's helper.

(d) God helps us sometimes.

9. What are some significant factors noted in Psa. 27:10? (*Three main pointers OK*).

10. *“Teach me Your way”* (Psa. 27:11): (a) What are some **“ways of God”**? (b) In regards to the **“way of God”**, what was David’s desire?

11. Explain: *“. . . And lead me in a smooth path because of mine enemies”*; as used in Psa. 27:11b (briefly).

12. ***“Because of mine enemies.”*** (Psa. 27:11): (a) Based on its original usage, explain its significance. (b) What it refers to in the text used (Psa. 27:11)?

13. In our discussion on Psa. 27:12, briefly note at least three significant thoughts that were discussed.

14. (a) What is the main lesson taught in Psalm 27? (Note the verse in which this summation is found). (b) What is the objective of this lesson?

15. **“Waiting on God”**: (a) Define the phrase. (b) Note four ways we are to wait on God. (c) Briefly list some ways to wait on God as specifically noted in Psalm 27.
