

## Day 337 - SUNDAY: January 14th

### Psalm 27, 28 & 29

#### Psalms 27:1-14 NKJV

A Psalm of David. 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? When the wicked came against me To eat up my flesh, My enemies and foes, They stumbled and fell. Though an army may encamp against me, My heart shall not fear; Though war may rise against me, In this I will be confident. 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. 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. 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. Hear, O LORD, when I cry with my voice! Have mercy also upon me, and answer me. When You said, "Seek My face," My heart said to You, "Your face, LORD, I will seek." 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. When my father and my mother forsake me, Then the LORD will take care of me. Teach me Your way, O LORD, And lead me in a smooth path, because of my enemies. Do not deliver me to the will of my adversaries; For false witnesses have risen against me, And such as breathe out violence. I would have lost heart, unless I had believed That I would see the goodness of the LORD In the land of the living. Wait on the LORD; Be of good courage, And He shall strengthen your heart; Wait, I say, on the LORD!

### Psalms 28:1-9 NKJV

A Psalm of David. To You I will cry, O LORD my Rock: Do not be silent to me, Lest, if You are silent to me, I become like those who go down to the pit. Hear the voice of my supplications When I cry to You, When I lift up my hands toward Your holy sanctuary. Do not take me away with the wicked And with the workers of iniquity, Who speak peace to their neighbors, But evil is in their hearts. Give them according to their deeds, And according to the wickedness of their endeavors; Give them according to the work of their hands; Render to them what they deserve. Because they do not regard the works of the LORD, Nor the operation of His hands, He shall destroy them And not build them up. Blessed be the LORD, Because He has heard the voice of my supplications! The LORD is my strength and my shield; My heart trusted in Him, and I am helped; Therefore my heart greatly rejoices, And with my song I will praise Him. The LORD is their strength, And He is the saving refuge of His anointed. Save Your people, And bless Your inheritance; Shepherd them also, And bear them up forever.

### Psalms 29:1-11 NKJV

A Psalm of David. Give unto the LORD, O you mighty ones, Give unto the LORD glory and strength. Give unto the LORD the glory due to His name; Worship the LORD in the beauty of holiness. The voice of the LORD is over the waters; The God of glory thunders; The LORD is over many waters. The voice of the LORD is powerful; The voice of the LORD is full of majesty. The voice of the LORD breaks the cedars, Yes, the LORD splinters the cedars of Lebanon. He makes them also skip like a calf, Lebanon and Sirion like a young wild ox. The voice of the LORD divides the flames of fire. The voice of the LORD shakes the wilderness; The LORD shakes the Wilderness of Kadesh. The voice of the LORD makes the deer give birth, And strips the forests bare; And in His temple everyone says, "Glory!" The LORD sat enthroned at the Flood, And the LORD sits as King forever. The LORD will give

strength to His people; The LORD will bless His people with peace.

### **Daily Deep Dive:**

Psalm 27:

The UCG reading program states: "Psalm 27 is a psalm of confidence and trust. David uses the words "light" and "salvation" to describe his relationship with God. "Light indicates deliverance from darkness (Genesis 1:3), which is a biblical symbol of evil. The word *salvation* combined with the word *light* means 'saving light'" (*Nelson Study Bible*, note on Psalm 27). Like a lighthouse beacon, God shines through the darkness and shows us the way to go. David won't fear when the wicked come against him, because the Almighty God is His guiding light and defending strength (verse 1). Though surrounded by an entire army of hostile forces, David says, "...even then will I be confident" (verse 3, NIV).

Come what may, David's chief desire is to dwell in God's house forever (verse 4; compare Psalm 23:6). David wrote this before the physical "house of the Lord," the Jerusalem temple, was built. The "temple" in the same verse likely refers to God's temple in heaven—into which David may come through prayer. However, the tabernacle of David's time may have been in view in part, as that was the manner through which God then dwelt among His people. There is a mention of God's "pavilion" and "tabernacle" in verse 5—of figuratively being hidden away in God's tent when trouble comes (compare Psalm 31:20). The wording would seem to imply seeking God in His tabernacle in the midst of adversity

and finding divine protection there. (Some, it should be noted, relate this to God's people being protected during the Great Tribulation at the end of the age.) Verse 6 of Psalm 27 refers to offering sacrifices at the tabernacle.

Yet by dwelling in God's house David ultimately meant something more than the physical tabernacle and temple. As with Christians now, dwelling in the house of the Lord means being part of God's very family—and living forever in His Kingdom. Even in verse 6, offering sacrifices at the tabernacle seems to point, at least in an ultimate sense, to worshiping God for all eternity as part of His household.

David next pleads with God to respond to his prayers (verse 7)—to not hide Himself (verse 9)—because David is faithfully seeking Him as God has commanded (verse 8; see Deuteronomy 4:29-31). There is no indication that David's parents ever abandoned him. But in that unlikely event, David declares that God "will take care of me" (verse 10). Certainly this applied not only to David but to all people who serve God, even today. Abandonment could mean complete absence or just emotional detachment—for various reasons. We should consider that Jesus warned there would be family splits, even from father and mother, for the sake of God's Kingdom—but gave encouragement that God would bless us with other spiritual relations in this life and greatly reward us in the age to come (compare Matthew 10:34-36; Matthew 19:29).

David's plea in Psalm 27:11 that God lead him in a smooth path because of his enemies recalls the imagery in Psalm 23 of the Shepherd leading His sheep down right paths so they may find peace and fulfillment despite enemies. And in verse 12, just as David faced false witnesses, so would Jesus Christ later face the

same (Matthew 26:60-61). Indeed, many of the sufferings of God's people in the Old Testament foreshadowed to some degree what Jesus would have to go through—and what His followers today still must endure.

In verse 13, the NKJV has added to the beginning of verse 13 the italicized interpolation, "*I would have lost heart...*" The NIV translates the verse without this addition: "I am still confident of this: I will see the goodness of the Lord in the land of the living." David waits on God's intervention with strong confidence, trusting that He will help and strengthen him now in this life (verses 13). If his hope in God were solely affixed to life after death, there would be no reason to have any hope in this life. But David does have hope in this life because God has encouraged him—and David passes this encouragement on to others (verse 14). This should give all of us hope for today—not just for tomorrow. Of course, our ultimate hope lies in eternity to come. For, as the apostle Paul later stated, "If in this life only we have hope in Christ, we are of all men most pitiable" (1 Corinthians 15:19). What a blessing to know that we have hope in God both in this life and for eternal life to come." [END]

Verse 14 – "Wait on the Lord" is said a number of times in the Bible (compare Psalm 37:9 & 34, Isaiah 8:17, 30:18, 40:31 & Zep 3:8). Even when not stated, it's a theme that is contained in many stories (Abraham and Sarah having to wait for a child, King Saul not waiting, David waiting to be made King while Saul tries to kill him, etc...). We all must learn to trust in God's timing and God's way of intervening. Too often man is tempted to take matters into their own hands, even inventing in their minds that it is the will of God when their actions go against God's Word. David was a man

who often did very well in waiting for God to act and not taking matters into his own hands.

Psalm 28:

The UCG reading program states: "David begins Psalm 28, a prayer for deliverance, with an intense supplication: "I lift up my hands toward Your holy sanctuary" (verse 2; compare 1 Kings 8:6-8). In his prayer to God, David makes two requests: "Do not take me away with the wicked" (verse 3), that is, to the pit or grave (verse 1); and "Render to them [the wicked] what they deserve" (verse 4)—a just punishment.

Of course all have sinned and deserve the penalty of sin—death (see Romans 3:23; 6:23). But God has made provision for forgiving those who repent and devote their lives to him. David rightly states that the wicked have not met these conditions: "They show no regard for the works of the Lord and what his hands have done" (verse 5, NIV).

David then praises God for having heard his supplications (verse 6) and for being *his* strength (verse 7) as well as *their* strength (verse 8)—that is, the strength of His people (verse 9). Ultimately, Jesus Christ will save and bless His people. As King, He will *shepherd* them (returning to the imagery of Psalm 23) and will bear them up forever, lovingly carrying them (see Isaiah 9:6-9; Isaiah 40:11)." [END]

This Psalm, similar to Psalm 13 and Psalm 22, shows David pleading with God to hear him ("do not be silent", "hear the voice of my supplications"), but similar to the pattern above in Psalms 13 & 22, David resolves his feelings with the truth that we can have confidence in. "Blessed be the Lord, Because He has heard

the voice of my supplications!" (Verse 6). "I am helped" (verse 7).

Psalm 29:

The UCG reading program states: "Psalm 29 is a worship hymn composed by David "in praise of the King of creation, whose glory is trumpeted by the thunderclaps [constituting His "voice"] that rumble through the cloudy mass of winter's rainstorms as they rise above the Mediterranean ('the mighty waters,' v. 3 [NIV]), and move from east to west across the face of the sky" (*Zondervan NIV Study Bible*, note on Psalm 29). The thunderclouds cover the whole land of Israel, from the northern forests of Lebanon and Sirion, denoting Mount Hermon, to the southern Desert of Kadesh (verses 6, 8).

The booming thunder shakes the ground (verses 4, 6, 8) and terrifies wild deer into giving birth prematurely (verse 9). With the thunder come "flashes of lightning" (verse 7, NIV), these strikes splintering great trees in two (verse 5) and stripping the forests bare (verse 9).

David calls on the "mighty ones" to ascribe to God the glory due Him as the Almighty Creator (verses 1-2). The phrase translated "mighty ones" here literally reads "sons of God," this expression appearing to denote God's angels, which are referred to this way in the book of Job (Job 1:6; 38:7).

At God's great display of power in nature, everyone "in His temple" expresses awe (Psalm 29:9). As David wrote this before the building of the physical temple, it seems that the temple in heaven is intended—especially given David's urging to the angels in verse 1. However, some suggest that David may be referring to all of creation as God's temple.

The NKJV translates verse 10 as saying that "the Lord sat enthroned at the Flood"—that is, the Flood of Noah's day. The NIV, however, renders this in the present tense: "The Lord sits enthroned over the flood." The latter seems likely, given that the great thunderstorm was accompanied by torrential flash flooding in the desert wadis. However, all of this could well have brought to mind the former Flood, a product of God's sovereign rule over the natural realm. Moreover, a great flood is also symbolic of chaotic, threatening circumstances (compare Psalm 32:6-7).

As a final thought in Psalm 29, David considers in verse 11 that it is this same great and powerful God who empowers His people—and blesses His people not with the destruction witnessed in nature but, as all forces are subject to Him, with peace." [END]