

Day 345 - MONDAY: January 22nd

Psalms 70:1-5 NKJV

To the Chief Musician. A Psalm Of David. To Bring to Remembrance. Make haste, O God, to deliver me! Make haste to help me, O LORD! Let them be ashamed and confounded Who seek my life; Let them be turned back and confused Who desire my hurt. Let them be turned back because of their shame, Who say, "Aha, aha!" Let all those who seek You rejoice and be glad in You; And let those who love Your salvation say continually, "Let God be magnified!" But I am poor and needy; Make haste to me, O God! You are my help and my deliverer; O LORD, do not delay.

Psalms 86:1-17 NKJV

A Prayer of David. Bow down Your ear, O LORD, hear me; For I am poor and needy. Preserve my life, for I am holy; You are my God; Save Your servant who trusts in You! Be merciful to me, O Lord, For I cry to You all day long. Rejoice the soul of Your servant, For to You, O Lord, I lift up my soul. For You, Lord, are good, and ready to forgive, And abundant in mercy to all those who call upon You. Give ear, O LORD, to my prayer; And attend to the voice of my supplications. In the day of my trouble I will call upon You, For You will answer me. Among the gods there is none like You, O Lord; Nor are there any works like Your works. All nations whom You have made Shall come and worship before You, O Lord, And shall glorify Your name. For You are great, and do wondrous things; You alone are God. Teach me Your way, O LORD; I will walk in Your truth; Unite my heart to fear Your name. I will praise You, O Lord my God, with all my heart, And I will glorify Your name forevermore. For great is Your mercy toward me, And You have delivered my soul from the depths of Sheol. O God, the proud have risen against me, And a mob of violent men

have sought my life, And have not set You before them. But You, O Lord, are a God full of compassion, and gracious, Longsuffering and abundant in mercy and truth. Oh, turn to me, and have mercy on me! Give Your strength to Your servant, And save the son of Your maidservant. Show me a sign for good, That those who hate me may see it and be ashamed, Because You, LORD, have helped me and comforted me.

Psalms 101:1-8 NKJV

A Psalm of David. I will sing of mercy and justice; To You, O LORD, I will sing praises. I will behave wisely in a perfect way. Oh, when will You come to me? I will walk within my house with a perfect heart. I will set nothing wicked before my eyes; I hate the work of those who fall away; It shall not cling to me. A perverse heart shall depart from me; I will not know wickedness. Whoever secretly slanders his neighbor, Him I will destroy; The one who has a haughty look and a proud heart, Him I will not endure. My eyes shall be on the faithful of the land, That they may dwell with me; He who walks in a perfect way, He shall serve me. He who works deceit shall not dwell within my house; He who tells lies shall not continue in my presence. Early I will destroy all the wicked of the land, That I may cut off all the evildoers from the city of the LORD.

Daily Deep Dive:

Psalm 70:

The UCG reading program states: "Psalm 70, as mentioned earlier, repeats Psalm 40:13-17 with several minor word changes--these changes perhaps suggesting a different tune. It is interesting that Psalm 70, being taken from Psalm 40, follows Psalm 69, which itself carries imagery over from Psalm 40. Thematically, Psalm 70 appears to be a condensed version of the

material in Psalm 69--and it also seems to introduce Psalm 71 (compare Psalm 70:1-2; Psalm 71:12-13).

The superscription of Psalm 70, like that of Psalm 38, in the NIV says, "A petition." But the KJV and NKJV give the literal rendering of the words here as "To bring to remembrance." In the present case, this terminology could reflect this psalm being a reprise of the end of Psalm 40 and a summary of Psalm 69--i.e., a recounting of the need for deliverance.

One point of indirect contact between Psalms 70 and 69 is found in Psalm 70:3. This verse, with enemies saying "Aha, Aha!" (also Psalm 40:15), finds a counterpart in Psalm 35:21. These enemies, it is said two verses earlier in Psalm 35:19, "hate me without a cause"--a phrase that also appears in Psalm 69:4 (all of these being messianic psalms).

David focuses on God throughout his trial--continually praising Him (Psalm 70:4) and seeking His help." [END]

Psalm 86:

The UCG reading program states: "Psalm 86 is a prayerful lament of David, wherein he cries out to God for mercy. This is the only psalm in Book III with David's name in the title. Certain key phrases are found in other psalms of David. "I am poor and needy" (verse 2), referring to his lowly, humbled state and need for God's saving help, is also found in Psalm 40:17 (repeated in Psalm 70:5). "To You, O Lord, I lift up my soul" (Psalm 86:4) is also found in Psalm 25:1 (compare Psalm 143:8). And "Teach me Your way, O Lord" (Psalm 86:11), showing his deep longing to know and follow God's laws, is also found in Psalm 27:11.

David doesn't give the specifics of his affliction but it is dire—as he perceived himself headed toward "the depths of Sheol" (verse 13), that is, the grave. And his predicament involved a proud mob

of violent, godless men who sought his life (verse 14). David is troubled by his situation "all day long" (verse 3), and its remedy requires God's forgiveness (verse 5). A number of other psalms of David follow this familiar pattern.

In the NKJV translation of verse 2, David prays, "Preserve my life, for I am holy." The word translated "holy" here is not the typical Hebrew word meaning holy, *qodesh* or *kadesh*. Rather, the Hebrew word here is *hasid*, translated "godly" in Psalm 4:3: "But know that the Lord has set apart for Himself him who is *godly*." However, the word *hasid* is closely related to the word *hesed*, used in Psalm 86 for God's mercy, lovingkindness or covenant faithfulness. In context of the rest of verse 2, David seems to be stressing his relationship to God—that he is loyal and faithful to God. The NIV translates his words as, "...for I am devoted to you." Thus, David is not saying he is worthy of saving because of some self-inherent goodness. He is instead basing His plea on the relationship He has with God—one of mutual covenant faithfulness.

"Among the gods there is none like You, O Lord," David declares in verse 8, answering the rhetorical question posed in Exodus 15:11. None of the pagan gods of the surrounding nations are even real—though real demonic spirits may pose as them (compare 1 Corinthians 10:20). That David does not believe in pagan gods is clear, for he states, "You alone are God"—appropriately spelled in English with a capital G (verse 10). He foresees the time when the nations worshipping false gods will learn about their true Creator and glorify Him (verse 9)—which we see more about in the next psalm.

Besides expressing his desire to know and follow God's teachings (verse 11), David also asks for an "undivided" heart so that he

can properly fear God and sincerely praise Him (verses 11-12). And note that he is confident that he will be able to do so forevermore (verse 12) because, as he is sure, God will have delivered him from his life-threatening situation (verse 13). The description of God's compassion and mercy in verse 15 appears drawn from God's description of Himself to Moses in Exodus 34:6.

David concludes Psalm 86 with a final plea for mercy, strengthening and deliverance (verse 16), asking for a positive sign on his behalf (verse 17)—not to help him believe, as he already does, but so that his enemies will be put to shame.” [END]

Psalm 101:

The UCG reading program states: “As the *Zondervan NIV Study Bible* points out, Psalms 101-110 appear to form "a collection of ten psalms located between two other groups (...Psalms 90-100; 111-119) and framed by two psalms that pertain to the king (the first, the king's vow to pattern his reign after God's righteous rule; the last, God's commitment to maintain the king—his anointed—and give him victories over all his enemies. This little psalter-within-the-Psalter is concentrically arranged. Inside the frame [of 101 and 110], Psalms 102 and 109 are prayers of individuals in times of intense distress; [within these] Psalms 103 and 108 praise the Lord for his 'great...love' that reaches to the heavens (Psalm 103:11; Psalm 108:4); [within these] Psalms 104 and 107 are complements, with 104 celebrating God's many wise and benevolent acts in creation and 107 celebrating God's 'wonderful deeds' (vv. 8, 15, 21, 24, 31) for people through his lordship over creation; and [finally within these] the remaining two are also complements, with Psalm 105 reciting the history of Israel's redemption and 106 reciting the same history as a history of

Israel's rebellion. This little psalter includes most of the forms and themes found in the rest of the psalter. Its outer frame is devoted to royal psalms and its center pair to recitals of Israel's history with God.... As a collection it bears a distinctly redemption-history stamp and evokes recollection of all the salient elements of the O[ld] T[estament] message" (note on Psalms 101-110).

Given this apparent collection, there is the obvious problem of the book division occurring within it at Psalm 107. Recall, however, from the Beyond Today Bible Commentary's introduction to Psalms that the division between Books IV and V of the Psalter appears to be an artificial late change—seemingly made primarily to create a fivefold division of the Psalms to correspond with the five books of the Law, likely to have the temple songs follow along with the Scripture reading cycle. We will note more about this matter when we come to Psalm 107 in our reading.

Psalm 101 is a royal psalm of David composed in the form a commitment. As is the case with most psalms, it is not clear whether he originally intended this as a solely personal expression or planned from the beginning for it to be used by others. In any event, when included in the Psalter its words of commitment were certainly to be proclaimed by others—these being successor rulers (as only they had the power to administer justice in the fashion proclaimed in the psalm). Thus, the psalm could have become a sort of oath of office.

David is determined to "behave wisely in a perfect way" or, as the New International Version renders this, to "be careful to lead a blameless life" (verse 2). He begins by praising God, because God's mercy (or lovingkindness) and justice motivate David to rule Israel with the same gracious care and upright fairness.

God had made known His expectations for the kings of Israel (Deuteronomy 17:14-20). The king was to write his own copy of the law and study it "all the days of his life" so that he would properly fear God, administer God's laws and treat his subjects with respect. David vows that in his "house"—his royal office and administration—he will be scrupulous in matters of justice, love and mercy (Psalm 101:2b). By leading a "blameless" life, David meant that he would live with integrity and integrate his life with God's purpose. He was not implying that he would never sin (though he would of course strive not to).

The question "Oh, when will you come to me?" (verse 2) may refer to David's need for special help from God, or it may relate to the Ark of the Covenant. As one commentator explains regarding this verse: "Once David was established on the throne in Jerusalem, he had a consuming desire to bring the ark of God back to the sanctuary so that God's throne might be near his throne. His question in verse 2, 'When will you come to me?' reflects this desire. The ark had been in the house of Abinadab for many years (1 Samuel 6:1-7:2) and then in the house of Obed-Edom after David's aborted attempt to relocate it (2 Samuel 6:1-11)" (Wiersbe, *Be Exultant*, introductory note on Psalm 101). There was a great lesson in the latter episode. For God's law, which David as king was to read and write his own copy of, clearly states how the ark was to be transported. God does want to "come to" us—but only on His terms.

David states that his administration will be different from how other kings in the region ruled. He says he will set "nothing wicked" or "no vile thing" (NIV)—literally, no thing of Belial (this word connoting utter worthlessness and later used as a name for Satan)—before his eyes. He may be referring to an idol or an evil

practice or person—with setting this thing or person before the eyes meaning looking to it or such a person for guidance or affording it or him a place of honor and privilege in his presence. This would not happen in David's reign.

By "the deeds of faithless men" (verse 3, NIV) or "the work of those who fall away" (NKJV), David may be referring to Saul's administration—that he will have no part with that kind of leadership. David had a consuming desire to clean things up when he took office. "When David became king, first in Hebron and then at Jerusalem, he inherited a divided land and a discouraged people whose spiritual life was at low ebb. Asaph described the situation in Psalm 78:56-72 and named David as God's answer to Israel's problems. Everything rises and falls with leadership, but many of King Saul's officers were fawning flattering 'toadies' who were unable to work with a man like David" (same note).

In support of David's desire for a righteous administration, he states that no one in his employ will lie, practice deceit, slander, or demonstrate a lack of respect for others—rather, going to the heart of good leadership, he will look for the faithful of the land to serve with him (verses 4-7). *The Expositor's Bible*

Commentary states: "The king invites only people of integrity to 'dwell' with him and to serve in his presence as appointed courtiers. Only by surrounding himself with the best and most capable men who will advance the interest of God can the king rest assured that the kingdom of God is strengthened" (note on verse 6).

David closes the psalm with a vow that it would be part of his daily routine to rout evil and wickedness from the land, especially in

Jerusalem—the standard would be set there in his capital city first (verse 8).

Of course, as a fallible human being, David did not always live up to his intentions. Consider that such a despicable person as his nephew Joab was high in David's administration for the length of its duration. The commitments of this psalm will be perfectly fulfilled during the administration of David's descendant Jesus Christ—which will include David himself, then resurrected and perfect, as well as all Christians who remain faithful to Christ, who will then serve as divine kings under Him.” [END]