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The
Songs
27

PSALMS - The SONGS

Twenty-seven

Wait For The LORD

READ AND OBSERVE

Read through **Psalm 27** and mark every reference to the LORD, including pronouns and synonyms, with a red triangle.

Read through **Psalm 27** and mark every reference to the psalmist or righteous man, along with all pronouns and synonyms, with a blue capital "R+".

Read through **Psalm 27** and mark every reference to evildoers, along with all pronouns and synonyms (i.e. adversaries, enemies, false witnesses, etc.), with an orange capital "W".

Read through **Psalm 27** and mark every reference to the house of the LORD, temple, tabernacle, tent, along with all pronouns and synonyms, with a yellow box filled in with light purple.

Read through **Psalm 27** and mark every time phrase with a blue box.

Read through **Psalm 27** and mark every contrast with a pink diagonal line.

Read through **Psalm 27** and divide the passage into the following segments. Mark and title these segments in your text using brackets in the margin.

1. Confidence in the person of the LORD
2. Safety in the presence of the LORD
3. Inclination for the help of the LORD
4. Persuasion to wait for the LORD

READ AND ANSWER

Psalm 27:1-3

What does the LORD provide for David?

1.

2.

What rhetorical question does David ask?

What is the answer? Does David have anything to fear?

Why not? (Hint: How is his question connected with the LORD being his light and his salvation?)



Point of Depth

The Hebrew word for “light” is *owr* and means illumination or luminary. It has the idea of happiness.

The Hebrew word for “salvation” is *yasha* and means to be open, wide or free. By implication it means to be safe.

The Hebrew word for “fear” is *yare* and is a primitive root that means to fear or frighten.

What does David say that the LORD is?

What second rhetorical question does David ask?

What is the answer? Does David have anything to dread?

Why not? (Hint: How is his question connected with the LORD being the defense or refuge of his life?)



The Hebrew word for “defense” is *maoz* and means a fortified place, defense, stronghold or refuge.

The Hebrew word for “dread” is *pachad* and means to be startled (by a sudden alarm).

Who came against David?

- 1.
- 2.
- 3.

What did the evildoers intend to do to David?

What is pictured by the idea of “devouring flesh”? (Hint: What does a pack of animals hope to do once it has captured its prey?)

What happened instead?

- 1.
- 2.

Who are the “they”?

Even if a host (an army) encamped against David, would he fear?

What if the army actually arose and went to war against David—how would he react?

What would he be confident about, or should I ask, “*Who* would David be confident in?”



The Hebrew word for “confident” is *batach* and means to head quickly for refuge. Figuratively it means to trust, be confident, or sure.

Psalm 27:4-6

What one thing has David asked from the LORD?

How does he intend to go about receiving his request?



The Hebrew word for “seek” is *baqash* and is a primitive root which means to search out, specifically in worship or prayer. It has the idea of striving after.

How long does he hope to dwell in the house of the LORD?

What does he intend to do there?

1.

2.



The Hebrew word for “beauty” is *naem* and means to be agreeable, sweet, delightful. It has the idea of favor and pleasantness.

The Hebrew word for “meditate” is *baqar* and is a primitive root which means to plough or break forth. Figuratively it means to inspect, admire, care for, or consider.

David wants to enjoy the delightfulness of the person of the LORD and to seek to know and understand the ways of the LORD.

Is this what your purpose is in “knowing Him”?
Is this what your desire is when you “seek His presence”?

Just being near Him sounds so wonderfully peaceful, doesn't it?
But it will not be a static condition...

Many centuries later...
David's desire was echoed by Paul...

*More than that, I count all things to be loss
in view of the surpassing value of knowing Christ Jesus my Lord,
for Whom I have suffered the loss of all things,
and count them but rubbish so that I may gain Christ,
and may be found in Him,
not having a righteousness of my own derived from the Law,
but that which is through faith in Christ,
the righteousness which comes from God on the basis of faith,
that I may know Him and the power of His resurrection
and the fellowship of His sufferings, being conformed to His death...
Philippians 3:8-10*

Many more centuries later...
may we echo that very same desire in our own lives...

What will the LORD do for David in the Day of Trouble?

- 1.
- 2.
- 3.

Do you see the word “for” at the beginning of **verse 5**? It is a connecting word. How is **verse 5** connected to **verse 4**?

What different words or images does David use as synonyms for the house of the LORD? (Hint: They all start with a “T”.)

1.

2.

3.

What will the LORD do for David concerning his safety?

1.

2.

3.



**The temple was built by David’s son, Solomon, after his death.
At the time David wrote this Psalm, only the tabernacle would have been built.**

Once David is lifted up on a rock, where will he be in relation to his enemies?

Beyond the reach of his enemies, what will David do in God’s “tent”?

1.

2.

What will accompany his sacrifices?

Joy for what? (Context)

What words will make up the theme of his songs?

Praise for what? (Context)

Psalm 27:7-10

What does David want the LORD to do regarding his prayer?

- 1.
- 2.
- 3.

Who said, "Seek My face"?



**This is such an important concept to note.
The LORD is the One Who instigates our coming to Him.**

**No one seeks after God on their own...
So it has been since the time of creation...
So it is now...**

**Psalm 14:1-3 is almost identical to Psalm 53:1-3.
And Romans 3:10-12 is almost identical to both of them.**

***The fool has said in his heart, "There is no God."
They are corrupt, they have committed abominable deeds;
There is no one who does good.
The LORD has looked down from heaven upon the sons of men
To see if there are any who understand, who seek after God.
They have all turned aside, together they have become corrupt;***

There is no one who does good, not even one.
Psalms 14:1-3

The fool has said in his heart, "There is no God,"
They are corrupt, and have committed abominable injustice;
There is no one who does good.
God has looked down from heaven upon the sons of men
To see if there is anyone who understands, who seeks after God.
Every one of them has turned aside; together they have become corrupt;
There is no one who does good, not even one.
Psalms 53:1-3

...as it is written,
"There is none righteous, not even one;
there is none who understands,
there is none who seeks for God.
All have turned aside, together they have become useless;
there is none who does good, there is not even one."
Romans 3:10-12

What was David's response?

Was it merely an obedient response without sentiment?

How do you know?

What requests does David make of the LORD as he seeks His face?

1.

2.

What has the LORD been for David?

What does David plead with the LORD to not do?

1.

2.



The Hebrew word for “abandon” is *natash* and is a primitive root that means to pound, to disperse, or to thrust off.

The Hebrew word for “forsake” is *azab* and is a primitive root which means to leave, loosen, relinquish, or permit.

What phrase does he use to identify the LORD?

Is David talking about eternal salvation here?

How do you know?

Since David is not talking about eternal salvation, specifically what salvation is he talking about? (Hint: Remember the context of **verses 1-3.**)

Why does David need salvation or deliverance from his enemies? What picture of abandonment does he paint?

Even if David’s (or yours or my) father and mother forsook him, what is true?



The Hebrew word for “take me up” is *asaf* and is a primitive root which means to gather or receive.

**How beautiful!
If you have been cast aside by others (even by your family),
but belong to the LORD—
He will graciously scoop you up in His loving arms and embrace you forever.**

Psalm 27:11-14

What does David ask of the LORD?

1.

2.

Why does David need to know the way of the LORD?

Why does David need to be on a level path?

Who will need to teach David?

Who will need to lead David?

What protection does David ask of the LORD?

What do we know David's adversaries have done to him?

1.

2.

What did David believe in the midst of attacks against him?

What does it mean "in the land of the living"?

What would have been David's reaction to the lies and violence done against him if he hadn't believed he would see the goodness of the LORD while he was still alive?

Who is speaking in **verse 14**?

Although this might be David speaking to his soul, which he does sometimes in his songs, could it just as possibly be a personal oracle the LORD is giving to David as he writes under the inspiration of the Holy Spirit?

What exhortations are given?

- 1.
- 2.
- 3.
- 4.

What will allow David to be strong?

What will allow David's heart to take courage?



The Hebrew word for “wait” is *qavah* and means to bind together.

The one who waits for the LORD is bound together with Him.

The one who is bound together with the LORD can be strong because his life is bound up together with Christ Who is the Almighty.

The one whose heart who is bound together with the LORD can take courage because his life is bound up together with Christ Who is the Almighty Champion.

Why does David need to be strong? What is happening to him?

Why does David's heart need to take courage? What is happening to him?

READ AND REASON

This is one of those Psalms that has a very familiar line (or two) in it. This is generally a good thing to be familiar with the Word of God, of course, but sometimes a passage becomes familiar to us apart from its context. Could this be one of those times?

There probably isn't a Bible bookstore in the world that doesn't have a picture, a card, or a bookmark with **Psalm 27:4** on it.

***One thing I have asked from the LORD, that I shall 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 meditate in His temple.***

But I would venture a guess that very few had **verse 3** or **5** attached to it.

Does it make any difference?

Sure, it does. Hearing God's Word in context always makes a difference. Complete truth always makes a difference.

What is the difference here?

Well, first let me ask you a question. What do you normally think of when you think of **Psalm 27:4**? Isn't it sort of a warm fuzzy feeling of just being near Him? A delightfully pleasant thought? A gratifying and sublime sort of sentiment?

Am I saying that it is wrong somehow to feel warm and fuzzy when thinking about the LORD? No. Not at all. There is a time and place for that sentimentality. But in this context, if you interpreted **verse 4** in that way, the theme (and therefore the message) of the entire **Psalm** would be lost.

Does adding the context of **verses 3** and **5** change our understanding of **verse 4**? Yes, it changes the meaning quite a bit. The psalmist's situation in **Psalm 27** is one of danger. Being in the presence of the LORD, being near Him in His house assures him of protection and deliverance—not a blissful state of being.

We must be ever mindful to listen (and hear) what God says, not simply what makes us feel good.

~ Segment by Segment

**Try titling these segments yourself.
Ask God to help you.**

Verses 1-3

Verses 4-6

Verses 7-10

Verses 11-14

~ Purpose of Psalm 27

**Try to identify the purpose of Psalm 27.
The purpose simply states “why the Psalmist wrote the Psalm”.**

~ Theme of Psalm 27

**Try giving Psalm 27 a title by identifying its theme.
The theme simply states “what the Psalm is about”.**
