

Part 2 – Comfort, and Hope, from God’s Promises

In part 1 we learned that the subject/title of this chapter is “*The True David’s Deliverance*”, which means we will learn how our Heavenly Father is the only *true* source of deliverance, not only for David and his ‘seed’ (i.e. the ‘true David’, Jesus Christ) but also for Israel, *and all* those who earnestly call upon His name (Jesus Christ) for help (Joel 2:32, Acts 2:21). And then we also learned that, this Psalm 108 is actually a *composite* Psalm/Song formed by a combination of Psalm 57:7-11 and 60:5-12 – both of which are *Psalms of David*. And what the history of Psalms 57, and 60, teach us is how David *consistently* looked to the ‘true David’ (our Messiah, i.e. our Savior) for help (deliverance) throughout his *whole* life. And *because of that*, our Heavenly Father *always* helped (delivered) him, no matter what ‘hard times’ came upon him. And that is, of course, a *wonderful* example (1 Cor 10:11) of what we should do too.

And that’s why David began this ‘Song or Psalm’ (a form of meditating, as well as, something to be sung) by declaring to God (‘Elohiym, who is the *Supreme* God and our Creator, #430) that his heart was ‘fixed’, which means *upright*, i.e. he was *steadfast* in striving to obey our Heavenly Father. Said another way, David wasn’t ‘double minded’ (as James 1:8 and 4:8 puts it) because he worked hard to *discipline* (each day, Lk 9:23) the part of him (his heart) that *wanted* to sin (as Rom 8:5-8 explains). And that’s why he went on to promise he would celebrate God in song and music with ‘his glory’ which meant his tongue and fingers which he used to sing and play musical instruments with. And David promised to do so ‘early’ (at dawn) *and* among all people – not just in his own nation but in front of all the *other nations* who would come to Jerusalem to worship the true God, Yehovah. And that was a promise David truly ‘made good’ on - for there are *many* Psalms he wrote (even very personal ones) that he shared with the people when he became king, which is why we still have them today (thanks be to God).

So, what the first few verses, in this beautiful Psalm 108, taught us was just *how important* it is to *continue* to *earnestly* study our Heavenly Father’s Word *and* to make sure to always give Him the praise, glory, adoration and thanksgiving (spiritual sacrifices) He so very much deserves. And this is important to do, *even during the hard times*. Not only does our Heavenly Father appreciate it but, ‘counting our blessings’ - even when we’re going through hard times - helps to cheer us up in a *very profound* way; and that’s because *it re-directs our mind* (from our sufferings) *to the awesome* love, and kindness, our Heavenly Father *has towards us*. And praising Him is similar because it re-directs our mind (again, from our sufferings) to the *awesome power* of our Heavenly Father. So, being thankful (counting our blessings) and praising Him (for all He’s done) both help to increase (tremendously) our faith (and trust) in our Heavenly Father. And *that* is a sure way to obtain His help, when we really need it. And it is the thought of praising (and worshiping) our Heavenly Father in ‘spirit and truth’ (John 4:23-24) that we’ll pick up with in this lovely Psalm/Song...

Psalm 108

4 For thy mercy is great above the heavens: and thy truth reacheth unto the clouds.

This verse is written (nearly verbatim) in Psalm 57:10. So, now David begins to explain *why* he will sing, and praise (glorify) our Heavenly Father (verses 1-3). And he speaks of God's 'mercy' (kindness, #2617) and 'truth' (stability, certainty, truth, trustworthiness, #571) because 'mercy and truth' is what our Heavenly Father (and Jesus Christ) *governs with* (Ps 25:10, Isa 16:5), *and* is also what cleanses us of our iniquities (Prov 16:6). And he also says that God's 'mercy and truth' are 'above the heavens' (the sky, #8064) and 'reacheth unto the clouds' (the firmament, #7834) because he's using the heavens and clouds *as an analogy for infinity*. So, David is simply saying that he'll continue to praise, and worship, the Supreme God (#430) *because* His truth and mercy (that He governs with) *endures forever*, as Ps 103:8-18 expressed ever so beautifully [https://t.me/BibleStudyBooks_Psalms/1367]. However, there is a stipulation to obtaining His mercy and truth; and that is we must *continue* (John 8:31-32) to seek Him *wholeheartedly* (via studying His written Word, 2 Tim 2:15), repent for our sins as we see them, and also continue to strive to obey Him (from the heart) each and every day, for the rest of our life (1 Pt 4:1-2).

And, as Rom 8:1-18 explains, when we *continue* to do these things, then we will not be condemned for our sins, *because* Jesus' blood was shed to atone for our sins *when* we repent *wholeheartedly*. And doing this is also how we 'walk in the Spirit' (as Gal 5 speaks of too) and 'abide in' Jesus Christ (as John 15 speaks of). And that's what causes us to be considered God's children, which means we're joint heirs [<https://t.me/BibleStudyAudios/92>] (of heaven and earth) *with* Jesus Christ! And, of course, that means: when the true Jesus Christ finally returns to earth, we'll be given eternal life (an eternal body, soul and spirit) and allowed to reign with Jesus Christ, under His governance. We'll be a part of Jesus' everlasting government that governs not only earth, but heaven itself. So, receiving 'mercy and truth' from our Heavenly Father is a vital part of that. It's literally the difference between eternal life (and being allowed to reign with Jesus Christ, forever) versus eventually being totally 'blotted out' of existence (as the fat of lambs dissipates *into nothing* after it hits the fire, Ps 37:20), never to exist in *any form* anymore (Rev 20). So, the bottom line is: so long as we *don't* forsake our Heavenly Father (God's Word, the truth), He will *never* forsake us!

Psalm 108

5 Be thou exalted, O God, above the heavens: and thy glory above all the earth;

Now, this verse is written (nearly verbatim) in Psalm 57:5 *and* 11. So, after promising to always praise, and worship, our Heavenly Father – and then explaining *why* (His mercy and truth endure forever to those who fear, love and strive earnestly to obey Him) – David now calls upon 'God' (#430 the Supreme God, our Creator) to be 'exalted' (raise up, highly active, #7311) above the 'heavens' (sky, #8064) and His 'glory' (weight in a good sense, splendor, copiousness, #3519) to

be exalted above the ‘earth’ (at large or partitively a land #776). In other words, David was calling on God to *manifest* Himself so that...

Psalm 108

6 That thy beloved may be delivered: save with thy right hand, and answer me.

Now, this verse is written (nearly verbatim) in Psalm 57:8. So, David called upon God to manifest Himself so that His ‘beloved’ (loved ones [plural], #3039) would be ‘delivered’ (strengthened for the fight and delivered, #2502). And then he also asks that God would ‘answer’ (heed, pay attention *and respond*, #6030) his prayer and ‘save’ (free or succor, #3467) with his ‘right hand’ (which is symbolic of *power*, #3027). So, this verse tells us that David is desperately needing help when he wrote this Psalm, which is a composite Psalm made up of verses from two other Psalms he wrote (Ps 57 and 60) when he was *also* in need of God’s help. Now, the fact that the word ‘beloved’ is *plural* (and thus means *loved ones*) shows us that David’s not *only* asking for God to help *him*, but *all of Israel* - for that’s who God’s ‘beloved ones’ are (Deut 7:6-11, 10:12-16; Mal 1:2; Rom 9:13). Therefore, this plea is probably in reference to asking for God to aid Israel’s army in battle, which the next few verses will confirm.

However, we shouldn’t overlook *what this means for us today*. For Jesus Christ is now at the ‘right hand’ of our Heavenly Father in heaven (Ps 110:1, Matt 26:64, Acts 2:32-36, Acts 7:55-56, Rom 8:34, Eph 1:20-23, Col 3:1, Heb 1:1-3, Heb 8:1, Heb 10:10-13, Heb 12:3, 1 Peter 3:21-22). And, as Rom 8 explains so very well [https://t.me/BibleStudyBooks_Romans/39], this means that Jesus Christ *watches out for us* (when we love and serve Him) by helping our ‘infirmities’ (Rom 8:26), which means our *weaknesses* (#769), be it physically and/or spiritually. And, as Rom 8:27-28 details, Jesus Christ makes ‘intercession’ for us via His Holy Spirit. So, when we think we’re too weak, the Holy Spirit will strengthen us. Or if we think we’re in a difficult situation we cannot get out of, the Holy Spirit will help us! As 1 Cor 10:13 declares, our Heavenly Father won’t let *anything* happen to us that we cannot handle. For He will either give us the strength to get through it, or the wisdom to get out of it... somehow! That’s why, in Rom 8:37, Paul says that, *no matter what happens to us*, our Heavenly Father will *always* help us overcome our trials (and/or temptations) *because of* the precious Holy Spirit that dwells *within us*, via our faith in Jesus Christ. As 2 Thess 3:3 says, *the Lord is faithful, who shall stablish you, and keep you from evil*.

Psalm 108

7 God hath spoken in his holiness; I will rejoice, I will divide Shechem, and mete out the valley of Succoth.

Now, this verse is written (verbatim) in Psalm 60:6. And, as the notes in the *Companion Bible* (back in Ps 60:6) explains, these verses (Ps 60:6-9 and here in Ps 108:7-13) refer to the

promises of the possession of the *whole* of Canaan, i.e. the ‘Promise Land’ (‘land of Canaan’) God swore to give to Abraham and his descendants via Isaac and Jacob/Israel (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13). So, David is not only *reminding* God of His promises (as we are to do, Isa 43:26) but he’s also (at the same time) *encouraging himself* in God’s promises as well. As the Psalmist of Psalms 119 (who was likely the righteous king Hezekiah) said in verses 51-52, even when the proud had him ‘greatly in derision’, he did *not* decline from God’s Law **and** he *comforted himself* during the hard times by remembering God’s judgments ‘of old’. When we remember God’s promises – as well as *the history which proves* He *does* fulfill His promises – we too *will* be comforted, despite seeing the wicked ‘getting ahead’. As Psalms 37 so very well teaches us, the wicked really don’t get away with anything. Their day (of judgment) is coming and their wicked doings are only ‘digging their own grave’ for themselves. As 2 Peter 2:9 declares: *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished!*

So, here (in Ps 108:7 – just as in Ps 60:6), David says that ‘God’ (#430, ‘Elohim, who is our Creator and the *Supreme* God) has spoken in (sworn by, Titus 1:2) His holiness (sanctity, purity, #6944) that He would give Israel these nations as an inheritance - which (again), refers to the promises God gave to their ancestors (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11, 15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13). And it is in the promises of God that David will ‘rejoice’ (to jump for joy, i.e. exult #5937). He then proceeds to say he will (and he’s speaking for all of Israel’s military here) ‘divide’ (take away a portion #2505) of Shechem (**West** of the Jordan River) and ‘mete out’ (to measure as if by stretching a line; figuratively, to be extended #4058) the valley of Succoth (**East** of the River Jordan). And David’s not just speaking of the towns themselves, but all the people who lived there too. Israel was commissioned, by God, to totally root out (as in annihilate) all the heathen people *and* their false gods and idols (Deut 7:5, 25, 12:2-3, 20:16-18) ...

Psalm 108

8 Gilead is mine; Manasseh is mine; Ephraim also is the strength of mine head; Judah is my lawgiver;

Now, this verse is written (verbatim) in Psalm 60:7. And, while it might seem (at first glance) as though David is acting rather arrogantly by saying that Manasseh ‘is mine’, what he’s really doing is *laying claim to the promises of God*. And, because he is the king of all Israel, *he’s speaking for all of Israel here*. Note also that Gilead, and Manasseh (most of them), were on the **East** side of the river Jordan while Ephraim, and Judah, were on the **West** side. So, he’s taking about *taking dominion* so he (Israel) can extend Israel’s borders on *all sides* that were promised to them, by God (Gen 15:8, Deut 1:7-8, 11:24-25, etc.). And then he says that Ephraim is the ‘strength’ of his head. The word ‘**strength**’ here means *a fortified place* and, figuratively, *a*

defense (#4581). And he's likely referring to the fact that, much of the time, Ephraim was one of the largest tribes of Israel. So, because they were so 'strong' in numbers (and good warriors too) David is saying that Ephraim is the 'strength of his head'. As a helmet protects your head, so too did the tribe of Ephraim greatly help Israel's military adventures.

And then David also stated that Judah was his (i.e. Israel's) 'lawgiver'. The word '**lawgiver**' here means *to engrave* (i.e. laws being cut in stone or metal tablets in primitive times) or, by implication, *to enact* or (gen.) *prescribe* (#2710). This also is a reference to promises in the Scriptures (Gen 49:10; Num 21:18; Deut 33:21). For example: in Gen 49:10, Jacob/Israel prophesied of Judah: *The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be*. This prophecy meant that the king line (scepter symbolizes the ruling rod) would be given to the tribe of Judah (which it was), as well as a lawgiver, *until* 'Shiloh' comes, which is an epithet of the Messiah (#7886). In other words, it promises that the king line would *always* remain with the tribe of Judah *until* the King of kings, Jesus Christ, returns. And this promise confirmed to David in 2 Sam 7:5-17 and 1 Chron 17:7-14, when God promised David that the Messiah would come through *his* 'seed', i.e. his descendants (which He did, Lk 3:23-33). Of course, David was of the tribe of Judah (1 Chron 2:3-15). This is also what God meant when He promised to build David a 'house', i.e. a line of descendants that would always rule Israel. So, it ultimately refers to how Jesus Christ would be the one who would build God's *everlasting* Temple (1 Cor 3:16-18, 1 Cor 6:15-20, 2 Cor 6:14-18), would subdue all Israel's enemies and thus, be the *eternal* Judge and King (2 Sam 7:5-17, 1 Chron 17:7-14). As 2 Sam 7:16 records, God promised: *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever*.

So, when David says that Judah is my lawgiver, he's not only speaking about how God promised there would always be a descendant of David's ruling over (at least some of) the tribes of Israel (which is why, after Solomon died – when Israel rebelled and broke away – the Lord allowed the tribe of Benjamin to remain with the tribe of Judah, 1 Kings 11:31-32). He's also speaking of how the Promised Messiah (who would come from his descendants) would ultimately take dominion (not only over the 'Promised Land', but also) *over the entire world*. And indeed, when Jesus Christ returns at His Second Advent, He *will* take control (rule over and judge) the Promise Land *and over all* the earth (even heaven itself, Col 1:20)! And therefore, this promise that there would *always* be a descendant of David ruling over Israel, remains true *to this very day*. For, even the nation of Great Britain (mostly comprised of Ephraim) is still ruled by a monarchy, whose genealogy reaches back to the (true) *tribe of Judah*. In fact, many of the monarchy's kings and queens (what's left) in Europe (where many of the 'lost tribes of Israel' settled after they migrated from their Assyrian captives) are of (true) Judah's lineage. So, in this verse 8 (here in Ps 108), David is speaking of the strength of his kingdom being a fulfillment of God's wonderful promises. Not only to Abraham, Isaac and Jacob/Israel, but also *to him*. Thus, we see how David

is *comforting himself* in God's promises to his ancestors, *and* to him, even when Israel was having troubles subduing some of their enemies.

And truly, this should be a great lesson for us today. For even when it seems like we're having troubles in life, we've got to remember the promises of God and 'claim' them! How do we 'claim' God's promises? Simply by ***obeying*** what God says we must do in order for Him to give us the promises! While God's promises to Abrahm, Isaac, Jacob and Davie were *unconditional* (Gen 12:1-7, Gen 13:14-17, Gen 15:4-5, 18-21, Gen 17:1-11,15-21, Gen 22:15-18, Gen 26:2-5, Gen 28:10-15, Gen 35:9-13), *most* of God's promises *are conditional*. Thus, in order to receive them, we *must obey* what He says we *must do* in order to receive the promises of God! However, we must also learn to *be patient* when waiting for God's promises. As Paul points out in Heb 11:39-40, many people in the Bible obtained a 'good report' through their faith in God, yet still didn't receive the promise of eternal life nor inheriting the Promise Land. And, while it is our faith (and hope) in God's promises that saves us (from God's wrath), we *must be patient* for the promises (Rom 8:24-25). Therefore...

35 ***Cast not away therefore your confidence*** [#3954, assurance, i.e. hope and faith in God's promises], ***which hath great recompence of reward***.

36 For ***ye have need of patience***, that, ***after ye have done the will of God***, ye might ***receive the promise***.

37 For yet a little while, and he that shall come ***will come***, and ***will not tarry***.

38 Now ***the just shall live by faith***: but if any man draw back, my soul shall have no pleasure in him.

39 But ***we are not of them who draw back unto perdition; but of them that believe to the saving of the soul***.

Heb 10:35-39

We'll pick this up in part 3...

AMEN.